A TREASURY OF
MYSTIC TERMS

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MYSTIC TERMS

PART II

SPIRITUAL GUIDES & PRACTITIONERS

VOLUME 8

JOHN DAVIDSON

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EDITED AND LARGELY WRITTEN BY

JOHN DAVIDSON

WITH THE HELP OF AN INTERNATIONAL TEAM

A Treasury of Mystic Terms has been compiled using the collective skills of an international team of researchers, contributors, assistant editors and readers with a wide variety of religious and cultural backgrounds. All members of the team are spiritual seekers, most of whom have found inspiration and encouragement in the teachings of the mystics of Beas in India. All those involved have given freely to this project, both as a source of inspiration for themselves, and as a way of showing to others the essential unity behind all the apparent variety in religion, philosophy, and mysticism.

Everybody has a perspective or a bias – coloured glasses through which they view the world. So although every attempt has been made to handle each entry within its own religious or mystical context, if any particular perspective is detected, it will inevitably be that of the contributors and their perception of mysticism. This does not mean, of course, that the contributors have always been in agreement. The preparation of the *Treasury* has often resulted in healthy debate!

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Acknowledgements

In the course of compiling the *Treasury,* the editorial team have consulted two major sources. Firstly, the scriptures and writings of mystics and others who have written on spiritual and mystical matters. Secondly, the works of scholars concerning these texts and their associated traditions. To all of these, we will be forever grateful. Among the mystics, we owe especial gratitude to the masters of Beas who have been, and who remain, the primary source of spiritual inspiration for most of the editorial team.

Among the many scholars and other writers, all sources and references have been cited in the appropriate places. In particular:

The translations of the Buddhist *Dhammapada* are founded mostly upon the work of S. Radhakrishnan and Narada Thera.

Most of the translations of the *Bhagavad Gītā* have drawn upon the earlier translations of S. Radhakrishnan and Swami Tapasyananda.

Quotations from the *Ādi Granth* are from the English translations of Manmohan Singh, Dr Gopal Singh, Dr Gurbachan Singh Talib, and Dr Sant Singh Khalsa.

The sayings of Heraclitus are found only as fragments, quoted in the works of other writers of antiquity. Various scholarly numbering systems exist for these fragments, the system employed here being that used by Philip Wheelwright in *Heraclitus* (Princeton University Press, 1959).

Most of the translations of Rūmī's *Maśnavī* are based upon the work of R.A. Nicholson.

Many scholarly translations of Zarathushtra's *Gāthās* into European languages have been made from defective Pahlavi translations. The translations here are from the Avestan, and are based largely on the original work of Dr I.R.S. Taraporewala.

The indigenous Guaraní of eastern Paraguay, made up of three large subgroups – the Mbyá, the Paí Cayuá, and the Avá-Chiripá – are described in books and articles by the most notable experts in this field, Miguel Alberto Bartolomé, León Cádogan, Alfred Métraux, and Egon Schaden. Most of the information used for the Guaraní mystical terms derives from these scholars' studies of the Mybá and Avá-Chiripá. If a term is general to all indigenous Guaraní, it is labelled (G); if a term is known only to apply to the Avá-Chiripá subgroup, it is labelled (AC). The transliteration conventions used for all Avá-Chiripá terms are the same as those used

in Miguel Alberto Bartolomé's article, *Shamanism and Religion Among the Avá-Chiripá,* which resulted from his field studies in the northeastern region of Paraguay in 1968 and 1969. Bartolomé explains that since Paraguayan Guaraní has an officially recognized written form, he does not use phonetic symbols except the letter 'y' for the sixth guttural vowel.

Special mention must be made of the extensive compilation of material made by Dr Javad Nurbakhsh in his 15-volume *Farhang-i Nūrbakhsh: Iṣṭilāḥāt-i Taṣawwuf,* translated by Terry Graham *et al.* (1984–2001) as *Sufi Symbolism: The Nurbakhsh Encyclopedia of Sufi Terminology.* Dr Nurbakhsh's considerable contribution to Sufi literature has been of great help to us in the compilation of the *Treasury,* and we have made significant use of this material, both the Persian and its English translation.

Existing dictionaries and encyclopaedias are naturally of great assistance when preparing a work such as the *Treasury.* We gladly acknowledge the particular help we have received from *Encyclopedic Dictionary of Yoga,* Georg Feuerstein (Paragon House, New York, 1990); *Encyclopaedia of Islam,* ed. H.A.R. Gibb *et al.* (Brill, Leiden, 1960–2005); *The Illustrated Encyclopedia of Zen Buddhism,* Helen Baroni (Rosen, New York, 2002); *Japanese-English Buddhist Dictionary,* Daito Shuppansha (Tokyo, 1965); *Oxford Dictionary of Buddhism,* Damien Keown (Oxford University Press, 2003); *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines,* Ven. Nyanatiloka (Buddhist Publication Society, Sri Lanka, 1988); *The Princeton Dictionary of Buddhism,* Robert Buswell & Donald Lopez (Princeton University Press, New Jersey, 2014); *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English,* ed. Ernest Klein (Carta Jerusalem, University of Haifa, 1987); *Encyclopedia Judaica* (Judaica Multimedia, Jerusalem, 1997); *Jewish Encyclopedia* (Funk & Wagnalls, New York, 1901–6, www.jewishencyclopedia.com); *The Catholic Encyclopedia* (Robert Appleton Co., 1907–14); *Wikipedia* (wikipedia.org, 2001–); *Hawaiian Dictionary*, Mary Kawena Pukui & Samuel Elbert (University of Hawaii Press, Honolulu, 1986); *Te Aka: Māori-English, English-Māori Dictionary and Index,* John Moorfield (www.maoridictionary.co.nz); *A Dictionary of the Maori Language*, Herbert Williams (nzetc.victoria.ac.nz/tm/scholarly/tei-WillDict.html); and *The A to Z of Jainism,* Kristi Wiley (Vision, New Delhi, 2006).

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Hebrew Verse, ed. T. Carmi (Allen Lane, 1981), copyright © by T. Carmi 1981; *The Ladder of Perfection,* Walter Hilton, translated by Leo Sherley Price, introduction by Clifton Wolters (Penguin Classics, 1957, reissued 1988), translation copyright © Leo Sherley Price, introduction copyright © 1988 Clifton Wolters; reprinted by permission of Penguin Books Ltd.

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Thanks are also due to Dr John Smith, now retired from the Faculty of Oriental Studies, Cambridge University, for his Unicode character fonts.

Abbreviations

General

Abbreviations that are a common part of written language are not included in this list.

C4th	fourth century (*e.g.)*
cf.	*confero,* compare (L. I compare)
col.	column
fol.	folio
ff.	and the following (pages, lines, *etc.*)
lit.	literally
n.	foot- or endnote(s)
passim	here and there throughout (L)
p.	page
pp.	pages
pron.	pronounced
ret.	retrieved web page, followed by the month and year of retrieval
▸1 ▸3 ▸4	Indicates a yet-to-be-published entry in Parts I, III, or IV

Dates

b.	born
c.	circa, about
d.	died
fl.	flourished
r.	reigned or ruled
AH	*Anno Hegirae,* Muslim lunar calendar, from 622 CE, the Hegira *(al-Hijrah),* the year of Muḥammad's flight to Madīnah
BCE	Before Common Era, equivalent to BC.
CE	Common Era, equivalent to AD.
SH	Solar Hijri, the official solar calendar of Iran and Afghanistan, starting on the vernal equinox.

Languages

A Arabic	C Chinese	Gk Greek
AC Avá-Chiripá	Es Spanish	H Hindi
Am Aramaic	Fr French	He Hebrew
Av Avestan	G Guaraní	Hw Hawaian

J	Japanese	P	Persian	S	Sanskrit
L	Latin	Pa	Pali	Su	Sumerian
M	Marathi	Pk	Prakrit	T	Tibetan
Md	Mandaean	Pu	Punjabi	U	Urdu
Mo	Māori	Pv	Pahlavi		

Sources Cited

See *Bibliography* for full details of published works. Published collections of the writings of Indian Saints have been referred to in source references as below. Other collections published as the *Bānī, Granthāvalī, Padāvalī* or *Shabdāvalī* of various Indian Saints have been similarly abbreviated.

Bullā Sāhib kā Shabd Sār	*Shabd Sār*
Charaṇdās Jī kī Bānī	*Bānī*
Dariyā Sāhib ke chune hue Shabd	*Chune hue Shabd*
Dhanī Dharamdās Jī kī Shabdāvalī	*Shabdāvalī*
Kabīr Granthāvalī	*Granthāvalī*
Kabīr Sāhib kā Bījak	*Bījak*
Kabīr Sākhī Sangrah	*Sākhī Sangrah*
Keshavdās Jī kī Amīghūnt	*Amīghūnt*
Kullīyāt-i Bulleh Shāh	*Kullīyāt*
Mīrā Bṛihat Padāvalī	*Bṛihat Padāvalī*
Mīrā Sudhā Sindhu	*Sindhu*
Nāmdev kī Hindi Padāvalī	*Padāvalī*
Ravidās Darshan	*Darshan*
Sant Guru Ravidās Vāṇī	*Vāṇī*
Shrī Nāmdev Gāthā	*Gāthā*
Tulsīdās kī Bārahmāsī	*Bārahmāsī*
Tulsī Sāhib Hāthrasvale kī Shabdāvalī	*Shabdāvalī*

Other books and texts cited are abbreviated as follows:

AAA	*The Apocryphal Acts of the Apostles,* ed. & tr. W.R. Wright (English).
ABSC	*Atma-Bodha of Śrī Ādi Śaṅkarācārya,* Swami Chinmayananda.
ACPD	*The Ancient Concept of Progress,* E.R. Dodds.
AF1–2	*The Apostolic Fathers,* 2 vols., tr. Kirsopp Lake.
AGG	*Sri Guru Granth Sahib,* 4 vols., tr. Dr Gopal Singh.
AGK	*Sri Guru Granth Sahib: Khalsa Consensus Translation,* tr. Dr Sant Singh Khalsa.
AGT	*Sri Guru Granth Sahib,* 4 vols., tr. Dr Gurbachan Singh Talib.
AH1–2	*Against Heresies,* in *The Writings of Irenaeus,* 2 vols., tr. A. Roberts & W.H. Rambaud.

AKF	*All the King's Falcons,* John Renard.
AKKS	*Ācārya Kundakunda's Samayasāra,* ed. & tr. A. Chakravarti.
AKMI	*Asrār-i Khudī,* Muḥammad Iqbāl.
ALSE	*As Long As Space Endures,* ed. Edward Arnold.
AMAS	*Al-Muʿjam al-Ṣūfī,* Khānam Dr Suʿād al-Ḥakīm.
AMBF	*Aḥādīś-i Maśnavī,* B. Furūzānfar.
AMM	*Dīvān-i Ḥakīm Abū al-Majd Majdūd ibn-i Ādam Sanā'ī Ghaznavī,* ed. Mudarris Riżavī.
AMRC	*Alchemy, Medicine and Religion in the China of A.D. 320,* tr. James Ware.
AMSB	*Āpta-Mīmāṁsā of Āchārya Samantabhadra,* ed. & tr. S. Ghosal.
AN	*Asrār Nāmah,* Farīd al-Din ʿAṭṭar Nīshshābūrī, ed. Ṣ. Gawharīn.
ANF1–10	*Ante-Nicene Fathers,* 10 vols., ed. A. Roberts & J. Donaldson.
ANT	*The Apocryphal New Testament,* tr. M.R. James.
ANTB	*Anguttara Nikaya,* tr. Thanissaro Bhikkhu. See *Acknowledgements.*
ANTE	*The Apocryphal New Testament,* ed. J.K. Elliott.
APAK	*Ashta Pahuda,* Acharya Kundkund, tr. Paras Das Jain Niyaytirthi.
APAW	*Abhandlungen der Königlich Preussischen Akademie der Wissenschaften.*
APOT1–2	*The Apocrypha and Pseudoepigrapha of the Old Testament in English,* 2 vols., R.H. Charles.
AQIM	"Ibn Al-ʿArabī and the Qabbalah," Ronald Kiener.
ASAM	*A Manual of Abhidhamma,* ed. & tr. Nārada Mahā Thera.
ASBE	*An Analytical Study on Buddhist Eschatology,* Shih You Zhi.
ATCN	*Aztec Thought and Culture,* Miguel León-Portilla, tr. Jack Davis.
ATRB	"Andalusí Theosophy," J. Vahid Brown.
ATS1–2	*Asrār al-Tawḥīd fī Maqāmāt al-Shaykh Abī Saʿīd,* 2 vols., M. ibn Munavvar, ed. & intro. M. Rażā Shafā'ī Kadkanī.
ATUS	*Anîs al-Tâlibîn va ʿUddat al-Sâlikîn,* Salâh b. Mubârak Bukhârî, ed. Khalîl Sarioglu & T.H. Sobhani.
AYA	*The Holy Qur'ān,* tr. & comm. ʿAbdullah Yūsuf ʿAlī.
AZJW	*The A to Z of Jainism,* Kristi Wiley.
BBHE	*Brahmanism, Buddhism, and Hinduism,* L.M. Joshi.
BC	*The Books of Jeu and the Untitled Text in the Bruce Codex,* tr. Violet MacDermot.
BCGS	*Buddha is the Center of Gravity,* Joshu Sasaki Roshi, tr. F. Akino.
BDB	*Beiträge zur Kenntnis der religiösen Dichtung Balai's,* K.V. Zetterstéen.
BE	*The Book of Enoch,* tr. R.H. Charles.
BEW	*Little Book of Eternal Wisdom and Little Book of Truth,* Henry Suso, tr. James Clark.
BGT	*Bhagavad Gītā,* tr. Swāmī Tapasyānanda.
BLAW	*The Bowl of Light,* Hank Wesselman.

BLBR	*The Book of Legends (Sefer ha-Aggadah),* tr. W.G. Braude, ed. Hayim Nahman Bialik & Yehoshua Hana Rawnitzki.
BOS	*Badāyi',* ed. & tr. Lucas White King.
BPS	Buddhist Publication Society, www.bps.lk.
BPT1–5	*The Bhāgavata Purāṇa,* 5 vols., tr. & ann. G.V. Tagare.
BSEC	*Buddhist Scriptures,* ed. & tr. Edward Conze.
BSPS	*Bulleh Shah,* J.R. Puri & T.R. Shangari.
BSS	*Bhīkhā Sāhib kī Shabdāvalī.*
BTBH	*Benjamin of Tudela,* tr. Marcus Adler (Hebrew).
BWFP	*Buddhism of Wisdom & Faith,* Thich Thien Tam, tr. Sutra Translation Committee of the US and Canada.
BWIC	*Ibn 'Ata' Illah: The Book of Wisdom,* tr. V. Danner, and *Kwaja Abdullah Ansari: Intimate Conversations,* tr. W. Thackston.
CAN	*The Chronology of Ancient Nations,* al-Biruni, tr. C.E. Sachau.
CBSP	*The Catalpa Bow,* Carmen Blacker.
CDBB	*The Connected Discourses of the Buddha,* 2 vols., tr. Bhikkhu Bodhi. See *Acknowledgements.*
CDP	*The Collected Dialogues of Plato,* ed. E. Hamilton & H. Cairns.
CDSV	*The Complete Dead Sea Scrolls in English,* Geza Vermes (2004). See *Acknowledgements.*
CEDH	*A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English,* ed. Ernest Klein.
CGAP	*St Augustine: Concerning the City of God against the Pagans,* tr. Henry Bettenson.
CGDO	*A Chanting Guide,* Dhammayut Order in the USA.
CH	*The Clementine Homilies,* tr. Thomas Smith *et al.*
CHVK	*Commentary on Habakkuk (Pesher on Habakkuk 1QpHab),* tr. G. Vermes, rev. R.A. Kraft.
CMNS	*Códice Matritense de la Real Academia de la Historia,* ed. Francisco de Paso y Troncoso.
CMP	*Climate of Monastic Prayer,* Thomas Merton.
CMSA	*Classical Mediterranean Spirituality,* ed. A.H. Armstrong.
CNSA	"Comparative Notes on Sanaʾi and ʿAttar," J.T.P. Bruijn.
CPM	*The Canonical Prayerbook of the Mandaeans,* tr. E.S. Drower.
CPS	*Commentaire sur les paradoxes des soufis (Sharh-e Shathîyât),* Ruzbehan Baqli Shirazi, ed. Henry Corbin.
CR	*The Clementine Recognitions,* tr. Thomas Smith.
CSK	*The Cell of Self-Knowledge,* ed. Edmund Gardner.
CUCW	*The Cloud of Unknowing,* tr. Clifton Wolters.
CWMV	*Change We Must,* Nana Veary.
CWSV1–9	*Complete Works of Swami Vivekananda,* 9 vols.
DAA	*The Doctrine of Addai the Apostle,* tr. G. Phillips.
DAAL	*Denys the Areopagite,* A. Louth.

DASN	*Dīvān-i ʿAṭṭār,* incl. *Qaṣā'id, Tarjīʿāt, va Ghazaliyāt,* ed. Saʿīd Nafīsī.
DCMU	*Dadu: The Compassionate Mystic,* K.N. Upadhyaya.
DDB1–2	*Dādū Dayāl kī Bānī,* 2 vols.
DEMH	"Ein Doppelblatt aus einem Manichäischen Hymnenbuch (Maḥrnâmag)," F.W.K. Müller.
DF	*Divine Flashes,* Fakhruddin ʿIraqi, tr. W.C. Chittick & P.L. Wilson.
DFQM	*Dīwān ibn al-Fāriḍ,* ʿUmar ibn ʿAlī Sharaf al-Dīn Abū al-Qāsim al-Miṣrī.
DG1–2	*Dariyā Granthāvalī,* 2 vols., D.B. Shāstrī.
DGG1–2	*Dasam Sri Guru Granth Sāhib Jī,* 2 vols.
DHA	*Dīvān-i Khwājah Ḥāfiẓ Shīrāzī,* ed. Abū al-Qāsim Anjavī Shīrāzī.
DHM	*Dīvān-i Ḥāfiẓ.*
DHWC	*The Dīvān-i-Ḥāfiẓ,* 2 vols., tr. H. Wilberforce Clarke.
DIH	*Dīvān-i Ḥāfiẓ,* ed. Qāzi Sajjād Ḥusayn.
DKMR	*Dōgen Kigen: Mystical Realist,* Hee-Jin Kim.
DNK1–5	*Drops of Nectar,* 5 vols., tr. Andreas Kretschmar. See *Acknowledgements.*
DNMT	*Dionysius the Areopagite on the Divine Names and Mystical Theology,* tr. C.E. Rolt.
DNVS	*Digha Nikaya,* tr. Sister Vajira & Francis Story.
DOI	*A Dictionary of Islam,* T.P. Hughes.
DP1–4	*The Dialogues of Plato,* 4 vols., tr. B. Jowett.
DPN	*The Dhammapada,* Narada Thera.
DPR	*The Dhammapada,* tr. S Radhakrishnan.
DR	*The Divine Romance,* John Davidson.
DRA	*Discourses of Rūmī,* tr. & comm. A.J. Arberry.
DSJM	"Die Stellung Jesu im Manichäismus," E. Waldschmidt & W. Lentz.
DSM	*Discourses on Sant Mat,* Hazur Maharaj Sawan Singh.
DSMR	*Dīvān-i Kāmil-i Shams-i Maghribī,* Muḥammad Shīrīn Maghribī.
DSNS	*Dravya Sangraha,* Nemichandra Siddhantideva, tr. S.C. Ghoshal.
DSNV	*Dīvān-i Niʿmat Allāh Valī,* ed. Javād Nūrbakhsh.
DSSE	*The Dead Sea Scrolls in English,* Geza Vermes (1988).
DSSK	*Dariya Sahib: Saint of Bihar,* K.N. Upadhyaya.
DSSM	*The Dead Sea Scrolls,* Millar Burrows.
DSSU	*Dead Sea Scrolls Uncovered,* Robert Eisenman & Michael Wise.
DSTR	*Dīvān-i Shams-i Tabrīz,* Rūmī.
DSZ	*The Divine Songs of Zarathustra,* I.J.S. Taraporewala.
EAFC	*L'Égypte des Astrologues,* F. Cumont.
EDG1	*The Endowment of Divine Grace and the Spread of Divine Mercy,* vol. 1, Abdul-Qādir Gilāni, tr. Muhammad M. al-Akili.
EDYF	*Encyclopedic Dictionary of Yoga,* Georg Feuerstein.

EETH	*The Enchiridion,* Epictetus, tr. Thomas Higginson.
EIM	*Early Islamic Mysticism,* Michael Sells.
EKAD	*Edicts of King Asoka,* tr. S. Dhammika.
EMTK	*The English Mystical Tradition,* David Knowles.
EPR1–2	*St Ephraim's Prose Refutations of Mani, Marcion and Bardaisan,* 2 vols., C.W. Mitchell, A. A. Bevan & F.C. Burkitt.
EREH	*Encyclopaedia of Religion and Ethics,* 13 vols., James Hastings.
ET1–2	*The Encyclopedia of Taoism,* 2 vols., ed. Fabrizio Pregadio.
FFNA	*Fawā'id al-Fu'ād,* Niẓām al-Dīn Awliyā', Kvājah Amīr Ḥasan ʿAlā Sijzī, Khvājah Ḥasan Śānī Niẓāmī.
FKG	*The Feats of the Knowers of God,* Shams al-Dīn Aḥmad-e Aflākī, tr. John O'Kane. See *Acknowledgements.*
FLML	*The Fire of Love and The Mending of Life,* Richard Rolle, tr. Richard Misyn, ed. Frances Comper.
FLRR	*The Fire of Love,* Richard Rolle, tr. Clifton Wolters.
FMIA1–9	*Futūḥāt al-Makkīyah,* 9 vols., Ibn al-ʿArabī, ed. Aḥmad S. al-Dīn.
FN1–2	*The Fihrist of al-Nadim,* 2 vols., tr. B. Dodge.
FNI1–15	*Farhang-i Nūrbakhsh: Iṣṭilāḥāt-i Taṣawwuf,* 15 vols., Dr Javād Nūrbakhsh.
FOSC	*The Flower Ornament Scripture,* Thomas Cleary.
FRQJ	*Al-Fatḥ al-Rabbānī wa al-Fayḍ al-Raḥmānī,* Shaykh ʿAbd al-Qādir Jīlānī, ed. Shaykh Uns Mihrah.
FTM	*Foundations of Tibetan Mysticism,* Lama Anagarika Govinda.
GCK	*Ghazālī's Book of Counsel for Kings,* tr. F.R.C. Bagley.
GEJD	*Geschichte des Erziehungswesens und der Kultur der Juden in Frankreich und Deutschland, etc.,* Moritz Güdemann.
GHZI	*The Gathas: The Hymns of Zarathushtra,* tr. D.J. Irani.
GJ	*The Gospel of Jesus,* John Davidson.
GLMT	*The Great Liberation (Mahānirvāna Tantra),* tr. Arthur Avalon.
GMS	*Al-Ghazālī the Mystic,* Margaret Smith.
GNP	*Saint Gregory Nazianzen: Selected Poems,* tr. John McGuckin.
GPM1–2	*The Guide of the Perplexed,* 2 vols., Moses Maimonides, tr. Shlomo Pines.
GR1–2	*Ghaṭ Rāmāyaṇ,* 2 vols., Tulsī Sāhib.
GRPS	*Guru Ravidas: The Philosopher's Stone,* K.N. Upadhyaya.
GRS	*Maśnavī-i Gulshan-i Rāz,* Maḥmūd Shabistarī, ed. A.M. Mullāyrī.
GS	*The Gnostic Scriptures,* Bentley Layton.
GSL	The Gnostic Society Library, www.gnosis.org/library.html.
GSR	*Gnosis on the Silk Road,* tr. H-J. Klimkeit.
GST	*Glossary of Sufi Technical Terms,* ʿAbd al-Razzāq al-Qāshāni, tr. Nabil Safwat (English).
GSTA	*Glossary of Sufi Technical Terms,* ʿAbd al-Razzāq al-Qāshānī, tr. Nabil Safwat (Arabic).

GTBG	*God Talks with Arjuna,* Paramhansa Yogananda.
GVM	*The Great Vohu Manah and the Apostle of God,* G. Widengren.
HAG	*Hermetica,* ed. & tr. Walter Scott.
HAPJ	*History of Ancient Philosophy,* K.F. Johansen.
HC	*The History of the Church,* Eusebius, tr. G.A. Williamson.
HEDA	*The Hymns and Homilies of Ephraim the Syrian and the Demonstrations of Aphrahat the Persian Sage,* tr. J. Gwynn.
HGCH	*Hermetica,* tr. Brian Copenhaver.
HHG	*The First Book of the Ḥadīqatu'l-Ḥaqīqat,* tr. J. Stephenson (English).
HHGP	*The First Book of the Ḥadīqatu'l-Ḥaqīqat,* J. Stephenson (Persian).
HIKO	Hazrat Inayat Khan Study Database, www.hazrat-inayat-khan.org/.
HLT	*The History and Life of the Reverend Doctor John Tauler of Strasbourg,* tr. Susanna Winkworth.
HMTD	*A History of Modern Tibet, 1913–1951,* Melvyn Goldstein.
HMV	*W.B. Henning Memorial Volume,* ed. Mary Boyce & Ilya Gershevitch.
HP1	*The Hellenistic Philosophers,* vol. 1, A.A. Long & D.N. Sedley.
HPIB	*A History of Prophecy in Israel,* Joseph Blenkinsopp.
HPSD	*Hathapradipika of Svatmarama,* ed. & tr. Swami Digambarji & Pt. Radhunathashastri Kokaje.
HR2	"Handschriften-Reste in Estrangelo-Schrift aus Turfan, Chinesisch-Turkistan," F.W.K. Müller.
HRMC	*Hawaiian Religion & Magic*, Scott Cunningham.
HSB	*Hadith Sahih al-Bukhari,* tr. Muhsin Khan.
HSD	*Ḥadīth Sunun Abū Dāwūd*.
HSDM	*The Hunger of the Soul: A Spiritual Diary,* Nancy Mayorga.
HSM	*Hadith Sahih Muslim,* tr. Abdul Hamid Siddiqui.
HSTM	*The Hymns of Śaṅkara,* T.M.P. Mahadevan.
HVP	*Commentary of Hierocles on the Golden Verses of Pythagoras,* A. Dacier, tr. N. Rowe.
HWW1–2	*Hindu World,* 2 vols., Benjamin Walker.
HYP	*Hatha Yoga Pradipika,* tr. Pancham Sinh.
HYPM	*Hatha Yoga Pradipika,* Swami Muktibodhananda & Swami Satyananda Saraswati.
IABW	*Ibn al-'Arabi: The Bezels of Wisdom,* tr. R.W.J. Austin.
IC	*The Imitation of Christ,* Thomas à Kempis, tr. R. Whitford (*c.*1530), ed. Harold Gardiner.
ICTK	*The Imitation of Christ,* Thomas à Kempis, tr. Leo Sherley Price.
ID	*Icanchu's Drum,* Lawrence Sullivan.
IDL	*Introduction to the Devout Life,* Francis de Sales, tr. M. Day.
IEZB	*The Illustrated Encyclopedia of Zen Buddhism,* Helen Baroni.

IKJ	*Al-Insān al-Kāmil,* al-Jīlī, ed. ʿĀṣim Ibrāhīm al-Kayāli.
IKM	*Al-Insān al-Kāmil,* al-Jīlī (Cairo, 1886).
ILBT	*An Introduction into Lamaism,* R.P. Anuruddha.
IMCK	*Inscriptions mandaïtes des coupes de Khouabir,* H. Pognon.
IRS1–2	*Igrot ha-Rambam,* 2 vols., Moses Maimonides, ed. Isaac Shailat.
ISA	*Al-Itḥāfāt al-Sanīyah bī al-Aḥādīth al-Qudsīyah,* ʿAbd al-Raʾūf al-Munāwī, ed. Muḥammad ʿAfīf al-Zuʿbī.
IUDG1–5	*Iḥyā' ʿUlūm al Dīn,* 5 vols., Abū Ḥāmid Muḥammad al-Ghazālī, ed. ʿAllāmah Zīn al-Dīn Abī al-Faḍl al-ʿIrāqī.
J1–10	*Josephus,* 10 vols., tr. H. Thackeray *et al.*
JA	*Joseph and Asenath,* E.W. Brooks.
JADM	*The Jain Agams,* D. Malvania, tr. Nagin Shah.
JB	*The Jerusalem Bible* (1966). See *Acknowledgements.*
JCL	*Tanakh: The Holy Scriptures* in *Judaic Classics Library*. See *Acknowledgements.*
JCW	*Josephus: His Complete Works,* tr. W. Whiston.
JM	*Das Johannesbuch der Mandäer,* M. Lidzbarski (German).
JMH1–3	*Jāmiʿ al-Ṣaghīr,* 3 vols., comp. Jalāl al-Dīn ʿAbd al-Raḥman ibn Abī Bakr Suyūṭī, ed. Ḥasan Zarruq *et al*.
JMHL	*The Jewish Messiahs,* Harris Lenowitz.
JMM	*Das Johannesbuch der Mandäer,* M. Lidzbarski (Mandaean).
JOLG	*The Jewel Ornament of Liberation by sGam.po.pa,* tr. & ann. Herbert Guenther.
JOLK	*The Jewel Ornament of Liberation,* Gampopa, tr. Khenpo Konchog Gyaltsen Rinpoche.
JPP1–2	*Jain Philosophy and Practice,* 2 vols., comp. Jaina Education Committee.
JPRN	*Jaina Philosophy and Religion,* tr. Nagin J. Shah.
JWW	*The Jewish War,* Josephus, tr. G.A. Williamson.
KA1–10	*Kashf al-Asrār va-ʿUddat al-Abrār,* 10 vols., Abū al-Faẓl Rashīd al-Dīn Maybudī, ed. ʿAlī Aṣghar Ḥikmat.
KB	*The Jerusalem Bible,* English text rev. & ed. Harold Fisch. See *Acknowledgements.*
KBS	*Kullīyāt-i Bulleh Shāh,* Faqīr Muḥammad.
KBSA	*Kalām-i Bulleh Shāh,* ed. Naźīr Aḥmad.
KCN	*Kahuna Class Notes*, David 'Daddy' Bray.
KF	*Kitāb al-Fihrist,* al-Nadīm, ed. G. Flügel.
KFF	*Kitāb Fīhi mā Fīhi,* Jalāl al-Dīn Rūmī, ed. B. Furūzānfar.
KG	*Kabīr Granthāvalī,* ed. Shyām Sundardās.
KGME	*Kabir: The Great Mystic,* I.A. Ezekiel.
KHH	*Kunūz al-Ḥaqā'iq (fi Ḥadīth Khayr al-Khalā'iq*), 2 vols., comp. ʿAbd al-Raʿūf Manāwī.

KHI	*Kullīyāt-i Shaykh Fakhr al-dīn Ibrāhīm Hamadānī ʿIrāqī,* ed. Saʿīd Nafīsī.
KIFT1–4	*Kashshāf Iṣṭilāḥāt al-Funūn,* 4 vols., al-Tahānawī, ed. A.H. Basaj.
KJV	*The Bible: The Authorized (King James) Version*. See *Acknowledgements.*
KLRM	*The Kāhuna: Versatile Masters of Old Hawai'i,* Likeke McBride.
KLTA	*Kitāb al-Lumaʿ fī al-Taṣawwuf,* Abū Naṣr al-Sarrāj, ed. R.A. Nicholson (Arabic).
KM	*Kashf al-Mahjūb,* al-Hujwīrī, ed. & tr. R.A. Nicholson.
KMM	*Kashf al-Maḥjūb,* Hujwīrī, ed. V.A. Zhukovsky)
KNJI	*Khuddaka Nikaya,* tr. John Ireland.
KNTB	*Khuddaka Nikaya,* tr. Thanissaro Bhikkhu. See *Acknowledgements.*
KOT	*The Kephalaia of the Teacher,* Iain Gardner.
KPA	*The Koran: With a Parallel Arabic Text,* tr. N.J. Dawood.
KPAC	*Kahuna Power,* Timothy Beckley.
KSB	*Kabīr Sāhib kā Bījak*.
KSD1–10	*Kullīyāt-i Shams yā Dīvān-i Kabīr,* 10 vols., ed. B. Furūzānfar.
KSMF	*Kullīyāt-i Saʿdī,* Muṣliḥ al-Dīn Saʿdi, ed. M.A. Foroughi.
KSS	*Kabīr Sākhī Sangrah*.
KSS1–4	*Kabīr Sāhib kī Shabdāvalī,* 4 vols.
KSSS	*Kullīyāt-i Saʿdī,* Shaykh Muṣliḥ Dīn Saʿdī Shīrazī.
KTJ	*Kitāb al-Taʿrīfāt,* al-Jurjānī, ed. ʿĀdil Anwar Khiḍr.
KTS	*Kitāb Ṭabaqāt al-Ṣūfīyah,* Sulamī, ed. Johannes Pedersen.
KWGN	*Kabir: The Weaver of God's Name,* V.K. Sethi.
LBDF	*As Light Before Dawn,* Eitan Fishbane.
LBFD	*Scripture of the Lotus Blossom of the Fine Dharma,* tr. L. Hurvitz.
LGFS	*The Love of God,* Saint Francis de Sales, tr. Vincent Kerns.
LGMD	*Laṭīfah-'i Ghaybī,* Muḥammad ibn Muḥammad al-Dārābī.
LMMM	*Letters of Maimonides,* Moses Maimonides, tr. Leon Stitskin.
LOEP	*Lives and Opinions of Eminent Philosophers,* Diogenēs Laertius, tr. C.D. Yonge.
LOSM	*Light on Sant Mat,* Maharaj Charan Singh.
LPD	*A Letter of Private Direction and Other Treatises* (1981).
LPH	*The Ladder of Perfection,* Walter Hilton, tr. Leo Sherley Price. See *Acknowledgements.*
LSGR	*The Lotus Sutra,* tr. Gene Reeves.
LSMH	"Lower (Second?) Section of the Manichaean Hymns," tr. T. Chi.
LSMT	*The Lankavatara Sutra,* tr. D.T. Suzuki.
LSOC	*The Lotus Sutra and Its Opening and Closing Sutras,* tr. Burton Watson. See *Acknowledgements.*
LXX	*The Septuagint,* C3rd–2nd BCE (Greek).

M1–	*A Catalogue of the Iranian Manuscripts in Manichaean Script in the German Turfan Collection,* Mary Boyce.
MA	*The Master Answers,* Maharaj Charan Singh.
MARB	*Mashrab al-Arwāḥ,* Rūzbihān Baqlī, ed. ʿĀsim Ibrāhim al-Kayālī.
MASA1–2	*Manāqib al-ʿĀrifīn,* 2 vols., al-Aflākī al-ʿĀrifī, ed. Taḥsīn Yāzījī.
MBB	*Ein Manichäisches Bet- und Beichtbuch,* W.B. Henning.
MDBB	*Middle Length Discourses of the Buddha,* tr. Bhikkhu Ñāṇamoli, ed. & rev. Bhikkhu Bodhi. See *Acknowledgements.*
MDI	*Mystical Dimensions of Islam,* Annemarie Schimmel.
MDLS	*Mira: The Divine Lover,* V.K. Sethi.
MDT	"Manichäische Dogmatik aus chinesischen und iranischen Texten," E. Waldschmidt & W. Lentz.
MEM	"Mesopotamian Elements in Manichaeism," G. Widengren.
MF	*Mani,* G. Flügel.
MG1–15	*Mahābhārata,* 15 vols., tr. multiple, Clay Sanskrit Library.
MGK	*The Meaning of the Glorious Koran,* Marmaduke Pickthall.
MHCP	*The Manichaean Hymn-Cycles in Parthian,* tr. M. Boyce.
MHM	*Maṣā'ib-i Ḥallāj,* Louis Massignon.
MHN	*Morals for the Heart,* tr. Bruce Lawrence.
MHVA	*Mahāvastu-Avadāna,* 3 vols., ed. Émile Senart.
MIMM	*Mirṣād al-ʿIbād min al-Mabda' ilā al-Maʿād,* Najm al-Dīn Rāzī Dāyah, ed. Muḥammad Riyāḥī.
MJR1–8	*The Mathnawī of Jalālu'ddīn Rūmī,* 8 vols., ed., tr. & comm. R.A. Nicholson.
ML	*Manichaean Literature,* J.P. Asmussen.
MLRE	*Manichaeism in the Later Roman Empire,* S.N.C. Lieu.
MM	*Mani and Manichaeism,* G. Widengren.
MM1–3	"Mitteliranische Manichaica aus Chinesisch-Turkestan," 3 vols., F.C. Andreas & W.B. Henning.
MMA	*Monk of Mount Athos,* Archimandrite Sophrony, tr. R. Edmonds.
MMP	"On Mithra in the Manichaean Pantheon," M. Boyce.
MMS	*Sri Guru Granth Sahib,* 8 vols., tr. Manmohan Singh.
MMSI	"Moses Maimonides and the Sufis of Islam," Tom Block.
MMSY	*Mahayana Mahaparinirvana Sutra,* tr. Kosho Yamamoto, ed. Tony Page (2007).
MNFA	*Muṣībāt Nāmah,* Farīd al-Dīn ʿAṭṭār Nīshābūrī, ed. Nūrānī Viṣāl.
MNPT	*Majjhima Nikaya,* tr. Piyadassi Thera.
MOI	*The Mystics of Islam,* R.A. Nicholson.
MOT	*Manuscrits Ouïgours du IXe–Xe siècle de Touen-Houang,* 2 vols., ed., tr. & comm. James Hamilton.
MP1–2	*Mystical Poems of Rumi,* 2 vols., tr. A.J. Arberry.
MPB	*A Manichaean Psalm-Book,* Part II, ed. & tr. C.R.C. Allberry.
MRS1–6	*Mahābhārata,* 6 vols., tr. Ramnarayandatta Shastri Pandeya.

MSAS	*Manāhil al-Ṣafā' fī Takhrīj Aḥādīth al-Shifā',* al-Suyūṭī.
MSDN	*Manu Samhita*, tr. M.N. Dutt.
MSEA	*Milei di-Shemaya,* Eleʿazar Azikri, ed. Mordechai Pachter.
MSS	*Mīrā Sudhā Sindhu*.
MTIN	*Mystic Treatises by Isaac of Nineveh,* tr. A.J. Wensinck.
MTP	"The Manichaean-Turkic Pothi-Book," L.V. Clark.
MTSB	*Midrash Tanḥuma,* ed. Solomon Buber.
MUM	*Minor Upanishads,* tr. Swami Madhavananda.
MV1–12	*The Mahabharata of Krishna-Dwaipayana Vyasa,* 12 vols., tr. Kisari Mohan Ganguli.
MVJ1–3	*The Mahāvastu,* 3 vols., tr. J. J. Jones.
NAKU	*Niyamasara,* Shri Kunda Kunda Āchārya, ed. & tr. Uggar Sain.
NAS	*Nuskhah-'i Aḥwāl-i Shāhī,* Tawakkul Beg Kulalī.
NDBB	*The Numerical Discourses of the Buddha,* tr. Bhikkhu Bodhi. See *Acknowledgements.*
NHL	*The Nag Hammadi Library in English,* ed. James Robinson.
NHS11	*Nag Hammadi Studies* XI, ed. Douglas Parrott.
NHS20	*Nag Hammadi Studies* XX, vol. 1, ed. Bentley Layton.
NHS22	*Nag Hammadi Studies* XXII, vol. 1, ed. Harold Attridge.
NHS27	*Nag Hammadi Studies* XXVII, ed. Douglas Parrott.
NHS30	*Nag Hammadi Studies* XXX, ed. Birger Pearson.
NHS31	*Nag Hammadi Studies* XXXI, ed. John Sieber.
NHS4	*Nag Hammadi Studies* IV, ed. A. Böhlig & F. Wisse.
NIV	*The Holy Bible: New International Version*.
NJB	*The New Jerusalem Bible* (1985). See *Acknowledgements.*
NKK1–2	*Nānā I Ke Kumu,* 2 vols., Mary Kawena Pukui *et al.*
NKTF	*Nuṣūṣ al-Khuṣūṣ fi Tarjamah al-Fuṣūṣ,* Rukn al-Dīn ibn ʿAbd Allāh Shīrāzī.
NMCC	"Nestorians and Manichaeans on the South China Coast," S. Lieu.
NPII1–14	*Nicene and Post-Nicene Fathers,* Series 2, 14 vols., ed. P. Schaff & H. Wace
NR1–2	*The Nestorians and Their Rituals,* 2 vols., G.P. Badger.
OCM	*The Origins of the Christian Mystical Tradition,* A. Louth.
ODB	*Oxford Dictionary of Buddhism,* Damien Keown.
OG	*The Other Gospels,* ed. R. Cameron.
OHIA	*Oẓar Ḥayyim,* Isaac ben Samuel of Akko.
OKGS	*Origins of the Kabbalah,* Gershom Scholem, tr. Allan Arkush.
OSD	*The Odes of Solomon,* John Davidson.
OSS	*Origen: The Song of Songs,* tr. R.P. Lawson.
OTFN	*Once upon a Future Time,* Jan Nattier.
OTP1–2	*The Old Testament Pseudoepigrapha,* 2 vols., ed. J.H. Charlesworth.
PAC1–2	*The Philosophers,* 2 parts, T.A. Richman.
PAKU	*Pravachansara,* Acharya Kundkund, tr. A.N. Upadhye.

PB	*The Prayer Book,* tr. Ben Zion Bokser.
PBH	*The Penguin Book of Hebrew Verse,* ed. T. Carmi. See *Acknowledgements.*
PCT1–5	*The Philokalia,* 4 vols., ed. & tr. G.E.H. Palmer, Philip Sherrard, Kallistos Ware. See *Acknowledgements.*
PCTF	"Un traité manichéen retrouvé en Chine," 2 parts, tr. & ann. E. Chavannes & P. Pelliot.
PCW1–10	*Philo,* 10 vols., tr. F.H. Colson & G.H. Whitaker.
PEA	*Plato: Euthyphro, Apology, etc.,* tr. H.N. Fowler.
PEC	*Plotinus (The Enneads),* tr. Stephen MacKenna.
PG1–161	*Patrologiae cursus completus… Series Graeca,* 161 vols., ed. J.-P. Migne.
PGBO	*The Path of God's Bondsmen from Origin to Return,* tr. H. Algar.
PHI	*Prayer and Holiness,* Dumitru Staniloae.
PLEK	*Peering through the Lattices,* Ephraim Kanarfogel.
PMB1–15	*Plutarch's Moralia,* 15 vols., tr. F.C. Babbitt *et al.*
PMS1–5	*Philosophy of the Masters,* 5 vols., Huzur Maharaj Sawan Singh.
PPGL	*The Practice of the Presence of God,* Joseph de Beaufort.
PS	*Pistis Sophia,* tr. Violet MacDermot.
PSB1–3	*Paltū Sāhib kī Bānī,* 3 vols.
PSGG	*Pistis Sophia: A Gnostic Gospel,* G.R.S. Mead.
PSW	*The Prodigal Soul,* John Davidson.
PTSA1–6	*The Aṅguttara-nikāya,* 6 vols., ed. R. Morris & E. Hardy.
PTSD1–3	*The Dīgha-nikāya,* 3 vols., ed. T.W. Rhys Davids & J.E. Carpenter.
PTSI	*Itivuttaka,* ed. E. Windisch.
PTSM1–4	*The Majjhima-nikāya,* 4 vols., ed. V. Trenckner & R. Chalmers.
PTSN	*Suttanipāta,* ed. D. Anderson & Helmer Smith.
PTSQ	*Milindapañha*, ed. V. Trenckner.
PTSS1–6	*Samyutta-nikāya,* 6 vols., ed. L. Feer.
PTST	*Theragāthā and Therīgāthā,* ed. H. Oldenberg & R. Pischel.
PTSU	*Udāna,* ed. P. Steinthal.
PTSV	*The Visuddhi-Magga of Buddhaghosa,* ed. C.A.F. Rhys Davids.
PU	*The Principal Upaniṣads,* tr. S. Radhakrishnan.
PUSS	*The Principal Upanishads,* tr. Sri Swami Sivananda.
PWLS	*Philosophy as a Way of Life,* Pierre Hadot, tr. M. Chase.
PZGS	*Pòmí zhēngdào gē,* Zhōnglí Quán, *DZ270,* tr. Silfong Tsun.
QMS	*Quánzhōu mínshèng gǔjī* ('Quánzhōu Attractions').
QTG	*Al-Qaṣīdat al-Ta'iyyah,* al-Ghazālī.
QZD	*Quánzhōu zōngjiào shíkè,* Wú Wénliáng.
RAH	*Refutation of All Heresies,* Hippolytus, tr. S.D.F. Salmond.
RCML	*Śrī Rāmacaritamānasa,* Tulasīdāsa.
RDSS	*Reclaiming the Dead Sea Scrolls,* Lawrence Schiffman.
RLRS	*The Record of Linji,* tr. R.F. Sasaki, ed. T.Y. Kirchner.

RMI	*Readings from the Mystics of Islam,* Margaret Smith.
RMP	*A Reader in Manichaean Middle Persian and Parthian,* Mary Boyce.
RNV1–4	*Rasā'il Shāh Ni'matullāhī Valī,* 4 vols., ed. Javād Nūrbakhsh.
RPSJ	*Reality: Tr. of Shri Pujyapada's Sarvarthasiddhi,* tr. S.A. Jain.
RQQQ	*Al-Risālah al-Qushayrīyah,* Abū al-Qāsim Qushayrī, ed. Muṣṭafā al-Bābī al-Ḥalabī.
RQR	*Risālat al-Quds wa Risālah Ghalaṭāt al-Sālikīn,* Rūzbihān Baqlī Shīrāzī, ed. Javād Nūrbakhsh.
RRS	*The Revival of Religious Sciences,* al Ghazāli, tr. Bankey Behari.
RSTS	*Ratna Sāgar,* Tulsī Sāhib.
RSV	*The Holy Bible: The Revised Standard Version* (1952).
RTGT	*The Religions of Tibet,* Giuseppe Tucci, tr. Geoffrey Samuel.
RV	*The Rig Veda: An Anthology,* tr. & ann. Wendy O'Flaherty.
RVRG	*The Hymns of the Rigveda,* 2 vols., tr. & comm. Ralph Griffith.
SA	*The Secret Adam: A Study of Naṣoraean Gnosis,* E.S. Drower.
SAC	"Shamanism Among the Avá-Chiripá," Miguel Bartolomé.
SAKH	*Sufi Aphorisms: Kitāb al-Ḥikam,* tr. Victor Danner.
SBAT	*Sar Bachan: An Abstract of the Teachings of Soami Ji Maharaj*.
SBB	*Sahajobāī kī Bānī*.
SBE	*Sultan Bahu,* J.R. Puri & K.S. Khak.
SBE11	*Buddhist Suttas,* tr. T.W. Rhys Davids.
SBE12	*The Satapatha-Brâhmana,* Part I (Books I and II), tr. J. Eggeling.
SBE25	*The Laws of Manu,* tr. George Bühler.
SBE35–36	*The Questions of King Milinda,* 2 vols., tr. T.W. Rhys Davids.
SBHG	*Sumerisch-babylonische Hymnen und Gebete an Šamaš,* P. Anastasius Schollmeyer.
SBJT	*The Schocken Book of Jewish Mystical Testimonies,* Louis Jacobs.
SBP	*Sār Bachan Chhand-Band (Sār Bachan Poetry),* Swāmī Shiv Dayāl Singh.
SBPS	*Sar Bachan Poetry (Selections),* Soami Shiv Dayal Singh.
SBSU	*Sā'īn Bulleh Shāh,* Radha Soami Satsang Beas (Urdu).
SBU	*Ḥażrat Sulṭān Bāhū,* Radha Soami Satsang Beas (Urdu).
SCMP	*Studies in the Coptic Manichaean Psalm-Book,* T. Säve-Söderbergh.
SDST	*Selected Poems from the Dīvāni Shamsi Tabrīz,* ed. & tr. R.A. Nicholson.
SEKI	*Studies in Ecstatic Kabbalah,* Moshe Idel.
SEMW	*Sanskrit-English Dictionary,* M. Monier-Williams *et al.*
SFHA	*Sharḥ Fuṣūṣ al-Ḥikam Ibn al-'Arabī,* Dāwūd Qayṣarī.
SG	*Spiritual Gems,* Maharaj Sawan Singh Ji.
SGR	*Mafātiḥ al-I'jāz fī Sharḥ-i Gulshan-i Rāz-i Maḥmūd Shabistarī,* Shaykh Muḥammad Lāhījī, ed. Kayvān Samī'ī.
SGRV	*Sant Guru Ravidās Vāṇī,* ed. B.P. Sharmā.

SHCS	*Spiritual Heritage,* Maharaj Charan Singh.
SHCS	*Spiritual Heritage: Tape-Recorded Talks of Maharaj Charan Singh.*
SHI	*The Spiritual Heritage of India,* Swami Prabhavananda.
SIM	*Studies in Islamic Mysticism,* R.A. Nicholson.
SKS	*Self-Knowledge (Atmabodha),* tr. & comm. Swami Nikhilananda.
SMIK1–13	*The Sufi Message of Hazrat Inayat Khan,* 13 vols., Hazrat Inayat Khan.
SMIK8a	*The Sufi Message of Hazrat Inayat Khan,* Hazrat Inayat Khan, additional material from vol. 8.
SMIK8e	*A Sufi Message of Spiritual Liberty,* vol. 8 (rev.): *Sufi Teachings: The Art of Being.*
SMJT	*The Signs of the Messiah,* tr. Michael Wise.
SNVF	*The Sutta-Nipâta,* tr. V. Fausböll.
SOSJ	*The Science of the Soul,* Sardar Bahadur Maharaj Jagat Singh.
SOU	*Signs of The Unseen,* tr. W.M.Thackston Jr.
SPBS	*Sahaj Prakash,* Sahajo Bai, ed. & tr. H. Aveling & S. Joshi.
SPJR	*Stoic Philosophy,* J.M. Rist.
SPK	*The Sufi Path of Knowledge,* William Chittick. See *Acknowledgements.*
SPL	*The Sufi Path of Love,* William Chittick. See *Acknowledgements.*
SPLT	*Saint Paltu: His Life and Teachings,* Isaac Ezekiel.
SRCD	*The Sublime Revelation,* al-Jīlānī, tr. Muhtar Holland.
SRK1–5	*Sri Sri Ramakrishna Kathamrita,* 5 vols., Mahendra Nath Gupta; www.kathamrita.org, 2001– 11 (English).
SSAK	*The Secrets of the Self (Asrár-i Khudí),* Sheikh Muhammad Iqbal, tr. R.A. Nicholson.
SSE1–15	*Sufi Symbolism: The Nurbakhsh Encyclopedia of Sufi Terminology,* 15 vols., Dr Javad Nurbakhsh, tr. T. Graham *et al.* See *Acknowledgements.*
SSGA	*Les sept sages de la Grèce Antique,* Aude Busine.
SSI1–10	*Sacred Songs of India,* 10 vols., V.K. Subramanian.
SSJV	*Samaṇ Suttaṁ,* comp. Jinēndra Varṇī, tr. T.K. Tukol & K.K. Dixit.
SSKK	*Samayasara,* Shri Kunda Kunda Acharya, tr. J.L. Jaini.
SSMG	*Sod ha-Shabbat,* tr. & comm. Elliot Ginsburg.
SSVC	*Sri Sankara's Vivekachudamani,* tr. P. Chaitanya, ed. S. Dhiman.
SSWC	*Spicilegium Syriacum,* tr. William Cureton.
SSWS	*The Stoic Sage,* René Brouwer.
SUAR	*The Saṃnyāsa Upaniṣad-s,* tr. A.A. Ramanathan.
SVF1–4	*Stoicorum veterum fragmenta,* 4 vols., Hans von Arnim.
SVSL	*ʿUmar ibn al-Fâriḍ: Sufi Verse, Saintly Life,* tr. Th. Emil Homerin.
SVUW	*The Saṃanya Vedanta Upaniṣad-s,* tr. A.G. Krishna Warrier.
SWVN	*Syrische Wechsellieder von Narses,* ed. & tr. Franz Feldmann.
SYAK	*Sefer Yetzirah,* tr. & comm. Aryeh Kaplan.

T1–100	*Taishō Shinshū Daizōkyō,* 100 vols., ed. Takakusu Junjirō & Watanabe Kaigokyu.
TAN1–2	*Tadhkiratu 'l-Awliya,* 2 parts, ed. R.A. Nicholson.
TAT	*Taṣawwuf va-Adabīyāt-i Taṣawwuf,* Y.E. Bertels, tr. Sirus Izadi.
TBLD	*The Long Discourses of the Buddha,* tr. Maurice Walshe. See *Acknowledgements.*
TCC1–4	*The Taoist Classics,* 4 vols., Thomas Cleary.
TCK	"The Three-Character Rhymed Classic on the Kaʿbah," Ma Fu-ch'u, tr. Peter Hobson.
TDK	*A Testament of Devotion,* Thomas Kelly.
TDOS	*The Dervishes or Oriental Spiritualism,* J.P. Brown.
TGH1–3	*Thrice-Greatest Hermes,* 3 vols., G.R.S. Mead.
TIVU	*The Taoist Inner View of the Universe and the Immortal Realm,* Ni Hua-Ching.
TK1–10	*The Treasury of Knowledge,* 10 vols., Jamgön Kongtrul Lodrö Tayé, tr. Kalu Rinpoché Translation Group.
TLDS	*The Tibetan Book of Living and Dying,* Sogyal Rinpoche.
TMC1–3	*Türkische Manichaica aus Chotscho,* 3 vols., Albert von Le Coq.
TMNM	*Al-Tibr al-Masbūk fī Naṣīḥat al-Mulūk,* Abū Ḥāmid al-Ghazālī.
TMPS	*Taoist Mystical Philosophy,* Livia Kohn.
TMU	*Thirty Minor Upaniṣads,* tr. K. Narayanasvami Aiyar.
TOP	*The Treatise of the Pool,* ʿObadyah Maimonides, ed. & tr. Paul Fenton.
TOS	*Tayyibat,* tr. Lucas White King.
TPA1–2	*Traditions of the Prophet (Ahadith*), 2 vols., Dr Javad Nurbakhsh, tr. L. Lewisohn & T. Graham.
TQH	*Tamhīdāt,* ʿAyn al-Quḍat Hamadānī, ed. ʿAfīf ʿUsayrān.
TRAK	*Tohunga – The Revival,* Samuel Timoti Robinson. See *Acknowledgements.*
TS	*The Teachings of Silvanus,* J. Zandee.
TSHS	*Tree of Souls,* Howard Schwartz.
TSPI	"The Stoic Sage in the Cosmic City," Dirk Obbink.
TSR	*The Triumphal Sun,* Annemarie Schimmel.
TSRM	*Traditions of the Seven Ṛṣis,* John Mitchiner.
TSSH	*Tulsi Sahib: Saint of Hathras,* J.R. Puri & V.K. Sethi.
TSSW	*Through a Speculum that Shines,* Elliot Wolfson.
TTHQ	*Tafsīr al-Tustari,* ed. Muḥammad Bāsil ʿUyūn al-Sūd.
TTT1–10	"Türkische Turfantexte," 10 parts, W. Bang, A. von Gabain, T. Kowalski, G.R. Rachmati, W. Winter *et al.*
TVW1–5	*The Treatise on the Great Virtue of Wisdom of Nāgārjuna,* 5 vols., tr. Étienne Lamotte & Gelongma Karma Migme Chōdrōn.
TWF24	*Translations of the Writings of the Fathers Down to A.D. 325,* vol. 24, ed. Alexander Roberts & James Donaldson.

U1–4	*The Upanishads,* 4 vols., tr. & comm. Swami Nikhilananda.
UHMD	Unpublished handwritten manuscripts, *Shabds* of Dariyā Sāhib.
UVPP	*Ācārya Umāsvāti Vācaka's Praśamaratiprakaraṇa,* ed. & tr. Y.S. Shastri.
UZMB	*The Unborn,* ed. & tr. N. Waddell.
VBGD	*Vārān Bhāī Gurdās,* ed. H. & V. Singh.
VC	*Vivekacūḍāmaṇi of Śrī Śankarācārya,* tr. Svāmī Turiyānanda.
VCSM	*Viveka-cūḍāmaṇi of Śrī Śaṅkarācārya,* tr. Swāmī Mādhavānanda.
VE	*The Vedic Experience,* Raimundo Panikkar.
VSY	*Vedāntasāra of Sadānanda Yogindra,* tr. Swami Nikhilananda.
WAPH	*What is Ancient Philosophy?* Pierre Hadot, tr. Michael Chase.
WBC1–4	*The Works of Bernard of Clairvaux, On the Song of Songs,* 4 vols., tr. K. Walsh & I.M. Edmonds.
WCA1–2	*The Writings of Clement of Alexandria,* 2 vols., tr. W. Wilson.
WDF	*The Wisdom of the Desert Fathers,* tr. Benedicta Ward.
WH1–464	*Wheel* (Magazine), Buddhist Publication Society.
WJMA	*The Writings of Justin Martyr and Athenagoras,* tr. M. Dods *et al.*
WP	*The Wisdom of the Prophet,* Muhyi-d-Din ibn ʿArabi, tr. Titus Burckhardt & Angela Culme-Seymour.
WPJ1–4	*The Works of Philo Judaeus,* 4 vols., tr. C.D. Yonge.
WPUR	*The Wit of Peter Ustinov,* comp. D. Richards.
WSJA	"Walking with Social Justice," ed. Rabbi Bradley Shavit Artson & Deborah Silver.
WTM1–3	*With the Three Masters,* 3 vols., Rai Sahib Munshi Ram.
WZ1–3	*The Wisdom of the Zohar,* 3 vols., arr. F. Lachower & I. Tishby.
XMIN	*The X in Mexico: Growth within Tradition,* Irene Nicholson.
YSPB	*The Yoga System of Patañjali or the Ancient Hindu Doctrine of Concentration of Mind,* tr. J.H. Woods.
YU	*The Yoga Upaniṣads,* tr. T.R. S'rīnivāsa Ayyaṅgār.
ZBMC	*Zen and the Brain,* James Austin. See *Acknowledgements.*
ZMM	*Zohar,* Moshe Miller.

7.1 Guides and Practitioners
(INCARNATION – SĀYAH)

incarnation (Gk. *sarkōsis, ensarkōsis,* L. *incarnatio*) The central Christian doctrine, formulated by the church long after the death of Jesus and developed from John's gospel, concerning the assumption of a human body by the *Logos,* which is known as the Son of God or Only-begotten Son:

> And the Word *(Logos)* was made *(egeneto)* flesh *(sarx),*
> and dwelt among us, (and we beheld his glory,
> the glory as of the Only-begotten of the Father),
> full of grace and truth.
>
> *John 1:14, KJV*

According to the doctrine, God assumed human form, becoming a man in the person of Jesus Christ, the Son of God, the second Person of the Trinity. Christ was thus fully God and fully man. It is believed that the human and divine natures are not separate, but are joined together in a 'hypostatic' union, forming a single person, in which the identity of each is preserved, rather than mixed or diminished.

The early centuries of church history are marked by continuous theological controversy concerning the precise nature of the union of God, Word and man in the person of Jesus Christ. Church councils were convened to decide on just this issue, resulting in schism when the parties failed to reach agreement.

From a mystical viewpoint, it seems almost incredible that so much time and energy, resulting in so much disharmony, was spent on a subject that Jesus himself never mentions, and which is presented in very simple terms in *John.* Neither the nature of God, nor the way in which the Word becomes man, are amenable to human intellectual understanding, and it is futile to think that they ever could be. This insight cannot have been altogether lost on the early fathers. Some must have looked on in dismay as their fellow Christians tore each other apart in the attempt to describe and pin down the indescribable and ineffable.

Even Gregory of Nazianzus (*c.*329–389), a significant theologian, teacher and administrator of the early church, president of the First Council of Constantinople (381), and supporter of the Nicene Creed, which established the basis of Christian belief thereafter, though he was frequently at the centre of the controversy, was able to write in a hymn:

> How could man's mind ever grasp
> this union beyond all words?
> *Gregory of Nazianzus, Hymns 1:1.11, PG37 col.470–1, GNP p.6*

Little more than a century later, the unknown fifth-century Syrian monk who took the name of Dionysius the Areopagite wrote in a similar vein:

> Even the plainest article of divinity, namely the incarnation and birth of Jesus in human form, cannot be expressed by any language or known by any mind – not even by the first of the most exalted angels.
>
> *Pseudo-Dionysius, Divine Names 9, DNMT pp.75–76*

The divine purpose in the incarnation of the *Logos* is the salvation of souls. As a part of this, a perfect and sinless exemplar is provided for imperfect human beings. As Hesychios the Priest says:

> Through His incarnation, God gave us the model for a holy life and recalled us from our ancient fall. In addition to many other things, He taught us, feeble as we are, that we should fight against the demons with humility, fasting, prayer, and watchfulness.
>
> *Hesychios the Priest, On Watchfulness and Holiness 12, Philokalia, PCT1 p.164*

Although the doctrine of the incarnation is indisputably mystical in character, it is – as Christianity understands it – less than universal. Jesus Christ is regarded as the only one in whom the Word has been "made flesh". Before the coming of Jesus, the kingdom of heaven was out of reach. St Gregory Palamas eloquently expresses this belief:

> He became a human being like us in all things except sin, so that by his likeness to us he might teach us anew, and rescue us. And he gave us the saving counsel and commandment of repentance, saying: "Repent, for the kingdom of heaven has drawn near."[1] Prior to the incarnation of the *Logos* of God, the kingdom of heaven was as far from us as the sky is from the earth; but when the king of heaven came to dwell amongst us, and chose to unite himself with us, the kingdom of heaven drew near to us all. Since the *Logos* of God, through his descent to us, has brought the kingdom of heaven close to us, let us not distance ourselves from it by leading an unrepentant life.
>
> *Gregory Palamas, On the Moral and Ascetic Life 56–57, Philokalia, PCT4 pp.372–73*

Although it is Christian belief that Jesus was the only "Word made flesh", the world's mystic literature indicates otherwise. Many of the most elevated have commonly been described in a similar manner.

See also: **Logos** (3.1), **Only-begotten** (3.1), **Son**.

1. *Matthew* 3:2.

insān al-ʿayn (A) *Lit.* man *(insān)* of vision *(ʿayn);* a man of inner or spiritual vision; hence, by metaphorical extension, the pupil of the eye; a mystic or saint; the perfect man *(al-insān al-kāmil);* also called *insān al-azalī* (pre-eternal man).[1]

The perfect man is the fully conscious microcosm in which both the Divine and His entire creation dwell. It is said that just as the eye sees the world through the pupil, so does God enjoy His creation through the eye of the perfect man. He is thus the "intermediary between the Seer (God) and the Seen (the creation)":[2]

> The perfect man is the eye *(chashm)* of the world and the reflection of the Being of God, who is the light of this eye *(dīdah);* that is to say, the pupil of this eye *(insān al-ʿayn)* is the perfect man.
>
> *Lāhījī, Sharḥ-i Gulshan-i Rāz, SGR p.111, in SSE6 p.64*

Since all human beings have the potential to realize God, to become perfect men, so is every human being a microcosm through which God experiences His creation. Hence, as Rukn al-Dīn says, "Man is to God like the pupil to the eye *(mardumak-i chashm).*"[3] From the human perspective, man only has to become conscious of it.

1. Suʿād al-Ḥakīm, *al-Muʿjam al-Ṣūfī* 64, *AMAS* p.156, in *FNI6* p.80, in *SSE6* p.65.
2. Shāh Niʿmat Allāh Valī, *Rasā'il, RNV4* p.340, in *FNI6* p.80, in *SSE6* p.64.
3. Rukn al-Dīn Shīrāzī, *Nuṣūṣ al-Khuṣūṣ, NKTF* p.76; *cf.* in *SSE6* p.64.

insān al-kāmil, **al-** (A), **insān-i kāmil** (P) *Lit.* the perfect *(kāmil)* man *(insān);* the complete man, the universal man, the perfect saint; he who abides in God *(baqā'),* having annihilated selfhood *(fanā');* a term with no gender connotations, applying equally to men and women, although the word *insān* is grammatically masculine, just as the English 'man', implying the human race, applies equally to both sexes; also, the cosmic or macrocosmic Man, as the ontological archetype of man; the fully God-realized human being, understood as a perfect microcosm of the creation (the macrocosm), in whom are reflected all the divine Names and Attributes (*i.e.* all aspects of the creation); hence, metaphorically, the cosmic mirror placed by God before Himself, in which He is fully reflected. As Ibn al-ʿArabī writes:

> When my Beloved appears,
> with what eye do I see Him?
> With His eye, not with mine,
> for none sees Him except Himself.
>
> *Ibnal-ʿArabī, Meccan Revelations 1:63, FMIA1 p.460, in MOI pp.165–66*

He means that the perfect man realizes that nothing exists but God. The light of the soul, the spiritual 'eye' by which it sees, and the object of its vision, have all become one.[1] God is looking at God. The perfect man thus sees everything the way it really is, from God's viewpoint. All things are seen in their proper places and in their true relationships – to God – something that is reflected in the speech and actions of a perfect human being. Seen outside of God, the relationships between things are entirely relative. Only in the oneness of God is there absolute Truth, unrelated to anything else.

Since the perfect man fully manifests all the divine Names and Attributes, he is – as a saint or prophet – a God-man, God's representative or vicegerent *(khalīfah)* in this world. From God's viewpoint, the perfect man is a manifestation of the all-inclusive divine Name, *Allāh,* who is the infinite Essence. From the viewpoint of the creation, the perfect man manifests all the divine Names, perfectly and in full consciousness, without any particular Name or Attribute predominating in his nature. Thus, only the perfect man is truly universal. This contrasts with those saints or friends of God *(awliyā')* who have not reached this degree of perfection, and who are said to manifest one or more – but not all – of the divine Names, such as *al-ʿAlīm* (the All-Knowing), *al-Wadūd* (the Loving) and *al-Shakūr* the Grateful. In Islam, the most perfect manifestation of the perfect man is understood to have been Muḥammad. A Sufi *ḥadīth* records him as saying, "He who has seen me, has seen *Allāh.*"[2]

Lāhījī summarizes:

> Be aware that the entire realm of incorporeal and material entities is the form of the perfect man *(insān-i kāmil),* for, just as the all-embracing name *Allāh,* being the essence of all the divine Names and Attributes and the highest and grandest of them all, contains the truths of all those Names, so the reality of the perfect man *(insān-i kāmil),* who is the true manifestation of the name *Allāh,* includes and transcends all stages and manifestations. By virtue of the integration of Manifester and manifestation, all truths, divine and existential, are manifested in the form of the perfect man *(insān-i kāmil).*
>
> *Lāhījī, Sharḥ-i Gulshan-i Rāz, SGR p.318, in SSE3 p.56*

Although the concept of man as the microcosm of the creation was not new, the first use of the actual term, *al-insān al-kāmil,* in this specific sense, is generally credited to Ibn al-ʿArabī (1165–1240). According to Ibn al-ʿArabī and his school, the perfect man exemplifies the divine purpose in creation – for a potentially perfect human being to realize his potential, his innate perfection, uniting with God Himself; for the human microcosm to realize itself as the macrocosm. In this way, the divine purpose of loving, worshipping and knowing Himself through man is fulfilled, as in the well-known *ḥadīth:* "I was a hidden treasure and I wanted to be known."[3] For although God loves

His entire creation, only the perfect man has perfect knowledge of God and perfect love for Him.

As Ibn al-ʿArabī puts it, "Everything was created for him and for his sake and was subjected to him."[4] In this sense, the cosmic aspect of the perfect man is more or less equivalent to the divine creative power. Similarly, the Reality of Muḥammad *(al-Ḥaqīqat al-Muḥammadīyah)* and the Reality of the perfect man *(al-Ḥaqīqat al-insān al-kāmil)* are synonyms used by Ibn al-ʿArabī for the same inner Reality, referring to the cosmic aspect of which the perfect man as a human being is a manifestation.

Al-Jīlī maintains that all perfect men, in whatever age, are expressions of the Light *(al-Nūr)* or the Reality of Muḥammad. This Power can, he believes, manifest itself where it will and how it will; and al-Jīlī describes how the Prophet appeared to him in the guise of his own master, Sharaf al-Dīn Ismāʿīl al-Jabartī.[5]

The exposition of the perfect man given by Ibn al-ʿArabī, al-Qūnawī (*d.*1274), ʿIrāqī (1213–1289), al-Jīlī (*b.c.*1365) and others is generally of a complex metaphysical nature, each of the writers expressing variations on the same fundamental theme, according to their own bent of mind. It is interesting that Rūmī, not identified as a member of any particular school of Sufism and who generally stays out of the sphere of complex metaphysical explanation and speculation, does not use the term at all. He does, however, speak of the perfect saint as *al-kāmil* (the perfect one).

According to al-Jīlī in his monumental work, *al-Insān al-Kāmil fī Maʿrifati al-Awākhir wa al-Awā'il* ('The Man Perfect in Knowledge of the First and Last Things'), the perfect man possesses the seven primary divine Attributes: *al-ḥayāh* (life), *ʿilm* (knowledge), *al-irādah* (will), *al-qudrah* (power), *al-Kalām* (the Word), *al-samʿ* (hearing), and *al-baṣar* (sight).[6] These seven are derived from the seven primary Names of *Allāh: al-Ḥayy* (the Living), *al-ʿAlīm* (the All-Knowing), *al-Murīd* (the All-Willing), *al-Qādir* (the All-Powerful), *al-Mutakallim* (the All-Uttering), *al-Samīʿ* (the All-Hearing), and *al-Baṣīr* (the All-Seeing).[7]

In Sufi thought, the entire creation is a manifestation of the undivided, divine Essence. As such, the creation is an expression of His nature. The first manifestations of the undivided One are called His Names, followed successively by His Attributes, His Acts and His Works, which together comprise the underlying fabric of creation. A human being has all these aspects of the creation within himself, and the perfect man is fully conscious of all these aspects. He is thus a fully conscious microcosm of the entire creation or macrocosm.

Islam shares its concept of a perfected microcosmic man with Judaism. The idea is derived from *Genesis,* where it says that God made man in His own image, a statement that has been repeated and explained by successive mystics ever since. R.A. Nicholson, paraphrasing al-Ḥallāj (*c.*858–922 CE), writes:

> Before the creation, God loved Himself in absolute unity and, through love, revealed Himself to Himself alone. Then, desiring to behold that love-in-aloneness, that love without otherness and duality, as an external object, He brought forth from Nonexistence an image of Himself, endowed with all His Attributes and Names. This divine image is Adam.
>
> *R.A. Nicholson, on al-Ḥallāj, Kitāb al-Ṭawāsīn, in MHM p.129, in SIM p.80*

In the *Genesis* allegory, Adam symbolizes man. All men are made in the image of God – not physically, but spiritually. All souls, regardless of the physical form they inhabit, are like drops of the ocean of Being that is God. But the uniqueness of man in creation is that he is constructed as a microcosm of the entire creation. All parts of the creation (the macrocosm) come together and have their counterpart in man. He is a reflected image of God and His entire creation. As a consequence, man is able to realize God within himself, something denied to the angels and to the higher beings in creation. He is also able to access all parts of the Lord's vast creation through the medium of his human form.

Ibn al-ʿArabī identified the cosmic Adam with the perfect man. The perfect man, therefore, is one who has perfected this ability, who has realized this God-given potential, who has attained the highest that human destiny has to offer, who has realized the purpose for which God actually created him.

Al-Jīlī describes man as descending into creation in three successive stages, from Oneness *(Aḥadīyah),* to He-ness *(Huwīyah),* to I-ness *(anānīyah).* The mystic path to return to the state of *al-insān al-kāmil* is to retrace the steps of his descent, from I-ness, to He-ness, to Oneness.

> You must know that the perfect man *(al-insān al-kāmil)* is a copy of God, according to the saying of the Prophet, "God created Adam in the image of the Merciful," and in another *ḥadīth,* "God created Adam in His own image." That is so, because God is Living, Knowing, Mighty, Willing, Hearing, Seeing and Speaking, and man too is all these. Then he confronts the divine *Huwīyah* with his *huwīyah,* the divine *Anānīyah* with his *anānīyah,* and the divine *Dhāt* (Essence) with his *dhāt* – he is the whole against the particular.
>
> *Al-Jīlī, al-Insān al-Kāmil 2:58.22, IKJ (2:60) p.279, in SIM p.106*

In Sufi thought, there is a hierarchy of saints or friends of God *(awliyāʾ)* who are always present in the world, and who are responsible for its overall harmony and spiritual balance. At the head of this hierarchy is the *quṭb* (pivot, axis), a living, perfect saint of the highest order. Al-Jīlī also equated the *quṭb* with the perfect man:

> The perfect man *(al-insān al-kāmil)* is the *quṭb* on which the spheres of existence revolve from first to last; and, since things came into being, he is one *(wāḥid)* for ever and ever. He has various guises, and appears in diverse bodily tabernacles *(kanā'is).*
>
> *Al-Jīlī, al-Insān al-Kāmil 2:58.22, IKJ (2:60) p.277, in SIM p.105*

In the descriptive system of al-Qūnawī, the perfect man is one of the Five Divine Presences *(al-Ḥaḍarāt al-Ilāhīyah al-Khams),* which comprise creation. These five *ḥaḍarāt* are: the physically visible world of manifested phenomena; the subtle heavenly heavens of the relative Unseen; the higher spiritual realms of the totally Unseen; the First Entification *(al-Taʿayyun al-Awwal),* which represents God the creator, as opposed to God the sublime Essence, detached from all 'idea' of creation; and *al-Ḥaḍrat al-Jāmiʿah* (All-Comprehensive Manifestation), which represents the perfect man who spans all the Presences, containing all within his own being. Here, the perfect man is being understood in his cosmic sense, as the macrocosm reflected in the microcosm of a human being. The cosmic, perfect man is thus the unity of all created things. Again, man is being understood as essential to the divine scheme of things.

Though the metaphysics of such concepts may fascinate the mind and provide some inspiration, the spiritual path to perfection still has to be trodden by imperfect struggling human beings. Some have an easier journey than others. Al-Jīlī writes:

> Man is the link between God and nature. Every man is a copy of God in His perfection; none is without the power to become a perfect man *(al-insān al-kāmil).* It is the Holy Spirit that witnesses to man's innate perfection; the spirit is man's real nature and within him is the secret shrine of the divine Spirit. As God had descended into man, so man must ascend to God, and in the perfect man *(al-insān al-kāmil),* the true saint, the absolute Being, which had descended from its Absoluteness, returns again unto itself. In treading the Path, the *ṣūfī* ascends until perfection is reached and, in the perfected saint, God and man become one again. . . .
>
> The original purity of the soul has become defiled by contact with this world, and it must therefore be purified. Some are blest, in that they can purify themselves as easily as a garment that is slightly soiled can be washed clean in water; but some are so deeply stained that they can only be purified as though by fire – by great self-discipline, renunciation of this world and the flesh, and by unceasing effort and struggle, including service to their fellow men, who are also made in the image of God and service to them is service to Him.
>
> *Al-Jīlī, al-Insān al-Kāmil, IKM pp.46, 9, 15ff.; cf. in RMI pp.119–20*

A struggle it may be, but the goal, when reached, is incomparable, and the spiritual treasure to be enjoyed is beyond imagination:

> I offer a thousand praises and thanks to God the Incomparable, for it was He who, when my life was being spent to no purpose, led me to give myself to the great search for Him, and who, after that, let me attain to the high degree of union with Himself. He it was who enabled me to quench my thirst in the ocean of Truth and the fountain of gnosis, and thereby granted me the unending happiness and state of blessedness, which are to be found by one who drinks from these. I pray that God Most High will let me walk in the path which leads . . . to paradise, with firm step and unfaltering courage, and to taste the delight of continual recollection of Himself.
>
> Praise be to God for His grace in what He has given to me. I have been granted full and perfect apprehension of the divine Essence, as I had always most earnestly desired. That one who has not attained to knowledge of the absolute Being is not worthy to be called a man – he belongs to the type of those of whom it is said, "They are like the beasts of the field, and are even more ignorant."[8]
>
> But he to whom this supreme happiness has been granted has become a perfect man *(al-insān al-kāmil)* and the most exalted of created beings, for his own existence has become merged in that of the absolute Being. He has become a drop in the ocean, a mote in the rays of the sun, a part of the whole. In this state, he is raised above death and the fear of punishment, above any regard for paradise or dread of hell. Whether woman or man, such a one is the most perfect of human beings. This is the grace of God, which He gives to whom He wills.
>
> *Tawakkul Beg Kulalī, Nuskhah-'i Aḥwāl-i Shāhī, NAS fols.42a ff., in RMI pp.131–32*

To be in the company of such a human being is a remarkable experience. To his disciples, a perfect man is a light hidden in the darkness. His spiritual form dwells in their hearts. To reach that form, the devotee must annihilate his selfhood, must burn in the fires of separation until – like Rūmī, whose master came from far-away Tabrīz – the separation is annihilated. Then the "earth" of a human being rises to the inner "skies":

> Kiss the threshold of a perfect man *(kāmil)!*
> Like Rūmī, light your candle,
> and burn Rūm in the fire of Tabrīz!
> There is a beloved hidden within your heart:
> I will show him to you, if you have eyes to see.
> His lovers are fairer than the fair,
> sweeter and comelier and more beloved.

By love of him, the heart is made strong,
and earth rubs shoulders with the Pleiades.
The soil of Najd was quickened by his grace,
and fell into a rapture and rose to the skies.
Muḥammad Iqbāl, Asrār-i Khudī 3:340–50, AKMI p.17; cf. SSAK pp.29–30

The Najd, an arid and sparsely populated rocky plateau in central Saudi Arabia, features in Arabic love romances, such as Majnūn and Layla.

The notion was prevalent throughout Islam. In his Chinese treatise, *The Three-Character Rhymed Classic of the Kaʿbah,* the nineteenth-century Muslim philosopher Mǎ Fùchū (*c.*1794–1874) devotes a poem to the Muslim concept of the perfect man (C. *zhēnrén*):

Now man is the essence of heaven and earth:
Among the ten thousand transformations (all created things),
his is a special creation;
The quintessence of heaven is man's heart;
The glory of earth is his body;
The ten thousand intelligent principles are man's essential nature.
Man's descent into the world marked a great transformation;
When the first ancestor, whom we call *Pángǔ*
(Cosmic and Primordial Man, here meaning Ādam, and also Abraham),
first entered manifestation,
he dwelt in a country of the West, the land of the *Kaʿbah.*...

A man has a body and he has also a heart;
When the body meets objects, emotion and desire are joined;
The heart in relation to human nature
is like the spirit of heaven (A. *Rūḥ*);
If the promptings of desire prevail,
a man rejoins the birds and beasts;
But if reason masters desire,
he becomes a true man (C. *zhēnrén,* A. *al-insān al-kāmil*).
A man who cultivates goodness must endeavour
to be sincere (A. *mukhliṣ*),
to realize himself in the way of the Prophet,
and constantly live the Truth.

Mǎ Fùchū, Zhēnrén, TCK

It was not only Sufis who spoke of the ideal of the perfect man. The twelfth-century, Arabic-speaking Jewish philosopher Moses Maimonides – who is known to have had contact with the Sufis – also describes the state of consciousness of the perfect man who has controlled his bodily instincts and

purified his mind. Using the Sufi term *al-insān al-kāmil* throughout his *Guide of the Perplexed,* he says that the perfected man experiences enlightenment and his soul leaves the body to experience the Divine:

> The philosophers have already explained that in youth the bodily faculties impede the attainment of most of the moral virtues, and all the more that of pure thought, which is achieved through the perfection of spiritual intentions *(maʿqūl)* that leads to passionate love of Him, may He be exalted. For it is impossible that it should be achieved while the bodily humours are in effervescence. Yet in the measure in which the faculties of the body are weakened and the fire of the desires is quenched, the spirit *(ʿaql)* is strengthened, its lights achieve a wider extension, its ability to perceive is purified, and it rejoices in what it perceives. The result is that when a perfect man *(al-insān al-kāmil)* is stricken with years and approaches death, this enlightenment increases very powerfully, and joy over this enlightenment and a great love for the Object of knowledge become stronger, until the soul is separated from the body at that moment in this state of delight.
>
> *Moses Maimonides, Guide of the Perplexed 3:51, fol.129a; cf. GPM2 p.627*

According to *Genesis,* man is created in the "image of God".[9] Maimonides writes that a person is transformed into the image of God when the divine Intelligence *(ʿql ilāhī)* (the outflowing creative power) joins with the active intelligence *(ʿaql al-faʿʿāl)* – the divine power at the highest level of ordinary human consciousness; in modern terminology, when the mind and soul receive the outflowing of the divine Essence.

It is said that Maimonides based his understanding of *al-insān al-kāmil* on its use by the Muslim philosopher al-Fārābī (870–950), who noted that Plato speaks of the true philosopher (by which he means a mystic) as a man who is truly noble and perfect.[10] The term is also related to the concept of the perfect man as explained by Ibn al-ʿArabī, Maimonides' contemporary.[11] For the Sufis and Muslim philosophers, their exemplar was Muḥammad; for Maimonides, it was Moses, who was believed to have attained perfection.

The perfect man is also mentioned in the twelfth-century *Kuzari* of Yehudah ha-Levi of Toledo, Spain. In this context, it seems that the "Active Intellect" or "Active Intelligence" – an Aristotelian term that was variously interpreted by later mystics and philosophers – is being understood as the divine Intelligence, the active and dynamic power of God in the creation. Written in Arabic, the text is normally read in its Hebrew translation:

> In the perfect person (He. *shalem,* A. *al-insān al-kāmil*), . . . the Active Intelligence (the divine Intelligence) is with him. . . . He is the

> Active Intelligence itself, and . . . there is no difference between them. . . . As soon as the soul is separated from (the body), it becomes *shalem* (perfect).
>
> *Yehudah ha-Levi, Kuzari 1:1, 5:12; cf. in SSMG p.182 (n.436)*

See also: **imām**, **khalīfah**, **al-Nūr al-Muḥammadīyah** (7.2).

1. *Cf.* R.A. Nicholson, *Mystics of Islam, MOI* p.166.
2. *Ḥadīth; cf.* in *MOI* p.83.
3. *Ḥadīth, AMBF* 70.
4. Ibn al-ʿArabī, *Meccan Revelations* 2:469.2, *FMIA4* (3:198) p.141; *SPK* p.46; *cf. Qur'ān* 31:20, 45:12–13.
5. Al-Jīlī, *al-Insān al-Kāmil* 2:60, *IKJ* p.277, in *SIM* p.87.
6. Al-Jīlī, *al-Insān al-Kāmil* 1:3, 7, *IKJ* pp.66, 79, in *SIM* (1:55.3*ff.,* 1:63.25*ff.*) pp.101–3.
7. Lāhījī, *Sharḥ-i Gulshan-i Rāz, SGR* p.215, in *SSE13* p.68.
8. *Qur'ān* 2:179, 25:44.
9. *Genesis* 1:26–27.
10. *E.g.* Plato, *Republic* 375e, 376c, 580c, 589b, *passim.*
11. See J. Vahid Brown, "Andalusi Theosophy," *ATRB* pp.12–13; see also *AQIM* p.31.

intercessor, **mediator** (Gk. *mesitēs*) One who intercedes on behalf of others; mystically, a saint or saviour, who intercedes with God on behalf of his disciples for forgiveness of their sins; in Christianity, Jesus – and (in Catholicism) the Virgin Mary, angels and Christian saints – who, it is believed, can intercede with God on behalf of human beings. It is sometimes said that Christ is the mediator, while angels and saints are intercessors.

Intercession or mediation is a translation of the Greek *entygchanein,* and the Latin *interpellare.* According to *Hebrews,* because Jesus Christ is an eternal power, "high priest forever after the order of Melchizedek",[1]

> he is able for all time to save those who draw near to God through him, since he always lives to make intercession *(entygchanō)* for them. For it was fitting that we should have such a high priest *(archiereus)* – holy, blameless, undefiled, separate from sinners, exalted above the heavens.
>
> *Hebrews 7:25–26; cf. KJV, RSV*

Because Jesus is considered by Christianity to be the only incarnation of the *Logos,* as the only human being in which the *Logos* and man have ever come to dwell in one person, he is regarded as the only true mediator:

> For there is one God, and one mediator *(mesitēs)* of God and men, the man Christ Jesus.
>
> *1 Timothy 2:5, KJV*

According to the Catholic doctrine of intercession, as set forth at the Council of Trent (1545), it is also proper to call upon departed saints for "aid, and help for obtaining benefits from God, through His Son Jesus Christ".[2] Since the faithful in heaven and on earth constitute one mystical body with Christ at its head, departed saints, it is maintained, pray to God on behalf of human beings. It is also helpful to them for human beings to invoke their aid, just as it is for them to pray to God on behalf of men. Other branches of the church reject the practice of praying to any mediator other than Christ.

Jesus Christ as the mediator and divine Word *(Logos)* is present throughout Christian literature. The second-century Clement of Alexandria writes:

> Heraclitus (535–475 BCE)…rightly said, "Men are gods, and gods are men." For the Word *(Logos)* himself is the manifest mystery: God in man, and man in God. And the mediator *(mesitēs)* executes the Father's will; for the mediator *(mesitēs)* is the Word *(Logos)*.
>
> *Clement of Alexandria, Instructor 3:1, WCA1 p.274*

Even in Manichaean hymns, Jesus is depicted as the mediator:

> Welcome, original one and primeval firstborn one.
> Welcome, good mediator,…
> who mediates between us and the Father.
>
> *Manichaean Hymns, HR2 p.62ff., RMP bv, GSR p.66*

Christianity, however, does not hold a monopoly on mediation between man and God. There have been mystics throughout the world who have been described as incarnations of the divine creative power, otherwise known as the Word or *Logos,* and by many other names. Consequently, they have also been portrayed as mediators between man and God.

The doctrine of the *Logos* as Son of God and intercessor between man and God is found, for instance, in the writings of Philo Judaeus, a first-century Alexandrian Jew, who was also familiar with Greek philosophy. Speaking of the symbolism in the biblical description of the garment of the high priest,[3] he suggests that the twelve gems on the breast represent

> the *Logos,* which holds together and administers all things. For it was necessary that he who was consecrated to the Father of the creation, should have His Son, the most perfect in virtue, as intercessor, both

> for the forgiveness of sins and for the abundant supply of the most unstinted blessings.
>
> *Philo Judaeus, On the Life of Moses 2:26; cf. PCW6 pp.514–15, TGH1 pp.250–51*

In another place, Philo describes the *Logos* as having received a special gift from the Father:

> To stand on the brink separating creature from Creator. And this same *Logos* both pleads with the Immortal as suppliant for afflicted mortals, and acts as the King's ambassador to the subject ones.
>
> *Philo Judaeus, Heir of Divine Things 42; cf. PCW4 pp.384–85, TGH1 p.250, WPJ2 p.134*

A similar idea is expressed, many centuries later, by the medieval Jewish Sufi, ʿObadyah Maimonides, Arabic-speaking grandson of the twelfth-century Jewish mystic and philosopher Moses Maimonides. In his *al-Maqālah al-Ḥawḍiyah* ('Treatise of the Pool'), ʿObadyah writes of Noah, Enoch, Abraham and other early Jewish patriarchs as practising mystics, recipients and transmitters of spiritual wisdom. He describes them as "intercessors *(shāfiʿ)*" on behalf of the people, through whom the divine will reached humanity. But, he says, after them the link was broken for some time, remaining so until the time of the prophet Moses:

> The individuals who attained this state were very scarce, as it is said, "I have seen the sons of heaven, but they are few,"[4] like a drop in the sea.... For you will find in each era but a single individual, such as Noah in the generation of the Flood, his predecessors Methuselah, Enoch, Lemekh, Shem, ʿEver, Abraham, Isaac, and Jacob. After the patriarchs, the bond *(wuṣla)* was severed and there was no intercessor *(shāfiʿ)* until the birth of the most glorious of beings and the noblest of creatures, our master Moses, peace be upon him, who restored it, through the divine will.
>
> *ʿObadyah Maimonides, al-Maqālah al-Ḥawḍiyah 25a, TOP p.112*

The *Treatise* is a manual for a wayfarer on the spiritual path. The author emphasizes the importance of the spiritual master, and alludes to the presence of spiritual masters throughout Jewish history. He urges the seeker to prepare himself adequately to travel the path and serve God, separating himself from sensual or vulgar material activities, and attaching himself to the higher activity – the divine Intelligence (A. *al-ʿAql,* He. *Sekhel*), the *Logos* or *Nous,* the divine creative power. He also urges a seeker to keep the company of the virtuous, the *ḥasidim,* the spiritually advanced.

The *ḥasidim* of this school believed that they were reviving an ancient spiritual tradition that had begun with Adam, had passed through the patriarchs, and had eventually come to Moses, who had imparted it to Israel. This was the substance of the revelation on Mount Sinai. It had been lost, they believed, with the Babylonian exile, but now it had the potential for revival under the mastership of the *ḥasidim.* ʿObadyah used the term "intercessor" for the spiritual guide who mediates between man and God, explaining that a person without an intercessor is like one who is dead:

> It is clear that he who has not gained an intercessor *(shāfiʿ)* to mediate between himself and his Beloved is considered as dead. Once you have realized this principle, then you will be ashamed to call on the Lord without having achieved it. Indeed, "Who is he and where is he who could bear to stand before the Lord"[5] without having recourse to a mediator, for this is sheer impertinence! It is therefore incumbent upon us to seek diligently after an intercessor *(shāfiʿ)* and to find one without delay, for he is our guardian in the nether world and our guide to the world everlasting, and do not think otherwise.
>
> *ʿObadyah Maimonides, al-Maqālah al-Ḥawḍiyah 25a–b; cf. TOP pp.112–13*

ʿObadyah also counsels a disciple to honour and value the association with his intercessor:

> O my son, honour him that mediates between you and your Creator, may He be extolled, inasmuch as he intercedes for your good, since he is "the interpreter (He. *meiliẓ*) between them".[6] Take great pains to retain (his mediation), for its loss is irretrievable.
>
> *ʿObadyah Maimonides, al-Maqālah al-Ḥawḍiyah 13b, TOP p.92*

See also: **ambassador**, **incarnation**, **paraclete** (7.2), **sadguru**, **Son of God** (3.1).

1. *Hebrews* 6:20; see also *Hebrews* 8:6, 9:15, 12:24.
2. See "Intercession (Mediation)," *Catholic Encyclopedia* (1910).
3. *Exodus* 28:1–43.
4. Babylonian Talmud, Tractate *Sukkah* 45b.
5. *Esther* 7:5.
6. *Genesis* 42:23.

ish Elohim, **ish elohi** (He), **anthrōpos tou Theou**, **anthrōpos Theou** (Gk) *Lit.* man *(ish, anthrōpos)* of God *(Elohim, Theos);* divine *(elohi)* man *(ish);* a prophet, a holy man. *Ish Elohim* also appears as *ish ha-Elohim* (the man of

God), the two variants being used as the context requires. In later Jewish literature, *ish Elohim* and *ish elohi* are variously translated as man of God or divine man, the latter being a more radical expression.

The terms are found in several biblical books. *Deuteronomy* describes how Moses, "the man of God *(ish ha-Elohim)*", blesses the children of Israel before he dies.[1] The unknown author of *Chronicles* repeats the epithet, using it for Moses,[2] King David,[3] and another unnamed holy man.[4] In *Judges,* an "angel of the Lord" who foretells the birth of Samson is also called a "man of God *(ish ha-Elohim)*".[5]

The corresponding Greek term, *anthrōpos tou Theou,* is used in the ancient Greek translation of the Hebrew Bible (the *Septuagint*) and in Greek texts such as *1 Esdras,* where Moses is so described.[6] In the New Testament letters *1* and *2 Timothy, anthrōpos Theou* is used for a saintly person.[7] According to a well-known passage:

> The love of money is the root of all evil, and some, in pursuit of it, have erred from the faith, and pierced themselves through with many sorrows. But you, O man of God *(anthrōpos Theou),* flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life.
>
> *1 Timothy 6:10–12; cf. KJV*

In *1 Samuel,* the story is related of how Saul, in search of his father's lost donkeys, is told that a certain Samuel may be able to help him. Samuel is described as "a man of God *(ish Elohim)* and . . . an honourable man – all that he says surely comes to pass."[8] But when Saul meets Samuel, the prophet simply assures Saul that the donkeys have already been found, and moves on to the real business that has brought them together – the anointing of Saul as king of the Israelites.[9]

According to *1 Kings* (repeated almost verbatim in *2 Chronicles*), "The word of God came unto Shemayah the man of God *(ish ha-Elohim),*" telling the prophet to counsel "Reḥav'am, the son of Solomon, king of Judah" to go home, and not to "fight against your brethren the children of Israel" – counsel that is well received so that bloodshed is avoided.[10]

Many of the biblical stories concerning the prophets involve wonderworking, miracles, and foretelling of the future, and it is often in this context that they are described as men of God. There is an underlying assumption that an *ish Elohim* should be capable of superhuman feats. In *1 Kings,* the prophet Elijah is called a man of God in a story in which he raises a child from the dead:

> And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so bad that there was no breath left in him. And she said to Elijah, "What have I to do

> with you, O man of God *(ish ha-Elohim)?* Have you come to me to call my sin to remembrance and to slay my son?"
>
> And he said to her, "Give me your son." And he took him out of her bosom and carried him up into a loft where he abode. And he laid him upon his own bed, and cried to the Lord, and said, "O Lord my God, have you also brought evil upon the widow with whom I dwell, by slaying her son?" And he stretched himself upon the child three times, and cried unto the Lord, and said, "O Lord my God, I pray you, let this child's soul come into him again." And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.
>
> And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah said, "See, your son lives."
>
> And the woman said to Elijah, "Now by this I know that you are a man of God *(ish Elohim),* and that the word of the Lord in your mouth is truth."
>
> *1 Kings 17:17–24; cf. KJV*

There are also several places in *2 Kings* where Elijah is again so designated. In one instance, Elijah is described as a "man of God *(ish Elohim)*" when he makes the "fire of God . . . come down from heaven" and slays two companies of fifty soldiers apiece, together with their captains. According to the story, the king of a neighbouring tribe had been badly hurt in a fall and had sent the soldiers to enquire of "*Baʿal-zevuv,* the god of Ekron" whether he was going to die of his injuries. Elijah takes exception to the king making enquiries of a rival deity rather than the "God of Israel" and, meeting the soldiers on the way, he kills the two successive companies with the "fire of God". When the king sends a third company, and their captain entreats Elijah to have mercy, the prophet agrees not to slay them, but to go and visit the ailing king instead. On arrival, however, he tells the king that because he (the king) had made his enquiry of the wrong deity, he is going to die anyway – which he subsequently does.[11]

At several places in *2 Kings,* Elisha – disciple and successor to Elijah, and another prophet and wonderworker – is also described as a man of God *(ish ha-Elohim)* as he goes about his daily business of advising people, foretelling the future, and working miracles. On one occasion, he helps a woman pay off her debts by miraculously magnifying her single vessel of oil so that it fills a great many other vessels. By selling the oil, she is then able to escape from debt.[12]

In another story, a woman who has often seen the "man of God *(ish ha-Elohim)*" pass by her house, decides to build a small room for him in the hope that he will make use of it. The woman has no children and "her

husband is old" so, as a reward, Elisha grants her a child, and a boy is born the following spring. After some years, the boy falls sick and dies. So the woman sends for Elisha, who arrives post-haste and brings the boy back to life. Throughout these stories, Elisha is referred to as "the man of God *(ish ha-Elohim)*".[13]

1 Kings also relates the somewhat complex tale of a man of God *(ish Elohim)* from Judah who is first responsible for the paralysis of the king's arm, and then heals him. The king offers hospitality to the man of God *(ish ha-Elohim),* who refuses it on the grounds that he has been instructed by God not take food and drink with the king. Hearing of the incident, an "old prophet *(navi)*" sets out on a donkey to meet the man of God. The prophet also offers food and drink to the man of God, and receives the same response as the king. The prophet then lies to the man of God, telling him that an angel has told him that it is acceptable for the man of God to eat and drink with him. The man of God believes the prophet, and goes with him to his home. After their meal, the prophet tells the man of God (without first explaining that he had deceived him) that because he has disobeyed God, he will die. The prophet then saddles his own donkey for the man of God, who continues on his way. But on the road, the man of God meets with a lion who kills both him and the donkey, but for some unstated reason eats neither of them. The old prophet then tells his sons that when he dies, he should be buried in the same sepulchre as the man of God.[14] It is difficult to know what to make of such a tale, but in the present context, it is clear that the terms *ish Elohim* and *ish ha-Elohim* covered a wide variety of 'holy' men.

Much later in time, Jewish mystics used the biblical term to mean a holy man or mystic in the sense more commonly understood today. Isaac of Akko (*fl.*C13th–14th) writes in his *Me´irat ʿEinayim* ('Enlightenment of the Eyes') about the various levels of the divine power, using terminology that had much in common with Sufi language of the time and Greek terminology of the more distant past. It is likely that Isaac was influenced by several strains of Sufi mystical expression, as well as the Spanish kabbalist-talmudist Moses Naḥmanides. He speaks of the divine emanation or creative power as the divine Spirit or "divine Intelligence *(ha-Sekhel ha-elohi)*". Like Maimonides, he proposes that the highest level of functioning intelligence in a human being is the active or working intelligence *(sekhel ha-poʿel),* above which is the divine Intelligence – the Source of all spirituality. When a person communes with the divine Intelligence, he is called a divine man *(ish elohi).* Isaac describes the stages of spiritual realization – the stages of receptivity to the flow of the Divine that transform a person from an ordinary human into a divine being. For Isaac, the human 'active intelligence' or refined state of consciousness is a receptacle for the overflowing divine Intelligence. In fact:

> The divine Intelligence which is within the human soul is called 'soul'.... And if the soul *(nefesh)* has merited to reach and attach itself to the active intelligence, it in fact becomes the active intelligence. And if it has merited to reach and attach itself to the divine Intelligence *(ha-Sekhel ha-elohi),* how fortunate it is! For it returns to its foundation and its root, and is actually called the divine Intelligence – and that person is called 'a divine man' *(ish Elohim).*
>
> *Isaac of Akko, Me´irat 'Einayim; cf. in LBDF pp.278–79*

The notion that the man of God *(ish Elohim)* is a divine man *(ish elohi)* implies that he has the power of God, that he is in effect God's power manifest in human form, God's emissary on earth. Indeed, in the thinking of Isaac of Akko, the person whose soul has merged in the divine Spirit, the divine level of consciousness, is able to "create worlds" as God Himself does.[15] This suggests that having merged his soul in God, the meditator has attained power over the creation and the levels of consciousness known as worlds, realms, or heavens. The medieval *Zohar* even says in several places that the command of a realized soul can supersede that of God.[16]

It is worth noting that *sekhel* has often, especially in the past, been translated by scholars as mind, intellect, or reason. The word does have these meanings but, like the Greek *nous* and the Arabic *'aql,* in many mystical contexts it is more meaningfully translated as 'intelligence', 'consciousness', or 'spirit'. *Sekhel, nous* and *'aql* are key terms in mystic literature, and there is simply no one word in English that can serve to translate them. The attempt to use just one word inevitably results in confusion and misunderstanding of what the original writer was trying to explain.

Ish elohi also appears in other places. In a letter to Rabbi Ḥasdai ha-Levi, Maimonides relates a story concerning the equanimity of the perfect man *(insān al-kāmil).*[17] According to the story, which also appears in Isaac of Akko's *Me´irat 'Einayim,* a seeker of wisdom comes to a mystic (*mitboded,* one who secludes himself) and asks to be put on the mystic path. The mystic replies that the seeker's intention is good, and enquires whether he has achieved equanimity. When the seeker asks what he means, the mystic asks him: "If one person praises you and another insults you, would they be equal in your eyes?" The seeker replies that he would naturally feel sorrow at the insult and pleasure from the honour. So the master tells him to go in peace, because so long as he has not achieved equanimity, and still feels the shame of an insult, he is not ready for *hitbodedut* (meditation).[18] The same story is also present in Abū Ṭālib al-Makkī's earlier Sufi manual, *Qūt al-Qulūb,* as well as in the writings of early-eleventh-century Jewish philosopher, ethicist and rabbi Baḥya ibn Pakuda.

A similar version of the story is to be found in Maimonides' letter to Ḥasdai ha-Levi:

> It happened once that a sage and a great philosopher were travelling on a ship and sat in the place of the refuse, until one, that is, one of the people of the ship, came and urinated on him on the place of the refuse, and he lifted his face and laughed. And they asked him: "Why do you laugh?" He answered them: "Because is it now absolutely clear to me that my soul is on the highest level, because I did not at all feel the disgrace of this thing." . . . And the philosophers have said that it is very rare to find a man whole and complete in both ethical qualities and wisdom, and if he is to be found, he is called a divine man, and certainly such a one as this is on the highest level.
>
> *Moses Maimonides, Letter to Rabbi Ḥasdai ha-Levi, in SEKI p.146*

It is said that the story was originally told about the Muslim mystic Ibrāhīm ibn Adham ibn Manṣūr Abū Isḥāq (*d.c.*777).[19]

See also: **adam ha-shalem**, **ish tamin**.

1. *Deuteronomy* 33:1*ff.*
2. *1 Chronicles* 23:14, *2 Chronicles* 30:16; see also *Ezra* 3:2, *Joshua* 14:6, *Psalms* 90:1.
3. *2 Chronicles* 8:14; see also *Nehemiah* 12:24, 36.
4. *2 Chronicles* 25:7–9.
5. *Judges* 13:6, 8.
6. *1 Esdras* 5:49.
7. *2 Timothy* 3:17.
8. *1 Samuel* 9:6–10, *KJV.*
9. *1 Samuel* 9:11–27, 10:1, *KJV.*
10. *1 Kings* 12:22–24, *KJV; cf. 2 Chronicles* 11:2–4.
11. *2 Kings* 1:1–17, *KJV.*
12. *2 Kings* 4:7.
13. *2 Kings* 4:8–36, *KJV;* see also *2 Kings* 5:8, 14–15, 20, 6:6, 9–10, *passim.*
14. *1 Kings* 13:1–34.
15. *Midrash, Bereshit Rabbah* 3:7.
16. Zohar 2:14a ff., *Midrash ha-Ne'elam, WZ1* pp.134–35.
17. Moses Maimonides, *Letters, LMMM* p.103; *Igrot ha-Rambam, IRS2* p.678; Ronald Kiener, "Ibn Al-Arabi and the Qabbalah," *AQIM* pp.38–42.
18. Isaac of Akko, *Me´irat 'Einayim,* in *LBDF* p.254.
19. Tom Block, "Moses Maimonides and the Sufis of Islam," *MMSI.*

ish ha-ru´aḥ (He) *Lit.* man *(ish)* of the spirit *(ha-ru´aḥ);* a prophet, a man who is possessed by and who conveys the divine spirit – the *ru´aḥ Yahweh* (spirit of God), also called *ru´aḥ ha-kodesh* (holy spirit). The prophet Hosea uses

the term of himself when describing what the Israelites say of him when he castigates them for their behaviour:

> "The prophet *(navi)* is mad; this man of spirit is raving *(ish ha-ru´aḥ)*":
> Ah yes, but only because your iniquity is so great,
> your apostasy so grave.
>
> *Hosea 9:7; cf. JB*

See also: **navi**.

ish tamin, **ish tam** (He) *Lit.* simple, wholesome, blameless or pure *(tamim)* man *(ish);* a pure and simple *(tam)* man *(ish), tamim* and *tam* being from the root *t-m-m* (whole, empty); a perfect man; a term originating in the Bible.

In *Genesis,* Noah is called "*ish ẓaddik tamim hayah be-dorotav* (a righteous man and perfect among his contemporaries)", and the passage continues, "*Et ha-Elohim hit´halekh Noaḥ* (Noah walked with God)."[1] The implication is that Noah was a man without sin, always aware of the divine presence, whatever he was doing. Similarly, the patriarch Abraham is told to walk with God and be "perfect *(tamim)*".[2] His grandson Jacob was likewise referred to as an *ish tam,*[3] a pure and simple man. Similarly, Job is called an *ish-tam ve-yashar* (a pure and upright man).[4] In this context, *tam* and *tamim* express the idea that something complete is, in a sense, devoid of fault or sin. A true holy man is complete because he lacks nothing; he is content, desireless, and hence an upright person of integrity.

See also: **adam ha-shalem**, **ish Elohim**.

1. *Genesis* 6:9.
2. *Genesis* 17:1.
3. *Genesis* 25:27.
4. *Job* 1:1.

īshvar(a) (S/H) *Lit.* powerful, capable; hence, God; used in Jainism for a liberated and perfected soul *(siddha)* who has attained *kevala-jñāna* (omniscience). There are said to be an infinite number of such souls. According to Jain philosophy, the universe is eternal and uncreated, not created by a deity, supreme or otherwise. Every soul is potentially God and, when it attains perfection and liberation, it becomes God. This is why Jains worship the *Tīrthankaras* (ascended masters), for they are regarded as God. Some Indian terms for God, such as *Īshvara, Bhagavān* and *Paramātman,* are therefore used in Jainism for perfected souls.

In Jainism, a soul reaches perfection when all its *karmas* have been erased. God is understood as a soul who has completely eliminated all *karmas.* At this highest stage of spiritual evolution, the soul is identical to God. God is Himself identical with liberation, so the attainment of liberation is the attainment of God. *Īshvara* means powerful, which applies to a perfected and liberated soul, for it has then realized its perfectly and innately pure nature of infinite knowledge, vision, power, and bliss.

See also: **paramātman**.

jalīs ilā Allāh, **jalīs Allāh**, **jalīs al-Ḥaqq** (A/P), **jalīs-i Ḥaqq** (P) *Lit.* one who sits *(jalīs)* with God *(ilā Allāh, al-Ḥaqq);* a companion of God; one who constantly remembers God, as in the *ḥadīth,* often quoted in the shortened form, "*Anā jalīsu man dhakaranī* (I am the companion of him who remembers Me)." As Rūzbihān puts it, "He who remembers God permanently is the true companion of God *(jalīs-i Ḥaqq).*"[1] The full text of the *ḥadīth* reads:

> Moses said, "O Lord, are you close enough for me to whisper in Your ear or so distant that I should shout?"
>
> And God said, "I am behind you, before you, at your right, and your left. O Moses, I am sitting next to my servant whenever he remembers Me, and I am with him when he calls Me."
>
> *Ḥadīth, al-Munāwī, ISA (254) p.110, in SOU p.193 (n.209)*

Rūmī quotes this *ḥadīth* in a passage in which he says that the true companion of God is one who cares only for Him, surrendering all other concerns into God's hands:

> I well understand the rule for God's provision, and it is not in my character to run from pillar to post in vain or to suffer needlessly. Truly, whatever my daily portion is – of money, food, clothing, or of the fire of lust – if I sit quietly, it will come to me. If I run around in search of my daily bread, the effort exhausts and demeans me. If I am patient and stay in my place, it will come to me without pain and humiliation. My daily bread is seeking me out and drawing me. When it can't draw me, it comes – just as when I can't draw it, I go to it. The upshot of these words is that you should be so engaged in the affairs of religion that this world will run after you. . . .
>
> The Prophet said, "Whoso makes all his cares a single care, God will spare him all his cares."[2] If a man has ten concerns, let him be concerned with religion: God will see to the other nine without his having to see to them. The prophets were not concerned with fame

> or bread. Their only concern was to seek God's satisfaction, and they acquired both fame and bread. Whoever seeks God's satisfaction will be with the prophets in this world and the next; he will be a bedfellow with "those whom God has blessed – prophets, just men, martyrs, and the righteous".[3] Is there indeed such a 'place'? Rather, he will be sitting with God, who said, "I sit next to him who remembers Me." If God were not sitting with him, there would be no desire for God in his heart. Without a rose there is no rose scent; without musk there is no aroma of musk.
>
> *Rūmī, Fīhi mā Fīhi 49, KFF p.184; cf. SOU pp.192–93, DRA pp.192–93*

The full text of Rūmī's first *ḥadīth* reads:

> Whoso makes his concerns one concern, God will spare him the concern of this world; but whoso allows his concerns to branch out, God will not care in what valley of this world he perishes.
>
> *Ḥadīth, AMBF 415, in SOU p.193 (n.208)*

According to Rūmī, it is surrender to the *pīr* (master) that leads to such complete surrender to the Divine. In a passage where he speaks of "special *pīrs,* who impress the heart", he continues:

> That fortunate one, who has brought his burden to such a blessed one, has become the companion of God *(jalīs Allāh).*
>
> *Rūmī, Maśnavī VI:1302; cf. MJR6 p.331*

1. Rūzbihān, *Sharḥ-i Shaṭḥiyāt* 211:638, *CPS* p.352, in *MDI* p.168.
2. *Ḥadīth, AMBF* 415, in *KFF* p.184, in *SOU* p.193 (n.208).
3. *Qur'ān* 4:69.

jangam(a) (S/H) *Lit.* moving, movable, living; a school of itinerant Shaivite *sādhus* (ascetics); leaders, priests or *gurus* of the *Lingāyat* school of Shaivism, a monotheistic school who take *Shiva* as the supreme Lord. They are also vegetarian, and reject the authority of the *Vedas* and the caste system. The name of the school is derived from *linga* (sign, emblem, phallus), the movable emblem of *Shiva,* which they wear around the neck inside a small casket of silver or copper or brass.

See also: **sādhu**.

jaṭi (S/H/Pu), **jaṭila** (S/Pa) *Lit.* one with matted hair *(jaṭā);* an ascetic; not to be confused with *jatī* (H/Pu, S. *yati*), which means 'one who strives', and is also an ancient term for an ascetic or a particular class of Jain monk.

Shankara, a ninth-century Vedantic philosopher and yogic practitioner, writes that outward forms and customs do not lead to mystical insight or enlightenment. In fact, many so-called ascetics have adopted the lifestyle of an itinerant beggar, more as a means of making a living than to find God:

> The *jaṭila* (one with matted locks), the *muṇḍī* (one with shaven head),
> the *luñchita-kesha* (one with hair pulled out),
> one who variously disguises himself in ochre-coloured robes –
> Such a one is a fool who, though seeing, sees not:
> indeed, this varied disguise is for the sake of the belly.
>
> *Shankara, Bhaja Govindam 14; cf. HSTM p.58*

What is important, writes Shankara, is a heart full of love and devotion for the Divine. *Shambhu* is an epithet of the deity *Shiva,* who here represents the supreme Lord:

> O Lord, one may be a student, a householder, a monk *(yati),*
> an ascetic *(jaṭi),* or some other individual – of what use is it?
> O Lord of souls, O *Shambhu,*
> when the lotus of a person's heart becomes Yours,
> You become his, and You bear the burden of his life.
>
> *Shankara, Shivānanda-Laharī 11; cf. HSTM p.94*

In Buddhist texts, several incidents are reported concerning the Buddha's meeting with matted-hair *jaṭilas.* According to an account in the *Vinaya Piṭaka,* there were three groups of fire-worshipping *jaṭilas* who offered sacrifices, numbering one thousand in all, and headed by three Kassapa brothers. Uruvelā Kassapa, the leader of the largest group, meets with the Buddha and, being deeply impressed, wishes to become his disciple. Returning to his own followers, Uruvelā Kassapa informs them of his decision, whereupon they too admit that they have been impressed by the Buddha and wish to become his disciples. The *jaṭilas* are accepted by the Buddha, and relinquish their fire-worshipping practices. The full details of the story, complete with 3,500 miracles performed by the Buddha in order to convert them and the other two groups of *jaṭilas,* bear the hallmarks of apocryphal elaboration, but the essence of the story indicates that the three Kassapa brothers and their *jaṭila* followers were essentially spiritual seekers, and were wise enough to realize the Buddha's greater spiritual height, and to seek his guidance for their further progress.[1] That the *jaṭilas* are described as

fire-worshippers who offer sacrifices indicates that they were probably followers of Vedic religion.

See also: **jaṭā** (▸3), **yati**.

1. *Vinaya Piṭaka* 1:24–35; see also *Saṃyutta Nikāya* 35:28, *Ādittapariyāya Sutta, PTSS4* pp.19–20.

jawāsīs al-qulūb (A) (sg. *jāsūs al-qalb*) *Lit.* spies *(jawāsīs)* on the hearts *(qulūb);* spies on the heart; watchers, observers; metaphorically, spiritual masters, because they know the most secret thoughts and feelings of their disciples and others. Aḥmad ibn ʿĀṣim al-Anṭākī says:

> When you consort with men of Truth *(ahl al-Ṣidq),* do so with sincerity; for they are spies on the heart *(jawāsīs al-qulūb):* they enter your hearts and leave them in such a way that you fail to notice it.
>
> *Aḥmad ibn ʿĀṣim al-Anṭākī; cf. in MJR7 p.293*

Because of one's own limitations, it may be difficult to comprehend how perfect saints can do this. Rūmī counsels against tormenting oneself by considering such saints to be as limited as oneself:

> If you are palsied and lame and blind and deaf,
> do not therefore hold the same opinion of great souls *(rūḥʿhā).*
> Be ashamed and do not utter idle words;
> Do not torment yourself:
> for there are many spies *(jāsūs)* beyond the body.
>
> *Rūmī, Maśnavī IV:1792–93; cf. MJR4 p.371*

A pure heart, he says, is required for one mind to enter into the secret chambers of another mind, and thereby come "to know a man without the evidence of deed or word":

> Light is needed, purged of hypocrisy and corruption,
> to know a man without the evidence of deed or word,
> and to enter into his heart by way of the intellect *(ʿaql),*
> and behold his real state and not be confined to normal means.
> The chosen servants of the Knower of Things Unseen are,
> in the spiritual world, the spies on heart *(jawāsīs al-qulūb).*
> Such a one enters the heart like a fancy:
> the mystery of your real state is unveiled to him.

What power and faculty is present in a sparrow's body
that is hidden from the intellect *(ʿaql)* of the falcon?
He who has become acquainted with the secrets of God,
what to him is the inmost consciousness *(sirr)* of created beings?
He who walks upon the spheres,
how can it be hard for him to walk on the earth?
Since iron became wax in the hand of David,
what should wax be in his hand, O man of iniquity?

Rūmī, Maśnavī II:1476–83; cf. MJR2 p.297

Rūmī also portrays the saints as spiritual physicians. It is because the spiritual physicians can see the inner condition of those who come to them that they can heal the ailments of the soul:

Words and deeds are witnesses to the hidden mind:
from these two, the inward state can be inferred.
When your thought does not penetrate within,
inspect the patient's urine from without.
Words and deeds are like the urine of the sick,
which is clear evidence for the physician of the body.
But the spiritual physician enters into his patient's soul
and penetrates his inmost belief in a spiritual way.
He has no need of fine acts and words, so:
"Beware of them,
for they are spies on the heart *(jawāsīs al-qulūb).*"[1]
Demand the testimony of acts and words
from him who is not united with the sea like a river.

Rūmī, Maśnavī V:236–41; cf. MJR6 p.17

In a similar passage, Rūmī compares the physical and spiritual physicians, ending with the observation that the perfect *(kāmilān)* need only hear of a person to know all about him. In fact, they will have seen the person long before his birth, and will know everything concerning him. This is one of a small number of instances where Rūmī seems to be alluding to reincarnation:

> How divine physicians *(ṭabībān-i ilāhī)* detect diseases, religious and spiritual, in the countenance of friend or stranger and in the tones of his speech and the colour of his eyes, and even without all these, by the way of the heart *(dil);* for, "Verily, they are spies on the hearts *(jawāsīs al-qulūb);* therefore, behave with sincerity when you sit with them."[2]

These physicians of the body have knowledge of medicine:
they are more acquainted with your malady than you are,
so that they perceive your state from the urine-bottle,
though you cannot know your ailment by that means;
And from your pulse, complexion, and breath alike,
they diagnose every kind of disease in you.
How, then, should the divine physicians *(ṭabībān-i ilāhī)*
in the world not diagnose you without word of mouth?
From your pulse and your eyes and your complexion alike,
they immediately discern a hundred spiritual maladies in you.
Indeed, it is only newly taught physicians
who have need of these external signs.
The perfect *(kāmilān)* will hear your name from afar,
and quickly penetrate into the deepest ground
of your being and existence;
More, they will have seen you many years before your birth –
you together with all the circumstances connected with you.

Rūmī, Maśnavī IV:1794 (heading), 1794–1801; cf. MJR4 p.372

1. *Ḥadīth, AMBF* 139.
2. *Ḥadīth, AMBF* 139.

Jesus Buddha (C. *Yíshù fó*) An epithet of Jesus in Manichaean texts. According to the third-century Iranian mystic Mānī, Jesus, Buddha, Zarathushtra and others had all been saviours who rescued souls from the cycle of birth and death. As in Buddhism, *buddha* is used as a general term for a fully enlightened being, which in Manichaeism becomes a term for a saviour. In later Manichaeism, Jesus is regarded as an ascended master or deity who can intercede on behalf of souls imprisoned in the cycle of transmigration.

In a Manichaean hymn from Chinese Turkestan, probably written during the thirteenth or fourteenth century CE, "Law (C. *fǎ,* S. *Dharma*)", *"Nous* (Gk. Mind, C. *xīn*)*",* "Water of Emancipation *(tuō shuǐ)*" and "Tree *(shù)*" are all used to mean the divine creative power. The Manichaean devotee has evidently borrowed Buddhist terms to express his meaning. He petitions Jesus:

O broad and kind, dignified and venerable Jesus Buddha *(Yíshù fó):*
pray, show great mercy and forgive my sins.
Listen to my words inspired by pain and suffering:
guide me to escape from this poisonous fiery sea.
Pray give me the fragrant Water of Emancipation *(tuō shuǐ), . . .*
cleanse my wonderful nature (*i.e.* soul) from dust and dirt.

Mónǐjiào xiàbù zàn, T54 2140:1271a16–19; cf. LSMH (29–30) p.178

In a long hymn of praise and petition to Jesus, the same writer says:

> You are naturally the merciful Son *(zǐ)* of the venerable Lord of Light,
> and also the able saviour *(jiù),*
> father of the light-natures (*míngxìng, i.e.* souls),
> the supreme elder brother *(xiōng)* of the many *buddhas (fó),*
> and also the wise, kind, and compassionate mother.
>
> *Mónǐjiào xiàbù zàn, T54 2140:1271b17–18; cf. LSMH (44) p.179*

The devotee likewise petitions the "great saint,…king of *Nous,*…king of Law,…Jesus Buddha" to keep his "*buddha*-nature" pure. His *buddha*-nature is his "light-nature", the essence of his being, his soul:

> Being already the great saint *(dàshèng),*
> his immortality is without question:
> He can reanimate the ever-flourishing
> Tree of the Law-Nature *(fǎxìng shù).*
> Wise, kind, pure, modest and always awake,
> he is truly the king of *Nous (xīnwáng)* with unfailing wisdom.…
> O all-wise king of Law *(fǎwáng),* Jesus Buddha *(Yíshù fó),*
> keep my carnal body always healthy and happy,
> and my *buddha*-nature free from entanglement and stain.
>
> *Mónǐjiào xiàbù zàn, T54 2140:1272a22–25; cf. LSMH (75–76) p.182*

And similarly:

> Glory and praise to the great, all-powerful form,
> pervading everywhere as the pure Law *(fǎ, Dharma)* –
> which is the real nature of Jesus Buddha *(Yíshù fó),*
> and can bring new life to the good.
>
> Glory and praise to the real and true master *(zhēnshí zhǔ),*
> the mighty Mānī, the venerable Lord,
> who can enliven the community of the pure Law *(fǎ),*
> and can bring salvation to the light-natures (*míngxìng, i.e.* souls).
>
> *Mónǐjiào xiàbù zàn, T54 2140:1279a4–7; cf. LSMH (382–84) p.212*

See also: **buddha**, **Mānī Buddha**.

jikijitsu (J), **zhírì** (C) *Lit.* upright *(jiki, zhí)* all day *(jitsu, rì);* standing up all day; an elder monk; the monk who supervises both the meditation of monks in the meditation hall *(zendō),* as well as the timing of daily activities, such as

meditation, meals, bedtime, getting up in the morning, and so on. In times past, the *jikijitsu* was the monk assigned to take care of robes and bowls at the monastery. He was appointed daily according to a rota. Nowadays, the position is more permanent, and the *jikijitsu* is appointed for the period of a retreat *(sesshin),* which may last for a number of days. Some may fulfil the duties of the position for a period of several years.[1]

The *jikijitsu* is a monastery's disciplinarian, though not necessarily of an unkindly demeanour. He is responsible for the smooth and orderly running of the monastery. During the sessions of group meditation in the meditation hall, whether of *zazen* (sitting meditation) or *kinhin* (walking mindfully between sessions of meditation), he walks around among the meditating students with a 'warning stick' or 'encouragement stick'. Whenever he observes that the attention of a monk is wandering or that he is falling asleep, he strikes them on the back, sometimes several times, usually in the muscular area between the shoulder blades and the spine. The blows are usually light, though they may produce a loud noise and sound frightening to newcomers. Though they may produce a momentary pain if executed with sufficient strength, they cause no injury.

The purpose is compassionate rather than as a punishment or with intent to cause hurt or injury. It is intended to alert the student to his state of mind or lapse in posture, helping him to regain focus. Often a blow will relieve muscle cramps. In *Rinzai* monasteries, the *jikijitsu* may strike a student without warning, but in the *Sōtō* school, a blow is only delivered upon request. The student requests such a blow by bowing his head and putting his palms together with the fingers pointing upwards as the *jikijitsu* passes in front of them, and then exposing each shoulder to receive a strike.

The warning or encouragement stick (J. *keisaku,* C. *jǐngcè*), also known as a *kyōsaku* in the *Sōtō* tradition, is a thin, flat and flexible wooden stick or slat, generally made of bamboo, which may be decorated with calligraphy.

During the course of a day, the *jikijitsu* alerts the monks to the beginning and end of a period of meditation, to meal times, to bed times and to the time for getting up, by the ringing of a handbell, a gong or an *umpan* (a flat gong), or by the striking of a resonant wooden board *(han)* with a stick. The latter many be sounded simultaneously at several places throughout a monastic or temple complex to alert those who otherwise would not be able to hear the bell or gong.[2]

The unsmiling role of the *jikijitsu* is balanced by that of his attendant, the kindly *jisha,* who greets guests, serves tea, looks after the needs of the students and encourages them, cares for the sick, and organizes the kitchen and the cleaning of the monastery. Some of this is play-acting, for the two may switch roles. Nevertheless, some personalities are naturally more suited to one role than the other.[3]

See also: **rōshi**.

1. James Austin, *Zen and the Brain, ZBMC* p.138.
2. See "Jikijitsu," "umpan," *Illustrated Encyclopedia of Zen Buddhism, IEZB;* "jikijitsu," "keisaku," *Wikipedia,* ret. June 2013.
3. James Austin, *Zen and the Brain, ZBMC* p.123.

jin(a), **jinendra**, **jina-deva** (H), **jina** (Pa), **shèng** (C) *Lit.* conqueror *(jina),* overcomer, victor, victorious one; from the Sanskrit verbal root *ji* (to conquer, to excel); conqueror *(jina)* + god *(deva),* hence divine conqueror; victor *(jina)* + master *(indra),* hence victorious lord *(jinendra);* a spiritual victor, a spiritual conqueror; a human being who has overcome all the human passions and limitations that keep a being captive in the cycle of birth and death; one who has destroyed all *karma;* one who has conquered all aspects of duality – pleasure and pain, attraction and aversion, heat and cold, *etc.;* one who has overcome evil, has come to understand the mystery of this world, has attained omniscience, comprehends all things, and is unlimited by time and space; a liberated or realized being.

Jina and *Jinendra* are used particularly in Jainism as epithets for any of the twenty-four *Tīrthankaras,* also called *arhats* (worthy ones) and *kevalins* (omniscient ones, who have attained *kevala-jñāna,* perfect knowledge or gnosis), and who teach the path of liberation *(moksha)* from birth and death. They are titles used especially for Vardhamana (599–527 BCE), commonly known by the title Mahāvīra. Mahāvīra was the twenty-fourth *Tīrthankara* of the current cycle, and the ascetic and spiritual teacher regarded as the historical founder of the Jain religion. In Buddhism, *jina* is an epithet of a *buddha,* who is likewise omniscient, and teaches liberation from birth and death *etc.* In both traditions, any human being is deemed to have the potential to become a *jina.*

Although generally specific to Jainism and Buddhism, *jina* was also used in pre-Buddhist and possibly pre-Jain India among groups such as the *Ājīvikas,* a tradition that arose in the Ganges valley, and which believed in the philosophies of fate *(niyati), karma,* reincarnation, and the ideal of liberation. Though none of their texts have survived, the *Ājīvikas* are mentioned in Jain and Buddhist sources. It seems that *Ājīvika* practices were ascetic in nature, and included renunciation of all possessions, nakedness, mendicancy, long fasts, including (as in Jainism) to the death *(sallekhanā).* The *Ājīvika* leader during the lifetime of Mahāvīra and the Buddha was Makkhali Goshāla who, according to a *Shvetāmbara* text, the *Bhagavati Sūtra,* was a travelling companion of Mahāvīra until differences caused their parting. Makkhali Goshāla is still referred to as a *Jina.* The *Ājīvikas* continued to flourish into the third

century BCE, and although they had disappeared from north India by the fourth century CE, they survived in south India until the fourteenth century.[1]

The earliest term used for the Jains was *Nirgrantha* (Pa. *Niganṭha*), meaning 'without ties' or 'free of all bonds'. Both Jain and Buddhist traditions maintain that the essence of their doctrine is a universal and uncreated Truth, lying beyond the confines of time. From a human perspective, Jainism is generally reckoned to be an earlier tradition than Buddhism. It is probably in response to the Jain concept of the twenty-four *Tīrthankaras,* that early Buddhism developed a tradition of twenty-five *buddhas.*

Jina and *Jinendra* are prevalent and present-day Jain terms. A common Jain greeting is *Jai Jinendra* ('hail to the *Jinendras*'), and worship of images and idols of the *Jinas* or *Tīrthankaras* is a central aspect of Jain religious practice. The *Samansuttam,* a modern *sūtra* compiled as a synthesis of Jain teaching, accepted by both of the main Jain schools, speaks of the *Jinas* as the source of the tradition.[2] The Jain *Digambara āchārya* Kundakunda speaks repeatedly of the *Jinas* and their teachings. The true self, he says, is the soul, and the mystical knowledge, awareness or gnosis of the *Jina* is of the nature of this soul or self. All things – past, present, and future – are a manifestation of that sublime and divine gnosis:

> The great *Jina* is everywhere,
> and all objects in the world are within him:
> For the *Jina* is an embodiment of gnosis,
> and all things are the objects (manifestations) of gnosis.
>
> The doctrine of the *Jina* is that gnosis is the self,
> and in the absence of the self, there can be no gnosis;
> Therefore, gnosis is the self,
> while the self is gnosis and everything else. . . .
>
> He, who does not simultaneously know
> everything in the three worlds, past, present and future,
> cannot truly know even a single thing with its multiplicity of
> variations.
>
> The omniscience of the *Jina* simultaneously knows
> the widely diverse and differing manifestations of all things
> that exist everywhere and in the three tenses;
> Great indeed is the glory of that gnosis!
>
> *Kundakunda, Pravachanasāra 1:26–27, 48–51; cf. PAKU*

To understand the teachings of the *Jina* is to experience the self as it truly is, free from all karmic limitations:

He who sees the self, unbound and untouched,
as nothing other than itself, undivided,
knows the whole doctrine of the *Jina.*

Kundakunda, Samayasāra 1:17; cf. SSKK pp.13–14

What is foreign to the true nature of the self is non-self:
whether it be animate, inanimate, or a mixture of the two.
So the omniscient one has truly said.
The *Jina* has said that that self is the true self
which is free from the eight evil *karmas,*
incomparable, gnosis incarnate, everlasting, pure.
Those who, turning away from non-self, meditate upon the true self
are men of right conduct;
Taking to the path of the great *Jinas,* they attain *nirvāṇa.*
With the help of faith in the *Jina,* the *yogī* meditates on the pure self –
by this he attains *nirvāṇa;*
Why then can he not attain the region of the gods?

Kundakunda, Ashṭapāhuḍa 6:17–20; cf. APAK

The teaching of the *Jina* relieves the soul of all suffering:

The word of the *Jinas* is an antidote to sense gratification:
like nectar, it conquers the evil of old age and death,
and cures all suffering.

Kundakunda, Ashṭapāhuḍa 1:17; cf. APAK

Jinendra is sometimes used as an epithet or form of address when speaking of particular *Jinas,* especially Mahāvīra. *Jinendra Dev* may also refer to the Divine. According to the Jain sage Yogendra Chaṇḍrāchārya (*b.c.*600 CE):

The soul has three levels: the highest level (God),
the inner level, and the outer level.
Free yourself from delusion, and leave the outer soul.
Identify yourself with the inner soul, and meditate on the Highest. . . .

Jinendra Dev is within the temple of the human body:
the ignorant seek Him in man-made temples.
I am amused by this idea, for it is like a man begging from door to door,
when he already has a huge treasure within himself. . . .

O foolish one! He is not to be found in the (outer) temple,
nor in stone (idols), nor in scriptures, nor in pictures;

He dwells within the human body.
Recognize and realize Him with a tranquil mind.
Yogendra Chaṇḍrāchārya, Yoshar 6:43–44

In Buddhism, *jina* (C. *shèng, zuìshèng,* 'most victorious') is an epithet for any of the *buddhas,* of those who have overcome *Māra,* the 'devil' or 'demon' who symbolizes the essence of negativity, limitation, and illusion. The story of the Buddha's conquest of *Māra* is a common theme in Buddhist art. The term appears in a number of texts that describe the characteristics of the *buddhas:*

As a wish-fulfilling jewel grants every desire,
so does the victor *(zuìshèng)*
fulfil every wish of those with pure intentions. . . .
His unlimited wisdom transcends all language –
immense beyond measure, how can it be seen or known? . . .
Upon seeing the *buddhas (fó),* all sufferings end.
Then one enters into the *tathāgata*'s *(rúlái)* realm
of great wisdom *(dàzhì).*
Avataṃsaka Sūtra 39, T10 279:325a18–19, b27–28, 326c9–10

In the *Mahāvastu,* the voice of the *jinas* or *buddhas* is described in such a way that one wonders whether the author had in mind the music of the creative power:

> The voice of the *jinas* pervades everywhere, like the sound of an orchestra of the five instruments. It is low like the gentle note of the duck, and of the red-lipped, slender-tongued peacock. The voice of those who are pre-eminent in virtue is as sweet as the song of the *gandharvas.* It is like the sound of the lapping of waves, and it is not rendered confused by distance.
>
> *Mahāvastu 1:171, MHVA, MVJ1 p.135*

In Tibetan Buddhism, it is believed that the *Ādi-Buddha* (Primal Buddha), the primordial or highest Being, through the power of meditation, created five *dhyāni buddhas,* who are also known as *jinas.* These *jinas* or *dhyāni buddhas* are celestial *buddhas* visualized during meditation, and are understood as guides to spiritual evolution. Their names are Vairochana, Akshobhya, Ratnasambhava, Amitābha, and Amoghasiddhi. They are not historical figures, but transcendent beings who symbolize universal divine principles or forces, representing various aspects of the enlightened consciousness.

See also: **Tīrthakara**.

1. See "Ājīvikas," *A to Z of Jainism, AZJW.*
2. Samansuttam 13–24, *passim; cf. SSJV.*

jina-kalpī (S) *Lit.* one who follows the ordinances and way of life *(kalpa)* of a *Jina.* See **sthavira**.

jītóng, **tóngjī** (C) *Lit.* divining *(jī)* youth *(tóng);* child *(tóng)* diviner *(jī);* usually translated as 'spirit medium', sometimes as 'shaman'; a specialist in popular religion who is subject to possession by a god or spirit who speaks and acts through the *jītóng;* often, though not exclusively, a role filled by a youth, who can be male or female, though more commonly male.

Whereas a *jītóng* might be employed by a *fǎshī* (master of rites) during certain rituals, a *dàoshì* (Daoist priest or priestess) specifically excludes the help of a *jītóng* from any 'orthodox' rituals they may conduct. One scholar has suggested that this is probably because Daoism tends to distinguish itself from popular religion in general, and specifically rejects the aptitude of a *jītóng* to be a spokesperson for its deities.[1]

See also: **fǎshī**.

1. See Philip Clart, "tâng-ki (or jitong)," *Encyclopedia of Taoism, ET2* pp.964–66.

jīvanmukta (S/H), **jīwan mukat** (Pu) *Lit.* liberated *(mukta)* in life *(jīvan);* liberated while still alive; a liberated person; one who has attained liberation from the cycle of birth and death while still living in the body; contrasted with *videhamukta* (one who has attained liberation after leaving the body). The schools of Indian philosophy differ over whether those who attain union with *Brahman* while still living in the body *(jīvanmukti)* are influenced by their remaining *prārabdha* (destiny) *karma.* Those who maintain that such an influence exists, say that the highest *mukti* is achieved only when the soul leaves the body at death. Such a soul is a *videhamukta.* While still in the body, the soul is known as a *jīvanmukta.* The *Vedāntasāra* defines a *jīvanmukta:*

> A *jīvanmukta* is he who, by the knowledge of the absolute *Brahman,* his own self, has dispelled the ignorance regarding it, and has realized it; and who – through the elimination of that ignorance and its effects, such as the accumulation of *karma,* doubts, errors and so on – is free

from all bondage, and is established in *Brahman.*... Having eyes, he is like one without eyes; having ears, he is like one without ears.

Sadānanda, Vedāntasāra 217, 220; cf. VSY pp.117, 119

The *Upanishads* have described the characteristics of a *jīvanmukta:*

When a *yogin* knows his *ātman* (soul, real self), from that time onwards he becomes a *jīvanmukta.*

Varāha Upanishad 2:42; cf. TMU p.171, YU p.408

He is called a *jīvanmukta* who lives, unattached, in the pure Being that sustains all, the undeniable Spirit that is the Self *(chidātmani).*

Annapūrṇa Upanishad 2:28; cf. SVUW p.35

Whoever possesses unbroken wisdom is a *jīvanmukta.* He who has no thought of 'I' regarding body and senses, nor the thought of anything 'other' in all else, is a *jīvanmukta.* He who, by means of his wisdom *(prajñā),* sees no difference between his own *ātmā* (soul, real self) and *Brahman,* as also between *Brahman* and the universe, is a *jīvanmukta.* He who remains undisturbed, whether revered by the good or reviled by the wicked, is a *jīvanmukta.* One who has realized the true nature of *Brahman* is no longer subject to rebirth.

Adhyātmā Upanishad 44–48; cf. TMU pp.45–46

He whose mental radiance neither rises nor sets in misery or happiness, and whose inner condition is always the same... is known as a *jīvanmukta.*...

He of whom people are not afraid, who is not afraid of people, and who has relinquished joy, anger and fear is known as a *jīvanmukta.*

He who, though involved with all the illusory objects, remains cool in their midst, absorbed in the *Paramātman* (supreme Soul) is known as a *jīvanmukta.*

O *muni,* he who has relinquished all the desires of his mind *(chitta),* and is content with Me, who am the *Ātman* of all, is known as a *jīvanmukta.*

He who rests with an unshaken mind in that all-pure abode of absolute Consciousness, free from all waves of the mind *(chitta),* is known as a *jīvanmukta.*

He in whose mind *(chitta)* the world, I, he, you and the multitude of false phenomena finds no resonance is known as a *jīvanmukta.*

Varāha Upanishad 4:22, 26–30; cf. TMU p.178, YU pp.429–30

The ninth-century Indian philosopher Shankara similarly depicts the state of a *jīvanmukta,* whom he implicitly identifies with the fully realized yogi or *muni* (sage):

> A *jīvanmukta,* imbued with knowledge of That, relinquishes the traits of his previous limitations *(upādhis).* By realizing his nature to be that of existence-knowledge-bliss, he becomes *Brahman.*...
>
> After crossing the ocean of delusion and destroying the demons of passion and hatred, the *yogī,* united with peace, dwells in the bliss of his own soul, radiant.
>
> Relinquishing attachment to external happiness, satisfied with the inner bliss of the soul *(ātman),* he shines within, like a lamp placed in a jar.
>
> Though associated with limitations *(upādhis),* the *muni* (sage) who knows everything is undefiled by their traits, like the sky. He is like a fool, moving about like the wind, unattached.
>
> On the destruction of his limitations *(upādhis),* the *muni* becomes totally absorbed in... the all-pervading Spirit, like water in water, space in space, and light in light.
>
> *Shankara, Ātmabodha 49–53*

> He whose illumination is steady, whose bliss is constant, and for whom the phenomenal universe is as good as forgotten, is considered a *jīvanmukta.*
>
> He who, even having himself merged in *Brahman,* is alert, yet free from (the limiting) characteristics of the waking state, and whose realization is free from desire, is considered a *jīvanmukta.*
>
> He whose worldly concerns have been stilled, who though possessing a body consisting of parts is yet devoid of parts, and whose mind is free from anxiety, is considered a *jīvanmukta.*
>
> The absence of the notions of 'I' and 'mine' even while in this body, which then persist like a shadow, is characteristic of a *jīvanmukta.*
>
> No thought of past enjoyments, no thought for the future, and indifferent about the present – these are characteristic of a *jīvanmukta.*
>
> Looking everywhere with an equal eye upon this world that is full of good and bad things, each distinct by nature from the other, is characteristic of a *jīvanmukta.*
>
> When confronted by things pleasant or unpleasant, to remain unperturbed in mind in either instance, maintaining equanimity, is characteristic of a *jīvanmukta.*
>
> Constantly absorbed in tasting the bliss of *Brahman,* a *yati* (renunciate, disciplined person) entertains no distinctions of within or without – this is characteristic of a *jīvanmukta.*

> He who possesses the characteristics of a *jīvanmukta* remains unconcerned, free of all thought of 'I' and 'mine' with regard to the body, the sense organs, *etc.,* as well as to his duties.
>
> He alone possesses the characteristics of a *jīvanmukta* who has realized the identity of the self *(ātman)* with *Brahman,* as affirmed in the scriptures, and is free from the bondage of becoming (*i.e.* transmigration)....
>
> He alone possesses the characteristics of a *jīvanmukta* who through his illumination sees no distinction between the self *(ātman)* and *Brahman,* nor between the universe and *Brahman.*
>
> He alone possesses the characteristics of a *jīvanmukta* who feels the same whether his body is worshipped by the good or tormented by the wicked.
>
> He is a *yati* (renunciate, disciplined person), truly liberated *(vimukta),* in whom the sense objects ... produce no change, because of his identity with the Existence Absolute.
>
> *Shankara, Vivekachūḍāmaṇi 428–37, 439–41;*
> *cf. VCSM pp.162–64, SSVC pp.421–31*

Among the later Indian *sants,* a *jīwan mukat* is described simply in the *Ādi Granth:*

> He alone is called liberated while yet alive *(jīwan mukat),*
> from within whom egotism is eradicated.
>
> *Guru Nānak, Ādi Granth 1010, AGK*

In another verse, Guru Arjun says that only he who fully accepts the divine will is a *jīwan mukat,*[1] because both liberation from transmigration and complete surrender to the divine will are only permanent when the soul rises above the realms of the mind.

See also: **jīvanmukti** (▸3), **videhamukta**.

1. Guru Arjun, *Ādi Granth* 275.

jñānin, **jñānī** (S), **gyānī** (H/Pu), **giānī** (Pu) *Lit.* wise, enlightened, learned, knowledgable; one who possesses knowledge *(jñāna);* an intellectual person, a philosopher, a learned man, a scholar; one with intellectual knowledge of *Vedānta;* esoterically, one who possesses mystic knowledge – a spiritually wise person, a sage, a seer, a gnostic, a mystic; an *Advaita* Vedantist with mystical perception, as opposed to one with only intellectual knowledge; a *jñāna yogī;* one who is fully self-realized and has realized *Brahman* within.

The term can mean either an intellectual or a mystic, depending on the context; specifically, it refers to an *Advaita* Vedantist. In Jainism, a *kevala-jñānī,* synonymous with a *kevalin,* is one who has attained knowledge of the Absolute.

According to the *Bhagavad Gītā,* the best of seekers is the *jñānī,* the one who already has understanding and even experience of the mystic Reality:

> Four kinds of devout men worship Me:
> the distressed *(ārta),* the wealth hunter *(arthārthī),*
> the seeker *(jijñāsu),* and the gnostic *(jñānī).*
> Among them, the *jñānī,* always in communion
> and with one-pointed devotion *(eka bhakti),* is the best.
> To such a *jñānī,* I am very dear, and he is dear to Me.
> While all of these are indeed noble,
> the *jñānī* I cherish as My own self – this is My view.
> Always in communion with Me,
> he is convinced that I am the highest goal.
>
> *Bhagavad Gītā 7:16–18*

The *Gītā* also uses the term for a spiritual teacher, advising seekers to accept help from and serve those who have a mystical awareness of the divine Truth:

> Know that by approaching those wise ones *(jñānin),*
> those knowers of the Truth *(Tattva-darshinaḥ),* with reverence,
> and by asking questions of them, and by serving them –
> They will teach you that wisdom *(jñāna),* by knowing which,
> you will see all creation in the Self *(Ātman)* and in Me,
> and never again be deluded.
>
> *Bhagavad Gītā 4:34–35*

But the *Gītā* also uses the term for a learned person:

> A *yogī* is greater than an ascetic *(tapasvī),*
> greater than a scholar *(jñānī),*
> greater than a practitioner of rituals too.
> Therefore, O Arjuna, become a *yogī.*
>
> *Bhagavad Gītā 6:46; cf. BGT*

The *jñānī* as a seeker of the Divine is epitomized by the *Advaita* Vedantist. His method is to rigorously deny the existence of anything but *Brahman.* Twentieth-century Swami Nikhilananda and his *guru,* Swami Vivekananda, describe the *jñānī,* his practice, and the way he perceives the universe. The *jñānī* sees himself as one with *Brahman,* the Absolute Reality. All objects of the world are really a part of the mind:

> The *jñānī* has realized the insubstantiality of the universe. He knows his identity with the non-dual *Brahman*. . . . To the man of gross intellect, objects appear to exist outside. To the man of higher discrimination, objects are mere ideas or states of the mind. The *jñānī* sees only the undifferentiated, changeless, and non-dual mind (consciousness) in place of gross objects or subtle ideas.
>
> *Swami Nikhilananda, The Upanishads, U2 pp.52 (n.2), 361*

He reaches this state by continually impressing upon his mind the true nature of things:

> To separate ourselves utterly from matter and all belief in its reality is true *jñāna.* The *jñānī* must keep ever in his mind the *"Aum Tat Sat",* that is, *Aum* the only real existence. Abstract unity is the foundation of *jñāna yoga.* This is called Advaitism (without dualism or dvaitism). This is the cornerstone of the *Vedānta* philosophy, the alpha and the omega. *"Brahman* alone is true, all else is false, and I am *Brahman."* Only by telling ourselves this until we make it a part of our very being, can we rise beyond all duality, beyond both good and evil, pleasure and pain, joy and sorrow, and know ourselves as the One – eternal, unchanging, infinite – the One without a second.
>
> The *jñāna yogī* must be as intense as the narrowest sectarian, yet as broad as the heavens. He must absolutely control his mind, be able to be a Buddhist or a Christian, to have the power to consciously divide himself into all these different ideas, and yet hold fast to the eternal harmony. Constant drill alone can enable us to get this control. All variations are in the One, but we must learn not to identify ourselves with what we do, and to hear nothing, see nothing, talk of nothing but the thing in hand. We must put in our whole soul and be intense. Day and night tell yourself, "I am He, I am He."
>
> *Swami Vivekananda, On Jñānā Yoga 1, CWSV8 pp.5–6*

He distinguishes his true self from the body and mind, and from everything else but the supreme Self, the *Ātman,* which is the same as *Brahman:*

> Constantly tell yourself, "I am not the body, I am not the mind, I am not thought, I am not even consciousness; I am the *Ātman* (Self)." When you can throw away *all,* only the true Self will remain. The *jñānī*'s meditation is of two sorts: (1) to deny and think away everything we are *not;* (2) to insist upon what we really are – the *Ātman,* the one Self – existence, knowledge, and bliss. The true rationalist must go on and fearlessly follow his reason to its farthest limits. . . . When we begin to deny, *all* must go until we reach what cannot be thrown away

> or denied, which is the real 'I'. That 'I' is the witness of the universe; it is unchangeable, eternal, infinite. Now, layer after layer of ignorance covers it from our eyes, but it remains ever the same.
>
> *Swami Vivekananda, On Jñānā Yoga 1, CWSV8 p.4*

His primary method and meditation is to focus with a strong will upon the fact that nothing exists outside of the *Ātman,* and that he is one with That:

> These are the marks of the true *jñāna yogī:* (1) He desires nothing, save to know. (2) All his senses are under perfect restraint; he suffers everything without murmuring, equally content if his bed be the bare ground under the open sky, or if he is lodged in a king's palace. He shuns no suffering, he stands and bears it – he has given up all but the Self. (3) He knows that all but the One is unreal. (4) He has an intense desire for freedom.
>
> With a strong will, he fixes his mind on higher things and so attains to peace. If we know not peace, what are we more than the brutes? He does everything for others – for the Lord – giving up all fruits of work and looking for no result, either here or hereafter. What can the universe give us more than our own soul? Possessing that, we possess *all.* The *Vedas* teach that the *Ātman,* or Self, is the one undivided Existence. It is beyond mind, memory, thought, or even consciousness as we know it. From it are all things. It is That through which (or because of which) we see, hear, feel, and think. The goal of the universe is to realize oneness with the *"Aum"* or one Existence.
>
> The *jñānī* has to be free from all forms; he is neither a Hindu, a Buddhist, nor a Christian, but he is all three. All action is renounced, given up to the Lord; then no action has power to bind. The *jñānī* is a tremendous rationalist; he denies everything. He tells himself day and night, "There are no beliefs, no sacred words, no heaven, no hell, no creed, no church – there is only *Ātman.*" When everything has been thrown away until what cannot be thrown away is reached, that is the Self. The *jñānī* takes nothing for granted; he analyses by pure reason and force of will, until he reaches *nirvāṇa* which is the extinction of all relativity. No description or even conception of this state is possible. *Jñāna* is never to be judged by any earthly result. Be not like the vulture which soars almost beyond sight, but which is ever ready to swoop downwards at the sight of a bit of carrion. Ask not for healing, or longevity, or prosperity; ask only to be free.
>
> *Swami Vivekananda, On Jñānā Yoga 3, CWSV8 pp.10–11*

The way of the *jñānī* is a little different from that of the *bhakta* (devotee), although both will ultimately reach the same goal:

> There is a little difference in opinion between the teachers of knowledge and those of love, though both admit the power of *bhakti.* The *jñānīs* hold *bhakti* to be an instrument of liberation; the *bhaktas* look upon it both as the instrument and the thing to be attained. To my mind, this is a distinction without much difference. . . . Each seems to lay a great stress upon his own peculiar method of worship, forgetting that with perfect love, true knowledge is bound to come even unsought; and that from perfect knowledge true love is inseparable.
>
> *Swami Vivekananda, On Bhakti Yoga, CWSV3 p.34*

The *bhakta,* the *yogī* and the *jñānī* each pursue a different path to the same goal. The way of the *jñānī* is clearly that of a strong-willed and intellectual temperament:

> The *bhakta* meditates upon forms and images and all such things, and upon God. This is the natural process, but a slower one. The *yogī* meditates upon various centres in his body, and manipulates powers in his mind. The *jñānī* says, "The mind does not exist, neither the body. This idea of the body and of the mind must go, must be driven off; therefore it is foolish to think of them." It would be like trying to cure one ailment by bringing in another. His meditation therefore is the most difficult one, the negative; he denies everything, and what is left is the Self. This is the most analytical way. The *jñānī* wants to tear away the universe from the Self by the sheer force of analysis. It is very easy to say, "I am a *jñānī,*" but very hard to really be one. . . .
>
> So what is the meditation of the *jñānī?* He wants to rise above every idea of body or mind, to drive away the idea that he is the body. For instance, when I say, "I am a *swāmī,*" immediately the idea of the body comes. What must I do then? I must give the mind a hard blow and say, "No, I am not the body, I am the Self." Who cares if disease comes or death in the most horrible form? I am not the body. Why make the body nice? To enjoy the illusion once more? To continue the slavery? Let it go, I am not the body. That is the way of the *jñānī.* The *bhakta* says, "The Lord has given me this body that I may safely cross the ocean of life, and I must cherish it until the journey is accomplished." The *yogī* says, "I must be careful of the body, so that I may go on steadily, and finally attain liberation."
>
> The *jñānī* feels that he cannot wait, he must reach the goal this very moment. He says, "I am free through eternity, I am never bound; I am the God of the universe through all eternity. Who shall make me perfect? I am perfect already." When a man is perfect, he sees perfection in others. When he sees imperfection, it is his own mind projecting itself. How can he see imperfection if he has not got it in himself?

> So the *jñānī* does not care for perfection or imperfection. None exists for him. As soon as he is free, he does not see good and evil. Who sees evil and good? He who has it in himself. Who sees the body? He who thinks he is the body. The moment you get rid of the idea that you are the body, you do not see the world at all; it vanishes for ever. The *jñānī* seeks to tear himself away from this bondage of matter by the force of intellectual conviction. This is the negative way – the *"Neti, Neti"* – "Not this, not this."
>
> *Swami Vivekananda, One Existence, CWSV3 pp.27–28*

Ramakrishna, the *guru* of Swami Vivekananda, summarizes the matter simply:

> Those who are *jñānīs* believe that *Brahman* is true and the world an illusion – like a dream. I, you, all are like a dream.
>
> *Ramakrishna, in Kathāmṛita 1:12.9, SRK1*

He also points out that the way of the *jñānī* is not so easy, because one is so dependent upon body consciousness:

> *Jñāna yoga* is also very difficult in this age. In the first place, human life is dependent on food. Secondly, life is short. Thirdly, it is not possible to rid oneself of body consciousness. Moreover, unless one is free from body-consciousness, *jñāna* is absolutely impossible. The *jñānī* says, "I am the same *Brahman;* I am not this body, I am beyond hunger, thirst, disease, grief, birth, death, pleasure, pain, *etc.*" If you are aware of disease, grief, pleasure, pain, *etc.,* then how are you a *jñānī?* Though your hand is being scratched and torn by thorns, you are bleeding profusely, it is so very painful, yet you say, "No, my hand is not being scratched and torn. Nothing has happened to me."
>
> *Ramakrishna, in Kathāmṛita 1:11.4, SRK1*

Ramakrishna also distinguishes between the *jñānī* and the *vijñānī,* the latter – according to his definition – having reached a higher stage. The *jñānī* asserts that only *Brahman* is real and all else is an illusion. The *vijñānī,* however, is so merged in *Brahman* that he sees the Divine not only in the absolute Reality, but also in the world of phenomena. Ultimately, the *jñānī* becomes a *vijñānī,* and sees God everywhere and in all things:

> The *jñānī* gets rid of his worldly identity by saying, "Not this, not this," and thus attains the knowledge of *Brahman.* It is like one who reaches the roof by leaving one step after another behind. But the *vijñānī* has a special contact with Him, and sees more than the *jñānī.* He sees that

the steps are made of the same material as the roof – bricks, brick dust, and lime. He sees that he who has realized *Brahman* by saying, "Not this, not this," has himself become the living beings and the universe. The *vijñānī* sees that He who is attributeless is also with attributes.

A man cannot stay on the roof a long time. He comes down from the roof. They who have attained *samādhi* and had the vision of *Brahman* see when they come down that He Himself has become all living beings and the universe. Do, re, mi, fa, sol, la, ti – one cannot stay long at ti (the highest note). One cannot rid one's self of I-ness. On coming down from *samādhi,* one sees that He is me, and that He has become the entire universe and its living beings. This is *vijñāna.*...

The *vijñānī* sees that *Brahman* is immovable and actionless, like Mount Sumeru. The entire universe is made of His three *guṇas* (attributes) – of *sattva, rajas* and *tamas* – but He is unattached to them.

Ramakrishna, in Kathāmṛita 3:1.4, SRK3

The *vijñānī* always sees the presence of God. That is why he is in such a relaxed state of mind. He sees God even with his eyes open. At times, he comes down from the Absolute to the phenomenal world, and at other times he goes up from the phenomenal world to the Absolute.... The *jñānī* reaches the eternal and indivisible *Sat-chit-ānanda* by discriminating, "Not this, not this." He reasons, saying to himself, "God is not the embodied being; He is neither the universe nor the twenty-four cosmic principles." Reasoning thus, he reaches the Absolute and sees that God has become everything and dwells in all – embodied beings, the universe, and the twenty-four cosmic principles....

"The *vijñānī* has enjoyed the bliss of God in a special way. Some have heard of milk, others have seen it, and yet there are some who have drunk it. The *vijñānī* has drunk milk, enjoyed it, and been nourished by it."...

The *vijñānī* feels bliss when, through contemplating God, his mind merges in the Indivisible. Again he is in bliss when he keeps his mind on the divine play, the phenomenal world, without his mind being merged in the Absolute.

A mere *jñānī* is monotonous. He only discriminates, "Not this, not that; all this is like a dream."...That is why I (Ramakrishna) accept everything (both the Absolute and the phenomenal world).

Ramakrishna, in Kathāmṛita 3:9.2, 3, SRK3

Indian *sants* have varied in their use of the term. Tulsīdās uses *gyānī* as a descriptive adjective for the "wise" or "enlightened sage *(muni gyānī)*"[1] or

an "enlightened soul *(puṇī gyānī)*".[2] Ṛishi Vasishṭha is depicted as the "wise *guru (guru gyānī)*":

> Finding Sītā and all the queen mothers shaken with emotion, the wise *guru (gur gyānī)* bade them all sit down. Declaring the nature of the world to be illusory, the lord of sages gave them some discourse on spiritual matters.
>
> *Tulsīdās, Rām Charit Mānas 2:246.1, RCML p.571*

According to Tulsīdās' retelling of the *Rāmāyaṇa,* Ṛishi Nārad likens the *gyānīs* among his disciples to his "grown-up sons". Here, he is talking to Rāma:

> Listen, O sage *(muni):* I tell you with all the emphasis at my command that I always take care of those who worship me with undivided faith, even as a mother guards her child. If an infant child runs to catch hold of fire or a snake, the mother holds it aside. When, however, her son has grown up, she loves him no doubt, but not as before. The wise *(gyānī)* are like my grown-up sons, while humble devotees are like My infant children. A devotee depends on Me, while the former (a wise man) depends on his own strength; and both have to face enemies like lust and anger. Pondering thus, the prudent adore Me and never take leave of devotion even after attaining wisdom.
>
> *Tulsīdās, Rām Charit Mānas 3:42.2–5, RCML p.706*

Swami Shiv Dayal Singh observes that the real *gyānī* is one who has reached the highest spiritual stage:

> The perfect *sādhus,* real *gyānīs,* true lovers or devotees of the Lord, are those only who reach the last stage. They who only talk of the perfect ones, or read their teachings to others without reaching the stage or practising towards that end are only intellectuals and theorists.
>
> *Swami Shiv Dayal Singh, Sār Bachan Prose 1:2, SBAT p.4*

And he adds that a true *gyānī* only becomes so through spiritual practice:

> Without *yoga,* no one can be a *gyānī,*
> and no one can make their exit from birth and death.
>
> *Swami Shiv Dayal Singh, Sār Bachan Poetry 24:1.65, SBP p.203*

Guru Nānak says that the most efficacious practice for attaining the highest stage is meditation on the divine Word *(Shabd):*

He alone is a *giānī* who lovingly focuses his consciousness
on the Word *(Sabad).*

Guru Nānak, Ādi Granth 831, AGK

Indian *sants* have also spoken of the *gyānī* as one who possesses only barren intellectual knowledge, and they have not reckoned the scholar and intellectual as truly wise. Kabīr writes in his forthright manner:

What can one say to the *gyānī?*
Kabīr feels ashamed to explain things to them:
It is futile to dance before the blind – a waste of one's art.

Gyānīs have no respect for the master:
everything he explains they doubt.
The senses hold them fast:
certainly, they are destined for hell.

The *gyānī* loses everything when he claims, "I am God;"
Far better are the worldly,
who always live in awe of the almighty Lord.

The *gyānīs* are lost in lecturing on their studies about God,
while God is near their own self:
They toil to find Him everywhere else,
while hidden within them lies that rare wealth.

They do not pierce the veil within:
outside they lecture and make many a claim;
If they go in and see Him, then they will know:
within and without, the Truth is the same.

Truth has to be realized, it is not a topic for mere talk;
Every *gyānī* you may encounter lives in the web of delusion.

Kabīr, Sākhī Sangrah, Bāchak Gyān kā Ang 3–8, KSS pp.77–78;
cf. KGME pp.274–75, KWGN pp.572–73

Tulsī Sāhib groups together the priest, the intellectual, the follower of rituals, as well as the ordinary followers of religion. He says that none of these know God; only the saints really know the reality of the Divine:

The priest *(paṇḍit),* the learned *(gyānī)* and the ritualist *(bhesh)*
have not experienced the Inaccessible,
nor have the Hindus or the Muslims seen Him:
Only a saint *(sant)* has realized the Lord within.

All describe Him in a state of delusion,
no one has known Him within his body.
In the body, saints *(sant)* alone have perceived Him;
What is beyond perception, I now describe.

Tulsī Sāhib, Ghaṭ Rāmāyaṇ 1, Bhed Pind aur Brahmānd kā,
GR1 pp.72–73; cf. TSSH p.66

See also: **Brahma-jñānī**, **jñāna** (▸3), **jñāna yoga** (▸3).

1. *E.g. Tulsīdās, Rām Charit Mānas* 1:139.4, 2:262.2, 2:273.1, 7:113.3, *RCML* pp.144, 586, 595–96, 1075.
2. *E.g. Tulsīdās, Rām Charit Mānas* 1:123.3, *RCML* p.130.

jogī (H/Pu) See **yogī**.

joginī (H/Pu), **jogan** (Pu) See **yoginī**.

Joseph (A/P. Yūsuf) A character from the biblical book of *Genesis;* commonly regarded in Jewish, Christian and Muslim legend as a holy man of great grace and beauty, who walked with God; often taken as a symbol of the perfect saint.

According to *Genesis,*[1] Joseph – the favoured son of Jacob (son of Isaac, son of Abraham, of the lineage of Shem, son of Noah, descendant of Adam) – is sold into slavery by his eleven jealous brothers. Subsequently, he is carried off to Egypt, where he is bought by Potiphar, captain of the guard, and taken into his household. There, fortune smiles upon him, at least for a while. As a consequence of his noble bearing, his honest disposition and because the "Lord was with Joseph",[2] he soon rises to the position of overseer of Potiphar's house and estate. The Egyptian captain entrusts to him all matters concerning the administration of his property.

But Joseph is a very handsome young man and Potiphar's wife takes a fancy to him. Joseph, however, as a virtuous man of God, rejects her advances. Stung by his rejection, she claims that Joseph has tried to take advantage of her. As a result, Potiphar, believing his wife, has Joseph thrown into prison. But, repeats *Genesis,* the "Lord was with Joseph"[3] and, even in captivity, he is soon given a position of trust, as overseer of the other prisoners.

In his earlier life, living with his father, his mother and his eleven brothers in Canaan, Joseph had had two dreams of a symbolic nature, foretelling that his parents and brothers would one day bow down to him.[4] In prison, he finds that he is able to accurately interpret the dreams of others. In the ancient world, dreaming and a skill in dream interpretation were both considered indications of divine favour. Dream interpreters were among the personnel

of many pagan temples.[5] Also, in sacred writings, dreams of a revelational nature were often used as veiled references to inner or mystic experience, since dreams and spiritual practice are commonly nocturnal, both entailing temporary unconsciousness of the physical world.[6]

Joseph gains his reputation by accurately interpreting the dreams of two fellow inmates – Pharaoh's butler and chief baker. He foretells that the butler will soon be released, while the baker will be hanged.[7] This happens as predicted, and some two years later, after Pharaoh himself has experienced a vivid and notable dream, the butler remembers Joseph, advising his master of Joseph's interpretative ability.

Pharaoh calls for Joseph, who interprets the dream to mean that there will be seven years of ample harvest followed by seven years of famine.[8] Joseph therefore advises Pharaoh to gather a vast store of food during the seven years of plenty in order to see them through the seven years of famine. Little could be worse than famine and crop failure in the ancient world, or indeed at any time, and advance notice was naturally of inestimable value, especially to a ruler who wished to govern well and remain in favour with his people. Therefore, trusting Joseph's interpretation and being greatly pleased with him, Pharaoh has Joseph released from prison, making him a ruler in Egypt, second only to himself. Joseph's primary mandate is to collect grain during the seven years of plenty and to administer its distribution during the subsequent years of famine. And, as before, *Genesis* emphasizes Joseph's godliness:

> And Pharaoh said to his servants, "Can we find such a one as this is, a man in whom dwells the spirit of God?" And Pharaoh said to Joseph, "Since God has showed you all this, and there is none so discreet and wise as you, you shall be overseer in my house, and according to your word shall all my people be ruled. Only in the throne will I be greater than you."
>
> *Genesis 41:38–40; cf. KJV*

Then, in a traditional gesture of trust, Pharaoh gives Joseph his own signet ring, his seal of authority. He also dresses him in "fine linen", puts "a gold chain about his neck", and gives him his "second chariot" as his means of transport.[9] And to complete his favours, he arranges for Joseph, now aged thirty, to be married:

> And Pharaoh . . . gave him for his wife, Aseneth, the daughter of Potipherah (Gk. *Pentephrēs*), priest of On (Gk. *Heliopolis*). And Joseph travelled throughout the land of Egypt; and Joseph was thirty years old when he entered the service of Pharaoh, king of Egypt.
>
> *Genesis 41:45–46; cf. JB, KJV*

Joseph now settles into his job as Pharaoh's chief minister and, according to the well-known story, after the seven years of plenty come the seven years of drought. The famine extends as far as the land of Canaan, and hearing that there is corn for sale in Egypt, Jacob sends all his sons but the youngest (Benjamin) to buy corn. Upon their arrival, Joseph recognizes his brothers, but they fail to recognize him, and so begins a game played by Joseph at the brothers' expense. First of all, Joseph accuses them of being spies, sent to discover the country's weaknesses. They insist that they are not, and tell Joseph of their family circumstances. Ostensibly to prove who they are, Joseph holds Simeon captive, and sends the others back with corn (putting their money back in the sacks), with instructions to return with their younger brother as a sign of good faith.

Despite Jacob's unwillingness to part with Benjamin, he is eventually persuaded to let the youngest brother go. The brothers return to Egypt. Upon arrival, they are sent to Joseph's house, where he arranges a meal for them, seating them in order of their age, which of course amazes the brothers. Joseph then sends them off as before, with full sacks of grain, and their money in the mouth of each sack. He also arranges to have his own silver cup placed in Benjamin's sack. Shortly, after they have left, he sends officers after them to arrest them for theft of the cup.

After some further interaction, Joseph can stand the game no longer, and finally reveals who he is. Pharaoh then comes to know that Joseph's brothers have arrived, and offers all of Joseph's family a safe home in Egypt. This time, the brothers return to Canaan loaded with gifts from Pharoah, and – to cut the story short – Joseph's father, his brothers and their entire families, along with all their property and livestock, return to settle in Egypt.

Jacob dies in Egypt at the age of a hundred and forty-seven, and Joseph at the age of a hundred and ten, and with this, the book of *Genesis* ends. *Exodus,* the second book of the Bible, begins with the increasing prosperity of Jacob's family, until the reign of a king of Egypt who, out of fear of their increasing numbers and prosperity, enslaves them. This leads to the story of the Hebrews' escape under the leadership of Moses, and their eventual return to the promised land of Canaan.

It is on the slender observations in *Genesis* concerning Joseph's nobility, holiness and handsome appearance that the legends surrounding him have developed.

Joseph in Later Jewish Tradition

In the medieval kabbalist work, the *Zohar,* there is a discussion of the meaning of the river that appears in Pharoah's dream.[10] Literally, it refers to the Nile, which was the source of sustenance for all Egypt, but the *Zohar* interprets it as a metaphor for Joseph himself. For it is he who irrigates and nourishes (blesses) the Egyptians. Through him they become blessed.

In his dream, Pharoah sees seven fat and well-fed cows emerging from the river and grazing in a meadow; but they are followed by seven starving cows that proceed to eat the seven well-fed cows. The *Zohar* points out that the only image in Pharaoh's dream that is not interpreted by Joseph is the river. This is because it refers to himself. Rabbi El'azar then explains that the river in the dream refers to the

> river from which all of the levels below are blessed, because this river is drawn down and goes forth to irrigate and nourish them all. Joseph is the river by whom all of Egypt was blessed.
>
> *Zohar 1:193b; cf. ZMM*

Referring to the kabbalistic concept of the *sefirot* (divine emanations), the *Zohar* says that Joseph represents the *sefirah* of *yesod* (foundation). The river that sustains all of the lower levels is the attribute of Joseph – he draws down the waters – the flow – of the divine energy from the highest realm of *aẓilut* (emanation), into the realm of *briah* (creation), which thence flows out through the astral realm into the physical.

Joseph in Christianity

Although sometimes used as an example of moral rectitude and integrity, the story of Joseph seems to have been less amplified in Christian legend than in the Jewish and Muslim traditions. There is one notable exception. In the legendary and allegorical elaboration generally known as the story of *Joseph and Aseneth,* Joseph is cast as the spiritual saviour, a personification of the divine Word. According to *Genesis,* Pharaoh gives Aseneth to Joseph as his wife; and it is from this single mention that the story has been developed.

From the earliest times, the story has been understood allegorically. Although written possibly as early as the first century, the earliest-known manuscript of the tale is a Syriac translation, dated no later than 569 CE. The text is preceded by a letter addressed to a certain Moses of Ingila. The writer of this letter says that he had found the story in a very old Greek book, and asks for a translation and interpretation of it, which he clearly regards as an allegory. Only a part of Moses of Ingila's answer is preserved, but from this it seems that he understood the text to describe the union of the soul (symbolized as Aseneth) with the divine *Logos* or Word of God (represented by Joseph).[11]

According to the ornate and lengthy story, Joseph, who is gathering surplus corn against the years of famine that are to come, pays a visit to the wealthy Pentephrēs, the father of Aseneth. Joseph is portrayed symbolically as the purest of the pure, and most beautiful among men, and Pentephrēs suggests to his daughter that Joseph would make a good husband for her. Aseneth is immediately upset ("furiously angry"), speaks evil of Joseph, and runs off to

her room like a petulant teenager. However, when Joseph arrives, she cannot help peeping out of her window to see what he looks like:

> Now, when Aseneth saw Joseph, her soul was deeply touched, her heart was moved, her insides turned over, her knees went limp, and her whole body trembled. She was awestruck, and sighed, saying:
>
> "What can I do now, wretch that I am?
> Hidden counsellors deceived me, saying,
> 'Joseph is coming, (he who is but)
> a shepherd's son from the land of Canaan.'
> And now, behold, the sun from heaven
> has come to us in his chariot;
> And has entered our house today,
> and shines in it like a light upon the earth.
> But I, being foolish and reckless, despised him,
> and spoke evil of him,
> and did not realize that Joseph is a Son of God.
> For who among men could ever father such beauty,
> and what mother could ever give birth to such light?
>
> "And now, where shall I go,
> and where can I hide from his presence,
> lest Joseph, the Son of God, should see me,
> for I have spoken evil of him?
> Where can I flee and hide myself,
> for he sees every hiding place and knows all things?
> And nothing hidden escapes him,
> by reason of the great light that is within him.
> And now may the God of Joseph bestow grace upon me,
> for I only spoke evil out of ignorance.
>
> "Now, therefore, let my father give me to Joseph
> as a maidservant and a slave,
> and I will serve him forevermore."
>
> *Joseph and Aseneth 6, DR pp.90–91*

Aseneth immediately falls in love with Joseph, and gives vent to her feelings in the first of a number of such laments interspersed throughout the narrative. Omitting most of the details, many of which possess allegorical meaning, Aseneth is then presented to Joseph, who is charmed by her, and seeing her evident distress, blesses her. Subsequently, he leaves, promising to return in eight days time.

Symbolically, the saviour has come into the life of the soul, whose inner being is turned upside down with a multitude of conflicting feelings – joy, unworthiness, guilt, and so on. In the story, Aseneth now enters a phase of deep repentance while awaiting Joseph's return. She berates herself, begs for forgiveness, and generally gives herself a very bad time. Ultimately, her agony is answered by the appearance of a spiritual being, "a man of light" who comes from heaven, and calls her by name. Aseneth asks him who he is:

> And the man of light said, "I am the chief Captain of the Lord God and Commander of all the host of the Most High: arise and stand on your feet, and I will tell you what I have to say."
>
> And Aseneth raised her head and looked up and saw a man, the image of Joseph in every respect, with a robe and a crown and a royal staff. But his face was like lightning, and his eyes were like sunshine, and the hairs of his head like flames of fire. And his hands and his feet like iron shining from a furnace, with sparks emanating from his hands and feet.
>
> *Joseph and Aseneth 14, DR p.128*

The "Captain" and "Commander" of the angelic "host of the Most High" refer to the divine Word, here manifesting in the spiritual and radiant form of Joseph. The story continues at length, replete with colourful symbolism. At last, the man of light tells Aseneth to dress in her "wedding robe, the ancient and first robe that has been in your chamber from eternity", signifying the eternal radiance and beauty of the soul. Then he departs, leaving Aseneth in a spiritually intoxicated condition. Subsequently, Joseph returns and meets Aseneth:

> Then Joseph stretched out his arms and by the beckoning of his eyes called Aseneth. And Aseneth also stretched out her arms and ran to Joseph, and fell on his neck and embraced him, and they entered into the life of the Spirit and were united to one another. And Joseph kissed Aseneth and gave her the Spirit of Life; then he kissed her a second time and gave her the Spirit of Wisdom; then he kissed her a third time and gave her the Spirit of Truth.
>
> *Joseph and Aseneth 19, DR p.157*

Aseneth receives mystic baptism into the divine Word, the "Spirit of Life", the "Spirit of Wisdom" and the "Spirit of Truth"[12] – all being terms for the divine Word or *Logos* to which the soul is retuned at the time of initiation. The "kiss" is an ancient metaphor for the touch of the Divine. Aseneth then pledges her eternal loyalty to Joseph and, after further narrative, the wedding, which symbolizes the spiritual marriage, finally takes place. At the end of her concluding song, Aseneth reveals:

"And with his Power, he gave strength to me,
bringing me to the God of ages.
And through the chief Captain of the Most High,
he gave me the Bread of Life to eat,
and the Cup of Wisdom to drink.
And I became a bride to him forevermore."

Joseph and Aseneth 21, DR p.166

The biblical Joseph is also a significant figure in the Mormon religion. According to Jewish tradition, a messiah of the lineage of Joseph, the Messiah ben Joseph, will precede and help the messiah of David's line, the Messiah ben David. Among the Mormons, the founding prophet, Joseph Smith, is regarded as the Messiah ben Joseph, who came as a herald to the second coming of Jesus, the Messiah ben David.

Joseph in Islam

As in the Jewish and Christian traditions, Joseph is remembered in Islamic lore for his upright, saintly character and his unsurpassed and irresistible physical beauty. In many instances, he is treated as a prophet, as in the traditional Muslim account of Muḥammad's ascent *(miʿrāj)* to heaven, where Muḥammad meets Joseph in the third heaven.[13] Joseph also features in the *Qurʾān.* The *Qurʾān* is not systematically arranged and, unlike its usual, seemingly random and fragmentary references to past prophets, *sūrah* twelve relates the entire story of Joseph, albeit with some variations from the biblical account. Interestingly, although the other prophets appear here and there throughout the *Qurʾān,* outside *sūrah* twelve, Joseph is only mentioned in two other places. One is in a list of eighteen prophets who have received guidance from God,[14] and the other when it says that Joseph brought "clear proofs" from God, yet people still refused to believe him.[15] In fact, the only prophet whose story is told in a definitive manner is omitted from all but one of the various lists of prophets in the *Qurʾān.* Nor, like most of the other prophets, is Joseph said to have been sent to a specific people and to have been rejected by them. And, while in the case of the other prophets it is the people to whom they are sent who suffer calamities, in the case of Joseph it is he himself who goes through various misfortunes, although God's protecting hand is always with him, and he is ultimately vindicated.[16]

In *sūrah* twelve, Joseph is portrayed as a visionary, and as an interpreter of signs and visions. The story of "Joseph and his brothers" is also said to contain signs for those who seek:

Joseph said to his father: "O my father! I dreamt of eleven stars and the sun and the moon: I saw them prostrate themselves before me!"

> He said: "My dear son! Say nothing of your dream to your brothers, lest they concoct a plot against you: for Satan is the sworn enemy of man! You will be chosen by your Lord and He will teach you the interpretation of visions, and will perfect His favour to you and to the house of Jacob – even as He perfected it to your fathers Abraham and Isaac before you. For God is all-knowing, and wise."
>
> Truly, in Joseph and his brothers are signs for seeking men.
>
> *Qur'ān 12:4–7; cf. AYA, KPA, MGK*

Perhaps in view of the Quranic indication that the story contains "signs for seeking men", and certainly because it makes a good story, Joseph's name commonly appears in Muslim poetry. There are numerous references to his beauty, as well as allusions to one or other aspect of the *Genesis* story, or to some later development of it, often interpreted allegorically. In Sufi literature, the figure of Joseph, by reason of his beauty and deep spirituality, commonly represents the Divine, often epitomizing the perfect saint, or the manifestation within of the divine Beauty, the spiritual form of the beloved.

Perhaps the most abundant Sufi user of imagery associated with the Joseph story is Rūmī. In characteristically imaginative fashion, Rūmī's usage covers all aspects of the story, drawing on it to explain many aspects of spiritual and mystical philosophy. Although, unlike the *Qur'ān,* he tells relatively few stories in which Joseph features as the central character, he makes hundreds of passing allusions.

According to the Quranic version of the story, Jacob becomes blind from weeping over the loss of Joseph. After revealing himself to his brothers, Joseph therefore sends his shirt to his father, with instructions to throw it over his father's face. As the brothers leave Egypt, the blind Jacob (who had stayed at home) says that he has caught the scent of Joseph, and when the caravan arrives in Canaan, and Joseph's shirt is thrown over the old man's face, he regains his sight.[17] Rūmī interprets the "scent" of Joseph as the "Universal Intelligence *('Aql-i Kull)*", the creative power that is the reality of perfect saints, bringing spiritual sight to those rendered spiritually blind by suffering in this world. This "Universal Intelligence", says Rūmī, is to be experienced in the spiritual realms, in the "garden of the heart", whence wafts the scent of Joseph:

> Behold the garden of the heart, green and moist and fresh,
> full of rosebuds and cypresses and jasmines;
> Boughs hidden by the multitude of leaves,
> vast plains and high palaces hidden by the multitude of flowers.
> These words, which are from the Universal Intelligence *('Aql-i Kull),*
> are the scent of those flowers and cypresses and hyacinths.
> Did you ever smell the scent of a rose where there was no rose?

Did you ever see the foaming of wine where there was no wine?
The scent is your guide and conducts you on your way:
it will bring you to Eden and (the eternal Fountain of) *Kawśar.*
The scent is a remedy for the sightless eye,
it is light-making: the eye of Jacob was opened by a scent.
The foul scent (of the *nafs*) darkens the eye,
the scent of Joseph succours the eye.

If you are not a Joseph, be a Jacob:
be familiar, like him, with weeping and sore distress.
Listen to this counsel from the Sage of Ghazna (Ḥakīm Sanāʾī)
that you may feel freshness in your old body:
"Disdain needs a face like a rose,
when you do not have such a face,
do not indulge in ill temper.
Disdain is ugly in an uncomely face,
eye-ache is grievous in an unseeing eye."
In the presence of Joseph do not give yourself airs
and behave like a beauty:
Offer nothing but the supplication and sighs of Jacob.

Rūmī, Maśnavī I:1897–908; cf. MJR2 pp.103–4

Rūmī also draws a parallel between the "wind of death" and the scent of Joseph. Both refer to the creative power that draws the soul out of the body, both at the time of physical death and in the process of dying while living:

To those who know God *(ʿārifān),*
the wind of death *(ajal)* is as soft and pleasant
as the breeze (fragrance) of ones like Joseph.

Rūmī, Maśnavī I:860, MJR2 p.48

According to the *Genesis* story, Joseph's brothers decide to kill him and throw him into a well. But they change their minds when some Ishmaelites appear on the scene, and they decide to sell their brother as a slave instead, and tell their father that Joseph has been killed by a wild animal. In the Quranic version, Joseph is thrown alive into a well, where he is found by a passing Arab when he lets down a bucket for water, and brings up Joseph instead. Rūmī uses the incident to link Joseph, as the perfect saint, with the Water of Life:

A person ran to the baker for bread:
on seeing the beauty of the baker, he gave up the ghost.
A certain man went to the rose garden to take his pleasure,
and found it in the beauty of the gardener –

Like the desert Arab who drew water from the well,
and tasted the Water of Life from the lovely face of Joseph.

Rūmī, Maśnavī I:2785–87, MJR2 p.152

Rūmī also relates a story in which a traveller visits Joseph. In accordance with Eastern custom, Joseph expects a gift. In this story, Joseph again represents the perfect saint. The traveller, aware that nothing worthy can be brought before a saint, has realized that all he can bring is the mirror of a pure heart in which the divine beloved can see his own beauty. This is in accord with the Sufi understanding that God loves and worships Himself through the lover. Rūmī then ends the story on a metaphysical note. The only thing that can reflect or be a "mirror" for the "Being" of God is "nonbeing", that is, the nonexistence or annihilation of the self. God can only be reflected in a pure and humble heart, devoid of selfhood:

Joseph said, "Come, produce the gift."
The guest, on account of shame at his demand, sobbed aloud.
"How many a gift," said he, "did I seek for you!
But no worthy gift came into my sight.
How could I bring a grain of gold to the goldmine?
How could I bring a drop of water to the Sea of ʿUmān?
I can only bring cumin to Kirmān,
if I bring my heart and soul as a gift to you.
There is no seed that is not in this barn (myself),
except your beauty, which has no equal.
I deemed it fitting that I should bring to you a mirror
like the inward light of a pure heart,
that you may behold your beauteous face therein,
O you who, like the sun, are the candle of heaven.
So I have brought you a mirror, O light of mine eyes,
so that when you see your face you may think of me."
He drew forth the mirror from beneath his arm:
the business of the beautiful one is with a mirror.

What is the mirror of Being? Nonbeing.
Bring nonbeing as your gift, if you are not a fool.
Being can be seen only in nonbeing:
the rich bestow generosity on the poor.

Rūmī, Maśnavī I:3192–202; cf. MJR2 p.174

Rūmī returns to the same theme in a poem of exhortation to devotees to "rise" up from the body, passing beyond this world and the next in the quest for the

divine Gardener (God). "Let us make our soul a mirror," he says, in love for "a Joseph", a perfect saint:

Rise, lovers, that we may go towards heaven:
 we have seen this world, so let us go to that world.
No, no, for though these two gardens are beautiful and fair,
 let us pass beyond these two, and go to that Gardener. . . .

We are crooked as a bow, for the string is in our own throats;
When we become straight,
 then we will go like an arrow from the bow.
We cower like mice in the house because of the cats:
 if we are lion's cubs, let us go to that Lion.
Let us make our soul a mirror in passion for a Joseph:
 let us go before Joseph's beauty with a present.
Let us be silent, that the giver of speech may say this:
 even as he shall say, so let us go.

Rūmī, Dīvān-i Shams-i Tabrīz 1713:17937–38, 48–51, KSD4 pp.51–52;
cf. MP2 (214:1–2, 12–15) pp.10–11

In another reference to the incident of Joseph in the well, Rūmī likens the soul to the beautiful Joseph and this world to the well. The rope that is offered to the soul to draw it out is "a branch of the cypress of paradise", an allusion to the Tree of Life, another metaphor for the creative power that bestows salvation and restores immortal life to the soul. Rūmī is talking at this point about the negative effect of sensuality:

Munificence is the abandonment of lusts and pleasures:
 no one who is sunken in lust rises up.
This munificence is a branch of the cypress of paradise:
 woe to him that lets such a branch go from his hand!
This abandonment of sensuality is "the firmest handle":[18]
 this branch draws the spirit up to heaven.
So act that the branch of munificence, O man of true religion,
 drawing you aloft, may bear you to its Origin.

You are Joseph full of beauty, and this world is as the well,
 and the rope is submission to the Command of God.
O Joseph, the rope is come: put your two hands upon it:
 do not neglect the rope, for the day is late.
Praise be to God, that this rope has been dangled,
 that grace and mercy have been blended together,

So that you may behold the world of the new spirit,
a world very manifest, though invisible.
This world of nonexistence has become like real existence,
while that world of real existence has become very hidden.
The dust is dancing in the wind: it is playing,
it is making a false show and forming a veil.

Rūmī, Maśnavī II:1272–81; cf. MJR2 pp.286–87

Taking the same example, Rūmī speaks explicitly of the mystic or saint as the one who draws "Joseph" from the "well" of this world. His spirit draws the soul from above, while "his body, like a bucket, is inside the well", "giving help":

He (the mystic, *'ārif*) – has escaped
from the five senses and the six directions,
and has made you aware of what lies beyond them.
His intimations are the intimations of eternity:
he has transcended all conceptions and withdrawn himself.
If he is not outside this six-sided well,
how can he pull Joseph up from inside it?

He descends to draw water from the unsupported firmament:
while his body, like a bucket, is down inside the well giving help.
The Josephs cling to this bucket,
escape from the well and become kings of Egypt.
The other buckets seek water from the well:
His bucket has no concern with the water,
it seeks only friends in trouble.
The other buckets dive into the water for their food:
his bucket is the food and life of the soul.
The other buckets are attached to the lofty wheel (of destiny):
his bucket is between the two fingers of the Almighty.[19]
What is this bucket? This rope? This wheel?
This is a very feeble comparison! Pshaw!
But where can I find a comparison without flaws?
There has never been anything to compare with him (the saint),
and there never will be.
He is a hundred thousand men hidden in a single man,
a hundred bows and arrows contained in a single blowpipe.

Rūmī, Maśnavī VI:4568–78; cf. MJR6 pp.510–11

In another passage, Rūmī again likens the soul to Joseph. Here, he is describing the sorry condition of the living soul who keeps company with the material body, two things of radically different natures:

How can a royal falcon,
which is of the highest heaven,
consort with an owl, which is of the low earth?…
That one is a luminary, free from every defect:
this one is a blind man begging at every door.
That one is a moon whose beams fall upon the Pleiades:
this one is a worm that cleaves to dung.
That one has the face of a Joseph, the breath of a Jesus:
this one is a wolf, or an ass with a bell.
That one has flown to Spacelessness:
this one is in the straw barn, like the dogs.

Rūmī, Maśnavī II:2106–11; cf. MJR2 p.330

Taking another aspect of the story, Rūmī contrasts the viewpoint of Jacob, who sees only the beauty of Joseph (the soul), with that of Joseph's brothers, who represent the cynics and those who disbelieve in anything other than material existence:

This is the unbeliever's argument – he says at every moment:
"If there were anything else, I would have seen it."
Though a child does not see the various aspects of reason,
does a rational person ever abandon reason?
And though a rational person does not see the various aspects of love,
yet the auspicious moon of love does not wane.
Joseph's beauty was not seen by the eyes of his brethren,
but when did it ever disappear from the heart of Jacob?

Rūmī, Maśnavī V:3930–33; cf. MJR6 p.235

Perhaps Rūmī's favourite use of the story is simply that of Joseph's spiritual beauty. Here, Joseph represents the spiritual form of the beloved, experienced within the devotee. In the *Maśnavī,* Rūmī likens the body to a house with a window opening "towards Joseph". "Open that window," exhorts Rūmī, so that you may "gaze incessantly on the face of the beloved". But to accomplish this, human imperfections ("enemies") must first be changed into perfection ("friends") by means of the "Elixir" of Life, the divine creative power dwelling within all souls:

The light of Joseph's face, when he was passing by,
used to fall on the latticed windows *(shibāk)* of every villa,
and the people within the house would say,
"Joseph is taking a walk in this quarter and passing by;"
For they would see the radiance on the wall,
and the inmates would understand the cause of it.

The house that has its window in that direction
 is ennobled by that Joseph's walking for recreation.
Hark, open a window *(darīchah)* towards Joseph,
 and begin to delight yourself by looking at him through the aperture.
The business of love is to open that window *(darīchah),*
 for the heart is illumined by the beauty of the beloved.
Therefore gaze incessantly on the face *(rū)* of the beloved!
This is in your power. Listen, O father!
Make a way for yourself into the innermost parts:
 banish the perception that is concerned with anything else.
You possess an Elixir:
 treat your skin (external bodily existence) with it,
 and by means of this art turn your enemies into friends.

Rūmī, Maśnavī VI:3091–99; cf. MJR6 p.429

In his *Dīvān-i Shams-i Tabrīz,* Rūmī speaks constantly of this inner form, referring to it as the beautiful "face" or "countenance" of the beloved, and by various other metaphors. Sometimes, "Joseph" refers to both the inner and outer form of the beloved:

That Joseph, handsome of cheek, has come,
 that Jesus of the age has come;
That banner of a hundred thousand victories
 has come fluttering over the cavalcade of spring.
You whose business it is to bring the dead to life,
 arise, for the day of work has come.

Rūmī, Dīvān-i Shams-i Tabrīz 707:7394–96, KSD2 p.97, MP1 (88:1–3) p.76

But more frequently, it is the inner form of which Rūmī speaks, for the intense desire to see the inner "face" of his own master, Shams-i Tabrīz, is a longing that infuses this collection of his poetry:

Show your face *(rukh),*
 for the orchard and rose garden are my desire;
Open your lips, for abundant sugar is my desire.
Sun of beauty, come forth one moment out of the cloud,
 for that glittering, glowing countenance *(chihrah)* is my desire.…
Like Jacob I am crying, "Alas! Alas!":
 the fair visage of Joseph of Canaan is my desire.
By *Allāh,* without you, the city is a prison for me:
 I wander abroad, mountain and desert are my desire.

Rūmī, Dīvān-i Shams-i Tabrīz 441:4626–27, 33–34,
KSD1 p.255, MP1 (51:1–2, 8–9) p.45

For Rūmī, his master is his all in all. His "Joseph of Canaan" has become "hidden in my inner being", since he has annihilated his own self – "become hidden from myself":

Stealthily as the soul, you are going in the midst of my soul:
O lustre of my garden, you are my gracefully moving cypress.
When you go, go not without me:
soul of my soul, go not without my body,
and depart not out of my sight, O my blazing torch.
I bear up the seven heavens and passed beyond the seven seas,
when lovingly you gaze into my giddy soul.
Since you came into my bosom,
infidelity and faith are my servitors,
O you whose vision is my religion, whose face is my faith.
You have made me headless and footless:
enter drunken and laughing, O my Joseph of Canaan.
Through your grace I have become soul-like,
and have become hidden from myself,
O you whose being has become hidden in my hidden being.

Rūmī, Dīvān-i Shams-i Tabrīz 1786:18683–88, KSD4 p.94, MP2 (221:1–6) p.16

Another of the Sufi mystic poets who speaks longingly of the meeting with the inner spiritual beloved is Shaykh Saʿdī. Saʿdī says that he had heard of the beauty of the inner beloved ("the unseen Joseph"), but this was nothing compared to the actual meeting:

People used to describe to us
the beauty of the unseen Joseph,
but when he appeared before us,
we lost our senses, and the power of speech.
We used to say that we would not again drink wine in secret:
O cupbearer, give us wine,
for we have abandoned that idea.
Let the whole city come and see how we,
who were old, have become young again.

Saʿdī, Ṭayyibāt 272:5–7, KSSS p.307, TOS p.372

One moment's company of this inner beloved, he writes, surpasses all that human company has to offer:

A moment's secret communion with the beloved
is better than a hundred years of human company:

I do not desire my freedom,
for I am imprisoned in Joseph's company.
Saʿdī, Ṭayyibāt 243:10, KSSS p.299; cf. TOS p.333

Nothing, not even this world and the next, is worth exchanging for the company of that divine beloved:

You who have no heart cannot understand what love is:
You who possess no ear cannot hear the mystic Song.
O Saʿdī, do not relinquish love for the beloved,
even in exchange for the here and the hereafter:
It would be a pity to sell Joseph at any price whatsoever.
Saʿdī, Ṭayyibāt 341:10–11, KSSS p.323; cf. TOS pp.456–57

1. *Genesis* 37, 39–50.
2. *Genesis* 39:2, *KJV.*
3. *Genesis* 39:21, *KJV.*
4. *Genesis* 37:5*ff.*
5. *Cf.* F. Cumont, *L'Égypte des astrologues, EAFC* pp.127–29; also *cf. Daniel* 2:1*ff.,* 4:1*ff.,* 5:12, 7:1*ff.; Judges* 17:13–15.
6. *Cf. Daniel* 1:17; *Deuteronomy* 13:1*ff.; Genesis* 20:3*ff.,* 28:11*ff.,* 31:10*ff.,* 31:24*ff.; Jeremiah* 23:25–32, 29:8; *Joel* 2:28; *Job* 33:15; *1 Kings* 3:5, 15; *Numbers* 12:6; *1 Samuel* 28:6, 15.
7. *Genesis* 40:1*ff.*
8. *Genesis* 41:1*ff.*
9. *Genesis* 41:42–43, *KJV.*
10. *Genesis* 41:1–4.
11. E.W. Brooks, *JA* pp.viii, xviii.
12. Spirit(s) of Truth: *cf. John* 14:17, 15:26, 16:13 (in *GJ* pp.823–25); *1 John* 4:6 (in *GJ* pp.529–30, 700); *Jubilees* 25:14 (in *e.g. OTP2* p.105); *Shepherd of Hermas, Mandates* 3:4 (in *e.g. AF2* pp.74–75); *Testament of the Twelve Patriarchs (Judah)* 20:5 (in *e.g. OTP1* p.800). In the Dead Sea Scrolls: *Community Rule (1QS)* III:18*ff.,* IV:21, 23 (in *e.g. CDSV* pp.101, 103); *War Scroll (1QM)* XIII:10 (in *e.g. CDSV* p.179).
 Spirit of Life: *Romans* 8:2 (in *GJ* p.402); *Apocalypse of Adam* 66 (in *e.g. NHS11* pp.158–61, *GJ* p.265); *Apocryphon of John* 25–27 (in *e.g. NHL* pp.119–20, *GJ* p.432); Irenaeus, *Against Heresies* 3:11.8, quoting *1 Timothy* 3:15 (in *e.g. AH1* p.293, *GJ* p.66).
13. *Ḥadīth Ṣaḥīḥ al-Bukhārī* 5:58.227, *HSB.*
14. *Qur'ān* 6:84.
15. *Qur'ān* 40:34.
16. See John Renard, *All the King's Falcons, AKF* pp.59–66.
17. *Qur'ān* 12:93–96.

18. *Qur'ān* 2:256.
19. *Ḥadīth, AMBF* 13.

judge An official with the authority to hear cases in a court of law, to pronounce judgment, and to mete out sentence, if appropriate; in religious and spiritual contexts, either the negative power, the devil or a lesser ruler, as the source of the law of cause and effect and the automatic dispensation of justice or judgment; or, sometimes, the supreme Lord, as the ultimate Mover in all things; or, a saviour, as the one who administers the future of his disciples, especially after death, according to their deeds and his mercy.

In Christianity, as affirmed by a number of New Testament passages, Christ will be the "judge of the living and the dead" on Judgment Day.[1] The refrain, with its implied expectation, echoes throughout Christian literature. As Judas Thomas says in the *Acts of Thomas:*

> Look for his coming, and put your hope in him, and believe on his name. For he is the judge of the living and the dead, and he gives to each one according to his deeds. And at his coming and appearance at the end of time, no man can offer a word of excuse when he is about to be judged by him, as if he had not heard. For his heralds have preached in the four quarters of the world. Repent therefore, and believe the promise, and receive the yoke of meekness and the light burden, that you may live and not die.
>
> *Acts of Thomas 28; cf. ANT p.377*

Thomas à Kempis also refers to Jesus as judge on the Last Day:

> "Deny yourself, take up your cross, and follow me."[2] To many this saying of Jesus seems hard. But how much harder will it be to hear that word of doom, "Depart from me, you cursed, into everlasting fire."[3] For those who now cheerfully hear and obey the word of the Cross[4] will not tremble to hear the sentence of eternal damnation. The sign of the Cross will appear in the heavens, when our Lord comes as judge. Then will all the servants of the Cross, who in their lives conformed themselves to the Crucified,[5] stand with confidence before Christ their judge.
>
> *Thomas à Kempis, Imitation of Christ 2:12, ICTK p.84*

Speaking as Christ, Thomas à Kempis also says that he who trusts in Christ need have no fear of what others say or think, for Christ is the only real judge of human thought and conduct:

> The man who keeps no guard over his heart, and does not regard God, is easily unsettled by a word of reproof; whereas he who trusts in me and does not cling to his own judgment will fear no man. For I am the judge and discerner of secrets; I understand the motives of every action; I know both him who inflicts the wrong and him who suffers it. It is by my will and permission that events happen, in order that the thoughts of many hearts may be revealed. I will judge the guilty and the innocent, but firstly I wish to test them in secret judgment.
>
> The witness of men is often false, but my judgment is true: it shall stand, and shall not be set aside. It is hidden from many, and revealed in its fullness only to few. Nevertheless, even though it may appear unjust to the foolish, it does not and cannot err. Therefore, always come to me for justice, and put no trust in personal opinions.
>
> *Thomas à Kempis, Imitation of Christ 3:46, ICTK p.154*

The term also appears throughout Manichaean literature for the saviour or master. In texts from Chinese Turkestan, Jesus is described as the "saviour *(jiù)* of the distressed, the fair judge *(duàn),* the incorruptible!",[6] and the "true and sincere judge *(duàn)*".[7] In many instances, the term is qualified. As a judge, the saviour is fair, righteous, true, or sincere. He is wise, understanding, and forgiving of human weakness. He is a merciful judge who wields the power of the divine Word that brings salvation to the soul. Hence, Mānī himself is described as:

> Mānī, the king of Law *(fǎ,* S. *Dharma),*
> to whom the venerable Lord of Light promised wisdom,
> and the saints *(shèng)* promised kindness,
> has come from beyond the three realms,
> has come to birth and death,
> so as to bring life to our natures (souls),
> to become the great king of Medicine *(yīwáng),*
> the impartial judge *(duàn),*
> to open the fountain of sweet Dew *(gānlùquán),*
> to plant the life-giving Tree *(huómìng shù),*
> to deliver people to their native land,
> to collect the sons of light *(guāngmíng zǐ),*
> to become the shepherd *(mù)* of the soft and tender flocks.
>
> *Mónǐjiào xiàbù zàn, T54 2140:1278c14–19; cf. LSMH (374–76) p.211*

The "Medicine", the "sweet Dew" and the "life-giving Tree" refer to the divine Word or creative power that takes the souls ("sons of light") back to their "native land", their true home with God. The Coptic psalms similarly praise, "my lord Mānī, the judge of this universe".[8] Mānī is also addressed as:

Hail righteous judge, strong power, path of Truth,
clear mirror that separates the victorious and the condemned:
Clothe me in your robe, give me the garland and the prize.
Manichaean Psalm Book CCLXVI; cf. MPB p.83

The "victorious" are those who return with the saviour to God. The "condemned" remain in the hell of birth and death. But though the saviour judges souls according to their deeds, his judgment is primarily merciful, full of forgiveness:

Open the doors of mercy;
Arise that we may receive the gift.
The great judge is seated:
let us gather and glorify him.
Victory to the true judge. . . .
Hail Holy Spirit, who has come today to save us:
Our Lord Mānī, who forgives our sins.
Manichaean Psalm Book CCXLI; cf. MPB p.42

The "judge" also appears within, in a joyful, spiritual form:

He will appear to you, even the judge, with a face full of joy,
he will wash you also, and purify you with his pleasant Dews.
He will set your foot on the path of Truth,
and furnish you with your wings of light.
Manichaean Psalm Book CCLXXIX; cf. MPB p.100

His "pleasant Dews" and his "sweet Voice" are again the divine Word that cleanses the soul, bringing spiritual life. And the "image" is another term for the spiritual form of the saviour:

I have lived since I heard your sweet Voice,
O true judge, o glorious one;
For I have seen them of the dear image.
Manichaean Psalm Book CCLXXXIII; cf. MPB p.104

This "Cry of the saviour", the Word, opens the way to the "judge" within, who takes souls back to God:

When I heard the Cry of my saviour,
a power clothed all my limbs;
Their bitter walls I destroyed,
their doors I broke down, I ran to my judge.

The garland of glory he set upon my head,
the prize of victory he placed in my hand,
he clothed me in the robe of light,
he exalted me over all my enemies.
I rejoice as I ascend to my Father,
with whom I have conquered in the land of the darkness;
O my great king, ferry me to the city of the gods, the angels.
Manichaean Psalm Book CCXLIII; cf. MPB p.50

Among the Parthian hymns, the Third Messenger, as saviour of souls, is likewise invoked as "shepherd" and "judge":

Blessed be the shepherd, the judge,
the good ruler, the leader, the powerful one.
Manichaean Text, MM3 p.875ff., RMP bm, GSR p.59

Various judges appear in the complex Manichaean cosmogony, especially as the twelve powers, gods, sons, or emanations of the "Father of Greatness", the transcendent and eternal judge "who exists", and "who transcends all the judges". The twelve judges fulfil various functions of judgment and salvation of the particles of light (souls) that have been trapped in the darkness of matter.[9]

See also: **Judge** (▸1, 6.1).

1. *Acts* 10:42, *RSV; cf. Matthew* 16:27, 24:30; *Romans* 14:9; *1 Peter* 4:5; *2 Timothy* 4:1.
2. *Matthew* 16:24.
3. *Matthew* 25:41.
4. *1 Corinthians* 1:18.
5. *Romans* 8:29.
6. *Mónǐjiào xiàbù zàn, T54* 2140:1271b24, *LSMH* (48) p.180.
7. *Mónǐjiào xiàbù zàn, T54* 2140:1273b16, *LSMH* (131) p.188.
8. *Manichaean Psalm Book* CCXXV, *MPB* p.17.
9. *Kephalaia* 28, *KOT* pp.81–83.

jūroku rakan (J) *Lit.* sixteen *(jūroku)* worthy ones *(rakan);* the sixteen legendary *arhats* or enlightened beings in Buddhism. See **shoḍasha sthavirāḥ**.

kadoshim (He) (sg. *kadosh*) *Lit.* holy ones, saints; those sanctified, consecrated or dedicated to God; spiritual adepts, mystics, spiritual masters;

devotees, righteous or pure ones, the followers of particular religious groups; beings, human or otherwise, of great purity and sublimity; the heavenly host of angels or pure spiritual beings inhabiting the higher heavens or surrounding the 'throne of God', as in the "watchers and holy ones *(kadoshim)*" of *Daniel* and other revelational texts;[1] from the root *(k-d-sh),* and hence etymologically related to *kadosh* (holy), *kedushah* (dedicated), and *mekudeshet* (betrothed), in the sense that the bride and groom are dedicated or pledged to each other; also, a term for martyrs to the Jewish religion, as in the time of the European Holocaust; also (in the singular), God, a usage very commonly found (as *Ha-Kadosh* and *'Atika Kadisha*) in the Kabbalah.

Kadoshim is used in *Psalms* for spiritually advanced souls on earth, who are "excellent, in whom is all my delight":

> Preserve me, O God: for in You do I put my trust.
> I have said to the Lord:
> "You are my Lord: I have no good apart from You."
> And to the saints *(kadoshim)* who are on the earth:
> "They are excellent, in whom is all my delight."
>
> *Psalms 16:1–3; cf. JCL*

According to *Leviticus,* God directed the Israelites to be holy because He himself is holy, and they are to emulate Him:

> God spoke to Moses, saying: "Speak to the entire assembly of the children of Israel and say to them, 'You shall be holy *(kadosh),* for I, your God, am holy *(kadosh).*'"
>
> *Leviticus 19:1–2*

Similarly, in *Exodus:*

> Now, therefore, if you will hearken unto my voice indeed, and keep my covenant, then you shall be my own treasure from among all peoples; for all the earth is mine: and you shall be unto me a kingdom of priests, and a holy *(kadosh)* nation.
>
> *Exodus 19:5–6; cf. KB*

See also: **'Atika Kadisha** (2.1), **Holy One** (▸1), **holy ones**, **holy ones** (▸4), **Kadosh** (2.1).

1. *Daniel* 4:13, 17, 23, *Ascension of Isaiah, 1 Enoch, 3 Enoch, etc.*

kāhin (A/P) (pl. *kuhhān*) *Lit.* seer, priest; the name of the priestly class in ancient Egypt and Babylon; a Jewish priest; related to the Hebrew *kohen* (priest); also, a wizard, a sorcerer, a soothsayer, a diviner, a fortune-teller.

In pre-Islamic times, the *kāhins* played an important part in the religious life of Arabia, being the guardians and resident priests of sanctuaries and sacred places. They were consulted on all matters by those in need of advice or consolation. Many were considered to possess supernatural powers, with the ability to lay curses or remove curses laid by others. Some seem to have had psychic or mediumistic powers and to have gone into trance-like states from which they made pronouncements in a kind of rhythmic prose called *sajʿ*.

In a Sufi context, *kāhin* is sometimes used for a mystic who has access to the higher worlds, as well as knowledge of the future:

> In *ṣūfī* terminology, a *kāhin* is one who prophesies the future, or claims knowledge of the mysteries of the unseen world.
>
> *Jurjānī, Taʿrīfāt, KTJ p.168*

The *Qur'ān* distinguishes between the words of a soothsayer *(kāhin),* and those of a true apostle or messenger of God. Speaking as *Allāh* Himself, it says:

> Truly, this is the word of an honoured Apostle;
> It is not the word of a poet:
> little is your faith!
> Nor is it the divination of a soothsayer *(kāhin):*
> how little you reflect!
> It is a message sent down from the Lord of the worlds.
>
> *Qur'ān 69:40–43; cf. AYA, KPA*

Kāhins are mentioned a number of times among the *ḥadīth,* where they are regarded unfavourably:[1]

> Muʿāwiyah ibn al-Ḥakam said, "I said: 'Messenger of *Allāh,* I was till recently a pagan, but *Allāh* has brought Islam to us. Among us there are men who have recourse to *kāhins.*'
>
> "He said, 'Do not have recourse to them.'"
>
> *Ḥadīth Ṣaḥīḥ Muslim 4:1094, HSM*

Some things they foretell may be true, says Muḥammad, but they are often wrong:

> ʿĀyishah reported: "I said: '*Allāh*'s Messenger, the *kāhins* used to tell us about things (unseen) and we found them to be true.'
>
> "Thereupon he said: 'That is a word pertaining to truth, which a

> *jinn* (supernatural or spirit being) snatches and throws into the ear of his friend, and makes an addition of one hundred lies to it.'"
>
> *Ḥadīth Ṣaḥīḥ Muslim 26:5535, HSM*

With the advent of Islam, the livelihood of the *kuhhān* fell into decline, and some of the resistance to the new religion and regime was led by *kāhin.*

1. See also *Ḥadīth Ṣaḥīḥ Muslim* 10:3808, 26:5532, 5535–36, 31:6046, 6048, *HSM.*

kahu (Hw) *Lit.* attendant, guardian, keeper; of unknown derivation; in Christian times, the pastor of a church.

Every Hawaiian family *('ohana)* had a carefully chosen *kahu,* who could also be a *kahuna* (shaman). His responsibilities included guarding clothes and body parts so that other *kahuna* could not cast a spell on that *'ohana.* The *kahu* could also send out *'unihipili* (spirits) to cause harm to others. *Kahu* were hence known as the 'keepers of the spirits'. The human target was called a *haka.*

See also: **kahuna**.

kahuna (Hw) (pl. *kāhuna*) *Lit.* practitioner; priest, shaman, sorcerer, wizard; medical practitioner; expert on all aspects of island life, a professional; in Hawaiian culture, the keeper of the ancient knowledge of the spirit and material worlds; a term of uncertain derivation:

> *Kahuna* may be derived from two words, *ka huna,* literally, the secret. Another division of the word gives *kahu na,* a guardian or keeper of something. Thus, in its entirety, the word *kahuna* has been interpreted as meaning the guardian of the secret.
>
> *Likeke McBride, The Kāhuna, KLRM p.63*

Children, mostly boys, were usually chosen at birth or in early childhood to become apprentices to a Hawaiian *kahuna,* an apprenticeship that generally lasted at least twenty years. They were mostly from the *ali'i* (chiefly class, aristocracy), although some children with obvious *mana* (power, energy) were chosen from among the commoners. The *kāhuna* were the keepers of all knowledge in ancient Hawaii:

> There were *kāhuna* dedicated to specific deities – of crafts, healing, architecture, navigation, canoe building, omen reading, sports – the

> list includes all areas of life in ancient Hawaii. To a certain extent, all were priests as well, for religion infused every aspect of life.
>
> *Scott Cunningham, Hawaiian Religion and Magic, HRMC p.77*

To be healed with herbs, one would go to a *kahuna lā'au lapa'au* (medical practitioner). If there was *pilikia* (trouble of any kind) within the family, one would ask a *kahuna* or *haku* to perform *ho'oponopono* – the practice of gathering family members in a circle to express their feelings and make everyone feel *pono* (right). A *kahuna anā'anā* (sorcerer who practises black magic) could be asked to pray people to death. *Kāhuna ho'opi'opi'o* were evil sorcerers who could cause pain and suffering on request.

Kāhuna ki'i (caretakers of images) advised the king during war. They marched in front of the king when going into battle, carrying images of the war gods. *Kāhuna nui* (counsellors to a high chief) advised the king or chief concerning general affairs and were the most influential *kāhuna.* A *kahuna kilokilo* observed the skies for omens. To find when and where fish were running, one would go to a fishing *kahuna* who would work at a *heiau* (stone temple), which would normally overlook a fishing site. To select a site for the construction of a *heiau,* a *kahuna kuhikuhi'puone* was consulted.

A *kahuna ha'iha'i iwi* healed broken bones. Midwives were known as *kāhuna ho'ohanau,* and to cure through massage and salted steam baths, one would go to a *kahuna lomilomi. Kāhuna aloha* offered advice and magic to secure romance for the ardent seeker of love. Planning a farm? Consult with a *kahuna ho'oulu 'ai.* Planning a sea voyage? Consult with a *kahuna ho'okelewa'a* – navigators who could steer by the stars; and a *kahuna kalai wa'a* would also be required to help with the canoe construction. The multi-talented *kahuna* was a *kahuna nui:*

> The most difficult type of *kahuna* to become was the *kahuna nui.* Such persons were expert in all things: they could heal and (if necessary) pray a person to death, could carve a canoe and navigate it across the ocean, recite extremely long genealogical chants from memory, design a temple, fish, and grow crops. They also counselled the chiefs, and had to be *ali'i* (aristocracy) themselves. Such *kāhuna* were rare and were usually of advanced age, for training in so many professions was the work of a lifetime. . . .
>
> This brief look at just a few of the types of *kāhuna* should serve to demonstrate that they weren't simply a class of sorcerous magicians. *Kāhuna* were respected persons who had been trained to be adept in specific professions. Today, doctors, surgeons, architects, teachers, engineers, priests and priestesses, psychiatrists, computer programmers, sculptors, midwives, electricians – all would be considered to be *kāhuna.*
>
> *Scott Cunningham, Hawaiian Religion and Magic, HRMC pp.78–79*

One exception, however, placed the *kāhuna* of old in a different category to the modern day professional. Simply stated, the *kāhuna* saw God in everything. Because they understood that nothing existed without God, the *kāhuna* always prayed to the *'aumakua* (ancestor deities) and to the lesser gods and goddesses before undertaking anything, for they felt that the higher God was unapproachable. This is a far cry from the modern man who assumes that *he* does everything and all responsibility rests on *his* shoulders. By contrast, the *kāhuna* of old would say that the gods are in everything, even the land and sea. Even rocks deserved respect and should be handled with a *pono* (correct and proper) attitude. Even though the *kahuna* was regarded as an expert by the people, he knew that the only real expert was the god before him, to whom it was absolutely essential to pray for blessings and *mana* (power) in the performance of his task. Humility was the drumbeat heard repeatedly by apprentices:

> It took two decades to become a fully trained, professional *kahuna.* The requirement was to watch, listen, and learn. They were trained to conserve the resources and to help advance the knowledge of the people. The *kāhuna* lived according to spiritual laws, and they encouraged everyone who came to them to live by the same laws. They believed in the power of prayer: before they planted, they prayed; before they ate, they prayed; they prayed over everything they did. They were always aware of the spiritual part of their nature. The fundamental prayer of the *kāhuna* was, "Let that which is unknown become known."
>
> *Nana Veary, Change We Must, CWMV p.41*

The highest class, *kahuna po'o* (high priest), were spiritually inclined. They understood the importance of balancing the positive and negative forces within the body. They taught that men actually know the truth, but disregard it because of their love for material things. What is that truth? That God dwells within the human body. *Kāhuna po'o* saw light inside the forehead between the eyes in a place called the *lua'uhane* (haven of the spirit). Here, through their meditation, they were able to contact the gods and bring knowledge and blessings to the people:

> Kahunas teach that the positive and negative are localized in the human body. The negative is centralized below the navel, and is especially connected with the sexual organs and sexual energy. The positive is located in the head, especially the brain and the haven of the spirit *(lua'uhane)* in the centre of the head between the eyes. Between the two centres is a bridge of energy that flows back and forth. When the negative emotions dominate man, his positive centre is small. When he is too positive, then the negative centre dries up.
>
> *David "Daddy" Bray, Kahuna Class Notes, KCN*

The balance of positive and negative forces seems to have been the key to the successful kahuna.

> *Kahuna*-ism is potentially the most dangerous occult science anyone can ever toy with. It can be used for great good, but also for horrible evil. It all depends on the orientation of the thoughts and deeds of the practitioner. The *kāhuna* were essentially spiritual and used their powers for practising 'white magic' to help and uplift mankind. The priests who practised white magic obtained their *mana* from the divinities to whom they prayed for knowledge and aid. They were taught from a very early age how to meditate, to concentrate with the undisturbed power of positive thought, and to cause things to happen through the powers of faith and worship.
>
> *Timothy Beckley, Kahuna Power, KPAC p.35*

The Hawaiian *kahuna* is deeply connected to his ancestors – as if the one who is alive is also the sum of the ones who have gone before him and the ones who will follow. The ancestors and the *kahuna* are identical; or, more precisely, they are the same person only occupying a different position in the space-time continuum. Anthropologist Hank Wesselman relates:

> In response to his voice, I felt the daydreamy state of light trance begin to descend upon me, and I watched, enthralled, as he began to physically transform right before my eyes. It was as though he was assuming form after form as he addressed the people of the past. There, right in front of me, Makua was shapeshifting as his consciousness became objectified in ancestor after ancestor as he spoke their names, and it slowly dawned on me that what I was seeing were his ancestors as they touched him, each in turn becoming one with him as he, in turn, became one with them.
>
> I understood with complete conviction what was transpiring. He was using his own body, as well as his mind, to create a bridge across space-time. He was literally functioning as a gateway for his ancestors to step into our world once again – and I could see it happening right before my eyes. He was more than just a wisdom keeper or medicine man. Makua was a shaman.
>
> *Hank Wesselman, Bowl of Light, BLAW p.29*

See also: **haku**, **mana** (**Hawaiian)** (7.3).

kalyāṇa-mitra (S), **kalyāṇa-mitta** (Pa), **shànzhīshi**, **shányǒu** (C), **zenchishiki** (J) *Lit.* noble *(kalyāṇa)* friend *(mitra);* good, virtuous, excellent, admirable,

generous, illustrious, beautiful or agreeable *(kalyāṇa)* friend, companion or associate *(mitra);* good counsellor, spiritual friend and benefactor; someone who acts as a reliable spiritual friend, adviser, or teacher; related to *kalyāṇa-mittatā* (admirable or good friendship); in Buddhism, a spiritual teacher or anyone of spiritual maturity who is well versed in the practice of the *Dharma* (Way) and is helpful on the spiritual path.

A *kalyāṇa-mitra* can be a master or a mentor: a suitably qualified meditation teacher or a more advanced fellow monk guiding a fellow brother in his meditation, concerned about and caring for the other's spiritual welfare and progress; equivalent to the Tibetan *geshe.* The Chinese *shànzhīshi* comes from *shàn* (good) and *zhīshi* (intellectual, knowledge-related), which translates into Japanese as *zenchishiki.* Thus, *shànzhīshi* and *zenchishiki* mean someone of good wisdom or understanding, hence, a spiritual advisor, good teacher, or good friend.

It is commonly said that a noble friend or spiritual advisor is more than a compatible person whose company one enjoys. A *kalyāṇa-mitra* is someone wise enough to provide spiritual guidance and instruction; someone whom one can emulate, who is more than simply a fellow traveller on the Way. With love, compassion, understanding, caring and true well-wishing, the *kalyāṇa-mitra* is ready to admonish and criticize, to point out errors of conduct and perspective, to encourage and exhort – all with the intention of spiritual growth, fostering a mature understanding of the *Dharma.* In the *Dhammapada,* the Buddha observes:

> If you meet a man of understanding, who can point out your faults
> and take you to task for them,
> associate with such a wise man *(paṇḍita),*
> as you would a revealer of hidden treasure.
> Better will it be, not worse, for one who associates with such a one.
> Let him admonish, instruct, and dissuade from evil:
> truly pleasing is he to the good, displeasing to the bad.
> Associate not with evil friends, associate not with mean men:
> associate with good friends *(kalyāṇa-mitta),*
> associate with noble men.
>
> *Dhammapada 6:1–3; cf. DPN*

The Pali texts speak of the good friend in a number of places. The *Saṃyutta Nikāya* points to the importance on the spiritual path of good or "noble friendship *(kalyāṇa-mittatā)*" in the form of a "noble friend *(kalyāṇa-mitta)*":

> The Venerable Ānanda approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him: "Venerable sir, half of the holy life is noble friendship

> *(kalyāṇa-mittatā),* noble companionship *(kalyāṇa-sahāyatā),* noble comradeship *(kalyāṇa-sampavankatā).*"
>
> "Not so, Ānanda! Not so, Ānanda! The entire holy life, Ānanda, is noble friendship *(kalyāṇa-mittatā),* noble companionship, noble comradeship. When a *bhikkhu* (monk) has a noble friend *(kalyāṇa-mitta),* a noble companion *(kalyāṇa-sahāya),* a noble comrade *(kalyāṇa-sampavanka),* it is to be expected that he will develop and cultivate the noble eightfold path *(ariya-aṭṭhangika-magga).*
>
> "And how, Ānanda, does a *bhikkhu* who has a noble friend *(kalyāṇa-mitta)*…develop and cultivate the noble eightfold path? Here, Ānanda, a *bhikkhu* develops right view, which is based upon seclusion, dispassion, and cessation, culminating in release. He develops right intention,…right speech,…right action,…right livelihood,…right effort,…right mindfulness,…right concentration, which is based upon seclusion, dispassion, and cessation, culminating in release. It is in this way, Ānanda, that a *bhikkhu* who has a noble friend *(kalyāṇa-mitta)*…develops and cultivates the noble eightfold path.
>
> "By the following method too, Ānanda, it may be understood how the entire holy life is noble friendship *(kalyāṇa-mittatā),* noble companionship, noble comradeship: by relying upon me as a noble friend *(kalyāṇa-mitta),* Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair. By this method, Ānanda, it may be understood how the entire holy life is noble friendship *(kalyāṇa-mittatā),* noble companionship, noble comradeship."[1]
>
> *Saṃyutta Nikāya 45:2, Upaḍḍha Sutta, PTSS5 pp.2–3; cf. CDBB pp.1524–25*

The *Saṃyutta Nikāya* also singles out the "noble friend" as the most helpful external factor, together with "careful attention *(yonisomanasikāra)*" or 'reasoned reflection' as the most helpful internal factor, for developing the seven factors of enlightenment *(satta bojjhanga):*

> For a *bhikkhu,* the forerunner and precursor of the arising of the seven factors of enlightenment is noble friendship *(kalyāṇa-mittatā).* When a *bhikkhu* has a noble friend *(kalyāṇa-mittatā),* it is to be expected that he will develop and cultivate the seven factors of enlightenment *(satta bojjhanga).*…
>
> *Bhikkhus,* as to internal factors, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: careful attention. When a *bhikkhu* is accomplished in careful attention,

> it is to be expected that he will develop and cultivate the seven factors of enlightenment. . . .
>
> *Bhikkhus,* as to external factors, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: noble friendship *(kalyāṇa-mittatā).* When a *bhikkhu* has a noble friend *(kalyāṇa-mitta),* it is to be expected that he will develop and cultivate the seven factors of enlightenment.
>
> *Saṃyutta Nikāya 46:48–50, PTSS5 pp.101–2; cf. CDBB pp.1596–97*

Much the same is said of the "noble friend" regarding the development and cultivation of the various aspects of the noble eightfold path.[2]

The *Anguttara Nikāya* maintains that noble or "admirable" friends are the first essential for developing the "wings of self-awakening *(sambodhi)*". Such companionship leads automatically to hearing about spiritual matters, to virtuous conduct, to remaining within the monastic rule *(pātimokkha),* and ultimately to enlightenment:

> Monks, when a monk has admirable friends *(kalyāṇa-mitta),* admirable companions, admirable comrades, it is to be expected that he will be virtuous, will dwell restrained in accordance with the *pātimokkha,* consummate in his behaviour and sphere of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults. . . .
>
> He will get to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, *i.e.* talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on liberation *(vimutti),* and on the knowledge and vision of liberation. . . .
>
> He will keep his persistence aroused for abandoning unwholesome mental qualities, and for taking on wholesome mental qualities – steadfast, solid in his effort, not shirking his duties with regard to wholesome mental qualities.
>
> He will be discerning, endowed with discernment of arising and passing away – noble, penetrating, leading to the right ending of suffering.[3]
>
> *Anguttara Nikāya 9:1, Sambodhi Sutta, PTSA4 pp.352–53;*
> *cf. ANTB, NDBB pp.1246–47*

Elsewhere in the Pali texts, the Buddha points out that no external factor induces unwholesome qualities in a person so much as bad friendship *(pāpa-mittatā);* and no external factor is so helpful for inducing wholesome qualities as good friendship.[4]

Much the same viewpoint is expressed in the *Mahāyāna* texts, although the spiritual status of the "good friend" is often portrayed as more akin to that of a spiritual master. In the *Lotus Sūtra* (S. *Saddharma-Puṇḍarīka Sūtra,* C. *Fǎhuá jīng*), originally written in Sanskrit, the Buddha portrays "good friends (S. *kalyāṇa-mitra,* C. *shànzhīshi*)" as those who, in past lives, awakened in him the desire for enlightenment. Many of the *Mahāyāna sūtras* that were originally written in Sanskrit have actually been translated into English and other languages from early Chinese translations, which are regarded as the most reliable (or the only) extant source:

> If good men and good women have planted good roots (C. *shàngēn,* S. *kushala-mūla*), and as a result – in existence after existence – have been able to gain good friends *(shànzhīshi),* then these good friends *(shànzhīshi)* can do the Buddha's work – teaching, benefiting, delighting, and enabling them to enter supreme perfect enlightenment (S. *anuttara-samyak-saṃbodhi*). . . . You should understand that a good friend *(shànzhīshi)* is the great cause and condition by which one is guided and led; and that enables one to see the Buddha and to conceive the desire for supreme perfect enlightenment *(anuttara-samyak-saṃbodhi).*[5]
>
> *Lotus Sūtra 27, T9 262:60c6–13, LSOC p.358*

The *Mahāparinirvāṇa Sūtra* (C. *Dàbānnièpán jīng*), also originally a Sanskrit text but here translated from the Chinese, is specific:

> Good people! By good friend *(shànzhīshi)* is meant a *bodhisattva,* a *buddha,* a *pratyeka-buddha,* or one among the *shrāvakas* who believes in the universal doctrine. Why is such a person called a 'good friend *(shànzhīshi)*'? A good friend *(shànzhīshi)* can teach sentient beings to break away from the ten evils and practise the ten virtues. Therefore, he is called a good friend *(shànzhīshi).*
>
> Furthermore, a good friend *(shànzhīshi)* preaches in accordance with the *Dharma* and acts in accordance with what he preaches. What is meant by 'preaches in accordance with the *Dharma* and acts in accordance with what he preaches'? It includes everything from not taking life himself and teaching others not to take life, to practising correct view himself and teaching others to practise correct view.
>
> One who is like this can be called a true good friend *(shànzhīshi).* He himself cultivates *bodhi* (enlightenment) and can instruct others on how to cultivate and practise *bodhi.* Therefore is he is called a good friend *(shànzhīshi).* He himself can cultivate and practise faith, discipline, almsgiving, wide learning, and transcendental wisdom, and

> can also instruct others in faith, discipline, almsgiving, wide learning, and transcendental wisdom.
>
> There is another reason, too, why he is called a good friend *(shànzhīshi)* – because a good friend *(shànzhīshi)* has good *dharmas.* What good *dharmas?* In whatsoever he does, he does not seek his own joy, but always seeks joy for the sake of sentient beings. When he sees that others have faults, he does not talk of their shortcomings, but always makes known their good qualities. Therefore he is called a good friend *(shànzhīshi).*
>
> *Mahāparinirvāṇa Sūtra 25, T12 374:510c24–511a7; cf. in RLRS p.174*

> I pray that all beings will encounter a good friend *(shányǒu)* of the Way.…I pray that all beings will gain the bed of wonderful *Dharma,* and always be under the protection of a good friend *(shányǒu)* of the teaching.
>
> *Mahāparinirvāṇa Sūtra 15, T12 374:455b26, c25–26, MMSY (21) pp.210–11*

Línjì Yìxuán (*d.*866), Chinese founder of the *Línjì* (J. *Rinzai*) school of *Chán* (J. *Zen*) Buddhism, also exhorts his fellow Buddhists to seek a "good teacher (C. *shànzhīshi,* J. *zenchishiki*)":

> Followers of the Way, don't acknowledge this illusory companion, your body – sooner or later it will return to impermanence. What is it you seek in this world that you think will bring you emancipation? You hunt about for a mouthful to eat, and while away time patching your robe. You should be searching for a good teacher *(zhīshi)!* Don't just drift along pursuing comfort. Value every second. Each successive thought-moment passes quickly away.…
>
> I advise all you followers of the Way not to live for food and clothes. Look! The world passes swiftly away, and meeting a good teacher *(zhīshi)* is as rare as the flowering of the *uḍumbara* tree.
>
> *Línjì Yìxuán, Línjì lù, T47 498c12–15, 502c25–27, RLRS (199–200, 283) pp.14, 32*

Symbolizing the difficulty of finding a *shànzhīshi* of the highest order, the mythologized *uḍumbara* tree *(Ficus glomerata)* is said to blossom only once in three thousand years. The simile is frequently used in Buddhist texts.

Vietnamese Buddhist master Thich Thien Tam (1925–1992) also comments on the difficulties in finding and recognizing a genuine spiritual advisor and *Dharma* master:

> According to the *Brahmā Net*[6] and *Avataṃsaka Sūtras,* we should ignore appearances and external forms when seeking a good spiritual advisor. For example, we should disregard such traits as youth,

poverty, low status or lack of education, unattractive appearance or incomplete features, but should simply seek someone conversant with the *Dharma,* who can be of benefit to us. Nor should we find fault with good spiritual advisors for acting in certain ways, as it may be due to a number of reasons, such as pursuing a hidden cultivation practice or following an expedient teaching. Or else, they may act the way they do because, while their achievements may be high, their residual bad habits have not been extinguished. If we grasp at forms and look for faults, we will forfeit benefits on the path of cultivation. Thus, when Buddha Shākyamuni was still alive, the Bhikshu Kālodayin was in the habit of moving his jaws like a buffalo; a certain *bhikshuṇī* used to look at herself in the mirror and adorn herself; another *bhikshu* liked to climb trees and jump from one branch to another; still another always addressed others in a loud voice, with condescending terms and appellations. In truth, however, all four had reached the stage of arhatship. It is just that one of them was a buffalo in a previous life, another was a courtesan, another was a monkey, and still another belonged to the *brāhmaṇ* class. They were accustomed to these circumstances throughout many lifetimes, so that even when they had attained the fruits of arhatship, their residual habits still lingered.

We also have the example of the sixth patriarch of *Zen.* Realizing that the cultivators of his day were attached to a literal reading of the *sūtras,* and did not immediately recognize their *buddha*-nature, he took the form of an ignorant and illiterate person selling wood in the marketplace. Or else, take the case of a famous *Zen* master who, wishing to avoid external conditions and concentrate on his cultivation, took the expedient appearance of a ragged lunatic, raving and ranting. As a result, both distinguished masters were criticized during their lifetimes. The sixth patriarch was faulted for ignorance, while the *Zen* monk was called insane and berserk. Therefore, finding a good spiritual advisor is a difficult task indeed! Students of the *Dharma* should realize this, to decrease the habits of attachment and grasping – thus avoiding the mistake of maligning monks and nuns.

Thich Thien Tam, Buddhism of Wisdom & Faith, BWFP pp.300–1

The concept of the noble friend or counsellor is sometimes understood in a broader fashion. The *Avataṃsaka Sūtra* (C. *Huáyán jīng*), originally a Sanskrit text, extant in Chinese translation, relates the story of how the young seeker Sudhana is sent by spiritual friend and *bodhisattva* Mañjushrī to meet with fifty-three such spiritual friends or benefactors in his quest for enlightenment:

Mañjushrī, . . . turning to gaze upon Sudhana, said, "It is good that you have set your mind upon attaining unsurpassable, perfect enlightenment

(S. *anuttara-samyak-saṃbodhi*), and desire close association with spiritual friends *(shànzhīshi)* in order to enquire about *bodhisattva* practice and how to cultivate the *bodhisattva* path. Serving and keeping the company of spiritual friends *(shànzhīshi)* is the initial condition and logical step towards the attainment of all wisdom. Therefore, you should tirelessly attend to this. . . .

"If you wish to attain the wisdom of all wisdom, you must, with determination, seek true spiritual friends *(shànzhīshi).* Seek spiritual friends *(shànzhīshi)* without neglect or laziness; be tireless in visiting spiritual friends *(shànzhīshi).* Then implicitly follow the instructions of spiritual friends *(shànzhīshi)* and practise their skilfully devised techniques without questioning.

"South of here is a country called Rāmāvarānta (C. Shènglè); there you will find a mountain called Sugrīva (C. Miàofēng, 'Mysterious Summit'), where there lives a monk named Meghashrī (C. Déyún, 'Virtuous Clouds'). Pay him a visit and ask him how a *bodhisattva* should learn the conduct of *bodhisattvas,* and how to practise it. Ask him how *bodhisattvas* can attain perfection quickly by practising the way of Samantabhadra ('Universal Goodness'). Monk Meghashrī will tell you how to do this."

Hearing these words, Sudhana was jubilant and elated with joy. He bowed his head respectfully at the feet of Mañjushrī, circled Mañjushrī innumerable times, looking at him with deep affection and reverence. Weeping, with tears streaming down his face, he parted from Mañjushrī and headed south.

Avataṃsaka Sūtra 39, T10 279:333b27–c2, 334a6–15

The fifty-three spiritual benefactors that Sudhana sets out to meet encompass a wide variety of individuals – gods, goddesses, *bodhisattvas,* monks, mystics, scholars, teachers, kings, princesses, perfumers, ascetic and spiritual practitioners of various kinds, men and women of great virtue, children, householders, a nun, a sailor, a goldsmith, a philanthropist, and a courtesan – all of whom have something of importance to teach him. In contrast with the traditional view of Buddhism as monkish and male-oriented, nearly half of the fifty-three are female, and only a small number are monks.

The lessons imparted to Sudhana relate to Buddhist teachings, especially as elaborated elsewhere in the *Avataṃsaka Sūtra.* Firstly, there are the ten "abodes" or levels of mystic knowledge and understanding, where Sudhana encounters the first ten "spiritual friends *(shànzhīshi)*". From them he is successively passed along to spiritual friends who teach him the ten "practices" or virtues, the ten "dedications" or spiritual principles, and the ten "stages", together with ten aspects of the eleventh stage. Finally, he meets Maitreya – the *buddha*-to-come – who sends him back to Mañjushrī, his fifty-second spiritual

benefactor. Following this he is sent on to the Bodhisattva Samantabhadra ('Universally Good'), by whose blessing Sudhana attains enlightenment.

The fiftieth of Sudhana's encounters is with the boy and girl Shrīsaṃbhava and Shrīmati, who describe to him at great length the benefits to be derived from association with "spiritual friends". The attributes, wisdom, practices and virtues acquired by *bodhisattvas* are all derived from "spiritual friends":

> It is from spiritual friends *(shànzhīshi)*
> that *bodhisattvas* hear and follow all the *bodhisattva* practices,
> that they are inspired to perfect all the *bodhisattva* virtues,
> that they make all the great *bodhisattva* vows,
> that they develop the *bodhisattvas'* roots of goodness. . . .
>
> The *bodhisattvas'* understanding of truth, . . .
> their virtuous qualities, . . .
> the purification of their wills, . . .
> their steadfast determination, . . .
> the light of their oceanic mental command and intelligence, . . .
> the lights of their knowledge, . . .
> the excellence of their vows, . . .
> their single-mindedness, . . . –
> All these originate from and depend upon spiritual friends *(shànzhīshi).*
>
> Spiritual friends *(shànzhīshi)* are treasuries of *bodhisattva* principles;
> The unfolding of the faculties of all *bodhisattvas*
> is fostered by spiritual friends *(shànzhīshi);*
> The ocean of their knowledge, . . .
> the enlightenment of all *buddhas,* . . .
> the development of their virtues, . . .
> the paths and practices they follow, . . .
> their power of universal love, . . . and universal compassion, . . .
> all aspects of enlightenment, . . .
> the charitable deeds of all *bodhisattvas* –
> All these originate from, are illumined and protected by,
> and arise from the company of spiritual friends *(shànzhīshi).*
>
> *Avataṃsaka Sūtra 39, T10 279:421a11–28*

Spiritual friends provide the support needed to follow the spiritual path:

> Sustained, . . . supported, . . . cared for, . . . protected, . . .
> and taught by spiritual friends *(shànzhīshi)* –
> *Bodhisattvas* do not fall into the way of evil transmigration, . . .
> do not fall away from the Great Vehicle *(Mahāyāna),* . . .

do not violate the *bodhisattva* principles, . . .
do not come under the sway of bad influences, . . .
transcend the level of worldly people, . . .
and develop all that is essential for enlightenment.
Avataṃsaka Sūtra 39, T10 279:421a29–b5

The sustaining power of spiritual friends is a refuge from the otherwise negative effects of the world on spiritual life:

Nourished, . . . trusted, . . . attended, . . . inspired, . . .
helped by, and established in the spiritual power
and company of spiritual friends *(shànzhīshi)* –
Bodhisattvas rise above the world, . . .
are unsullied by worldly things, . . .
perform all the *bodhisattva* practices, . . .
never give up their undertakings, . . .
become invulnerable to illusion, . . .
and develop all the elements of enlightenment.
Avataṃsaka Sūtra 39, T10 279:421b5–9

This is due to their all-encompassing wisdom and capacity to guide:

Spiritual friends *(shànzhīshi)* can remove obstacles, wipe away sin, make difficult circumstances easier, dissipate evils, dispel the darkness of ignorance, break down the fortified prison of opinions, bring release from the ghost city (of birth and death), eradicate attachment to the world, . . . extract the arrows of desire that cause suffering, guide us out of the thicket of ignorance, lead us out of the desert of erroneous views, ferry us across the turbulent stream of existence, extricate us from low desires, show us the path to enlightenment *(pútí,* S. *bodhi),* teach us *bodhisattva* practices, enable us to remain steadfast in *bodhisattva* practices, show us the way to wisdom, cleanse the eye of wisdom, inculcate determination for enlightenment, create great compassion in us, instruct us in practices leading to enlightenment, expound the way to perfection, . . . permit us to dwell in the place of Truth, induce tolerance, engender all roots of goodness, furnish us with all that is required for enlightenment, bestow upon us all the great virtues, impart to us perfect wisdom concerning all things in every detail, encourage us to accumulate virtues happily, inspire us to practise ardently, direct us on the path of profound Truth, reveal the gate of emancipation, protect us from the evil path of transmigration, illuminate the light of Truth, nurture us with the rain of Truth, extinguish all delusions, lead us to abandon all opinions, cultivate all

> aspects of *buddha*-wisdom in us, and empower us to remain steadfast in the practice of the *buddhadharma.*
>
> *Avataṃsaka Sūtra 39, T10 279:421b10–25*

They are like parents and others who seek only the welfare of those who are in their charge:

> Spiritual friends *(shànzhīshi)* are loving mothers, giving birth to *buddhas.* They are loving fathers, universally benefiting all sentient beings; nursing mothers, protecting us from committing sin; teachers, instructing us in *bodhisattva* practices; compassionate guides, revealing to us the way to perfection; adept physicians, healing us of the disease of passions and delusions. They are like the Himālayas, growing the healing herbs of wisdom; valiant warriors, protecting us from all dangers; saviours, lifting us from the torrents of birth and death; and helmsmen, ferrying us to the treasure island of wisdom.
>
> *Avataṃsaka Sūtra 39, T10 279:421b26–c3*

As a consequence, the seeker should adopt the right attitude in order to derive the greatest benefit from spiritual friends:

> Therefore, always remember spiritual friends *(shànzhīshi)* correctly.
> When spiritual friends *(shànzhīshi)* entrust you with some affair,
> you should have a mind –
> like the earth, bearing burdens tirelessly;…
> like diamond, having an unyielding will;…
> like the Iron Mountain, impervious to any miseries;…
> like an obedient servant, doing whatever is bidden;…
> like a disciple, following all instructions;…
> like a houseboy, willing to do whatever is asked;…
> like a street cleaner, harbouring no arrogance;…
> like a well-trained horse, free of unruliness;…
> like a cart, carrying a heavy load;…
> like a docile elephant, always subservient and dutiful;…
> like a dog, never turning against its master;…
> like a low-caste man, having no pride;…
> like a castrated bull, stripped of all haughtiness and egotism;…
> like a ferry, tirelessly coming and going;…
> like a bridge, continually bearing traffic without complaint;…
> like a dutiful son, looking lovingly at his mother's face;…
> like a prince, obeying the orders of the king.
>
> *Avataṃsaka Sūtra 39, T10 279:421c4–19*

Understanding oneself to be greatly in need of the help of spiritual friends is the starting point:

Think of yourself as sick,
and think of spiritual friends *(shànzhīshi)* as physicians;…
Of their instructions as the best medicines,…
and spiritual practice as curing the disease;…

Of yourself travelling far and beyond,…
and spiritual friends *(shànzhīshi)* as your guides;…
Of their instructions as the right path,…
and spiritual practice as reaching your destination;…

Of yourself as seeking to be ferried across,…
and spiritual friends as the boatmen;…
Of their instructions as the boat and oars,…
and spiritual practice as crossing over to the other shore;…

Of yourself as a sower of grain,…
and spiritual friends as the rain gods;…
Of their instructions as the timely rains,…
and spiritual practice as the ripening of the crop;…

Of yourself as poor,…
and spiritual friends as the god of wealth;…
Of their instructions as wealth,…
and spiritual practice as accumulating wealth;…

Of yourself as a disciple *(shāmén,* S. *shramaṇa),*…
and spiritual friends as skilful craftsmen;…
Of their instructions as the skills,…
and spiritual practice as learning (those skills);…

Of yourself as fearful,…
and spiritual friends as audacious;…
Of their instructions as weapons,…
and spiritual practice as expelling your fears;…

Of yourself as a merchant,…
and spiritual friends as your guides;…
Of their instructions as precious jewels,…
and spiritual practice as amassing jewels;…

Of yourself as a son, . . .
and spiritual friends as your parents; . . .
Of their instructions as family possessions, . . .
and spiritual practice as inheriting those possessions; . . .

Of yourself as a prince, . . .
and spiritual friends as your ministers;
Think of their instructions as your king's commands, . . .
and spiritual practice as preparing for your coronation,
draped with the king's robe,
adorned with the king's silk,
seated on the throne in the king's palace.

Avataṃsaka Sūtra 39, T10 279:421c20–422a11

It is with this attitude that spiritual virtues are developed:

Keep these thoughts in mind when associating with spiritual friends *(shànzhīshi).* Why? Because to associate with spiritual friends *(shànzhīshi)* with these thoughts in mind is to have your intentions and aspirations forever purified. Spiritual friends *(shànzhīshi)* grow roots of goodness, like harvesting herbal medicines in the mountains. They are vessels of the *buddhadharma,* like an ocean filled with water. They are the storehouse of virtues, like the ocean holds a multitude of treasures. They purify the desire for enlightenment, like a fire refining gold. Their ways of emancipation are like lifting Mount Sumeru above the sea. Their teaching of non-attachment is like a lotus unsullied by water. They reject all evils, like an ocean discarding a corpse. Their power to dispel darkness is like the moon shining bright and full. They illuminate all realms, like the sun shining on the earth. They cultivate the beings of *bodhisattvas,* like parents raising their children.

In short, by following the instructions of spiritual friends, *bodhisattva-mahāsattvas* (great-being *bodhisattvas*) realize innumerable virtues, purify countless resolutions, grow limitless roots of enlightenment, develop untold powers, remove a multitude of obstacles, transcend myriads of realms of *māras* (demons), discover indescribable aspects of Truth, practise a multitude of additional practices, perform countless wonderful deeds, and resolve to follow limitless vows.

Avataṃsaka Sūtra 39, T10 279:422a12–b3

Everything begins and ends with the inner help given by spiritual friends:

In other words, all *bodhisattva* practices,
all their ways to perfection,

all their stages of bodhisattvahood,
all that they endure, all their wisdom,
all their stages of meditation *(samādhi),*
all their spiritual powers,
all their giving, all their vows,
and all their attainment of buddhahood –
Are dependent upon, and rooted in,
the spiritual power of spiritual friends *(shànzhīshi).*
They are born of, fostered by, based upon,
initiated by and have come about by
the power of spiritual friends *(shànzhīshi).*

Avataṃsaka Sūtra 39, T10 279:422b4–10

The seeker Sudhana is of course delighted and inspired to hear these words:

> Then, hearing about the virtues of spiritual friends *(shànzhīshi)* who expound countless wonderful *bodhisattva* practices and the universal limitlessness of the *buddhadharma,* Sudhana was elated with joy. After paying the greatest respects to the boy Shrīsaṃbhava and the girl Shrīmati, circling them a great many times, and looking upon them with reverence, he took his leave.
>
> *Avataṃsaka Sūtra 39, T10 279:422b10–13*

In short, expressed in the insistent style so characteristic of Buddhist *sūtras,* "spiritual friends" are portrayed as essential to spiritual progress.

See also: **geshe**.

1. *Cf. Saṃyutta Nikāya* 3:18, *Kalyāṇa-mitta Sutta, PTSS1* pp.87–88, *CDBB* pp.180–81.
2. *Saṃyutta Nikāya* 45:49, 56, 63, 70, 77, 84, *PTSS5* pp.29–37, *CDBB* pp.1543–48.
3. *Cf. Udāna* 4, *Meghiya Sutta, PTSU* pp.34–37.
4. *Anguttara Nikāya* 1:7.10–8.1, 1:10.13–14, *PTSA1* pp.13–14, 17.
5. See also *Lotus Sūtra* 12, 18.
6. *Brahmā Net Sūtra* 6:22.

kāmadeva (S) *Lit.* god *(deva)* of passion *(kāma);* the Hindu deity of passion; in Buddhism, a class of deity *(deva).* In Jain mythology, according to the universal history texts, *kāmadevas* are a class of particularly handsome heroes, not included among the *shalākā-purushas* (great personalities, heroes). According to Jain mythological cosmogony, twenty-four *kāmadevas* take birth in each

ascending *(utsarpiṇī)* and descending *(avasarpiṇī)* half cycle of time in this part of the universe, which is known as *Bharata-Kshetra.* One *kāmadeva* is born during the time of each of the twenty-four *Tīrthankaras,* each attaining omniscience and liberation at the end of their lives.

See also: **shalākā-purusha**.

kāmil (A/P) (pl. A. *kamalah,* P. *kāmilān*) *Lit.* perfect, complete; a perfect one, a holy man, a perfectly realized saint, an adept; commonly appears as an adjective in such terms as *al-insān al-kāmil* (the perfect man), *murshid-i kāmil* (perfect master), *walī-i kāmil* (perfect friend), *'ārif-i kāmil* (perfect gnostic, perfect mystic), and *kāmil wa-mukamil.* The related word, *mukamil* means 'bringing to perfection', and *kāmil wa-mukamil* hence refers to one who is both perfect and is able to bring others to the same state of perfection.

Hujwīrī speaks of three degrees of mystic: "beginners *(mubtadiyān),* intermediates *(mutavassiṭān),* and the perfect *(kāmilān).*"[1] Of the *kāmilān,* the perfect ones or adepts, he writes:

> To make one's self obedient to one's heart is the business of the perfect *(kāmilān),* whose hearts God has illumined with the light of Beauty, and delivered from all causes and means, and invested with the robe of nearness *(qurb)* (to God), and has thereby revealed to them His bounties and has chosen them to contemplate Him and be near Him: He made their bodies in harmony with their hearts.
>
> *Hujwīrī, Kashf al-Maḥjūb X:2, KMM p.103; cf. KM p.85*

The *kāmil* has thus attained the highest spiritual realization:

> In Sufi terminology, the perfect one *(kāmil)* is one who experiences both annihilation and subsistence, having become effaced from self and existent in God. He witnesses unity through God, and perceives the otherness of things as no more than transitory.
>
> *Lāhījī, Sharḥ-i Gulshan-i Rāz, SGR p.293, in SSE6 p.36*

To Rūmī also, the *kāmil* (the perfect one) has reached the supreme heights of perfection. In a passage from the *Maśnavī,* he contrasts the *kāmil* with the *nāqiṣ* (the deficient or imperfect one):

> If a perfect one *(kāmil)* takes earth, it becomes gold:
> if an imperfect one *(nāqiṣ)* has carried away gold,
> it becomes ashes.

Since that upright one (the *mard-i rāst*) is accepted by God,
in all things his hand is the Hand of God.
The hand of the imperfect man (the *nāqiṣ*)
is the hand of devil and demon,
because he is in the trap of imposition and guile.
If ignorance comes to him (the *kāmil*), it becomes knowledge,
while the knowledge that goes into the imperfect man
becomes ignorance.
Whatever an ill man takes becomes illness,
but if a perfect man *(kāmil)* takes infidelity,
it becomes religion. . . .
To the perfect man *(kāmil),*
every mouthful and saying is lawful.
Since you are not perfect: eat not, be mute.

Rūmī, Maśnavī I:1609–13, 1621; cf. MJR1 pp.88–89

While spiritually inclined souls may speak of their mystical experiences and states of consciousness, the Indian Sufi, Niẓām al-Dīn Awliyā', observes that the *kāmil* absorbs all the divine grace within himself. His disciple and the recorder of his discussions relates:

"How is it," I asked him, "that Khvājah Abū Saʿīd Abū al-Khayr – may God have mercy upon him – often gave voice to words from the Unseen?"

"At the time that saints are overcome by desire (for God)," explained the master, "due to their intoxication *(sukr),* they say something; but that person who is perfected *(kāmil)* lets out no kind of secrets." After that a line of verse came twice to his blessed lips:

God's heroes drain a thousand seas, yet thirst.
God's heroes drain a thousand seas, yet thirst.

He then observed that it requires great patience to honour the divine secrets, and those who do are wholly men of sobriety *(ṣaḥw).* "Which is the higher stage," I asked, "the stage of the men of intoxication or that of the men of sobriety?"

"The stage of the men of sobriety," replied the master. And God knows best.

Niẓām al-Dīn Awliyā', Morals for the Heart 1:11, FFNA pp.19–20, MHN pp.93–94

1. Hujwīrī, *Kashf al-Maḥjūb* XXV, *KMM* pp.530–31; *cf. KM* p.407.

kāula (Hw) *Lit.* prophet; a Hawaiian term for someone recognized as having sacred powers enabling them to see into the future and to predict events.

A *kahuna* (shaman) could be regarded as a *kāula* if he or she had the gift of prophecy, although many did not possess that distinction. If the gods bestowed this grace on someone, they were either revered or they lived simple and ordinary lives using their gift to help their families. A prediction was called a *wānana* (prophesy, prediction).

The *kāula* of the volcano goddess *Pele* led distinctive lives:

> *Kāula* of *Pele* were always men. *Pele* selected them when they were very young. These boys were *kapu* (sacred). They had to let their hair grow – their beards, too – as they grew older. The only way they could cut their hair was to go to the volcano. Go right to the brink, then cut the hair and throw it in. Give it to *Pele.*
>
> These young men were excused from ordinary work. Instead, they studied, prayed, and meditated. Some concentrated on the rituals and prayers of *Pele* and became prophet-priests. Some learned medicine and became healers. Thus, most eventually became *kāhuna.* Other *kāula* might be dedicated to other gods. There were, for example, "seers and prophets of the god of thunder".3 There were, as well, the rare *kāula wahine,* the women prophets. These women wore the white garment of sacredness, and officiated at the *heiau* where women were allowed to worship.
>
> *"Kāula," Nānā I Ke Kumu, NKK2 p.269*

kauwaka (Mo) *Lit.* to swim *(kau)* + canoe, vehicle, conveyance *(waka);* a canoe of the gods; a medium or conveyance of the gods; a Māori medium or prophet; an intermediary with an *atua* (spirit, ancestral deity):

> The power of prophecy comes from two primary sources. There is the *mana* (inner power) of the *tohunga* (expert, adept, priest) himself, which shows itself in his divination rituals. Then there is the *mana* of the *atua* (gods). This power shows itself where the *tohunga* allows the *atua* to possess his body. This skill is called *kauwaka.*
>
> The word *kauwaka* implies that the *tohunga,* during prophetic utterances and trances, becomes a canoe in which the *atua* ride for a time. As a *kauwaka,* the *tohunga* became a 'canoe of the gods', delivering the *atua* to the shores of man. *Kau* means 'to swim', signifying the penetrating sight of the priest, while *waka* means 'canoe, vehicle or receptacle'. The *tohunga matakite* (prophetic adept, seer, visionary) allows his body to become a vehicle for the gods, with which the *atua* were able to commune to the world of humankind through the sound

> of his voice. This makes the *tohunga matakite* a medium between the gods and humankind, more so than any priest or priestess.
>
> In the work of becoming a *kauwaka,* one assumes the role of the canoe. Essentially *kauwaka* means that the *tohunga* becomes possessed by the *atua* or *tipuna* (ancestor). In this kind of mediumship, it is believed that the *tohunga matakite* is able to communicate with ancestral spirits and gods. Sometimes though, *kauwaka* messages are received in dreams and visions, or in cryptic oral pronouncements spoken in a trance-like state. These communications occur when the *manawa* (breath) part of the soul stands aside to allow another entity to temporarily take its place in communication with the *ata* and *kiko* (astral and physical bodies). Sometimes strange spoken voices, often whistling, are those of the ancestors. Such visions and verbal communications stand as the true word of the *atua,* and as such are the unchallengeable truth. The knowledge they convey stems from divine authority.
>
> *Samuel Timoti Robinson, Tohunga, TRAK p.191*

Māori ancestors considered the canoe or *waka* to be the greatest means of transport as it brought them from the mythologized *Hawaiki* ('ancient homeland') to New Zealand.

kawn al-jāmiʿ (al-) (A), **kawn-i jāmiʿ** (P) *Lit.* the all-comprehensive *(al-jāmiʿ)* generated existent *(al-kawn);* the universal engendered thing, the all-encompassing created existence, the all-embracing phenomenal being; the microcosm in which both the Creator and the entire creation are manifested; a term used by Ibn al-ʿArabī and his school for the perfect man *(al-insān al-kāmil) – al-Jāmiʿ* (the All-Comprehensive, the Universal) being a name for *Allāh, al-kawn* for the creation.

In his external form, the perfect man is "generated", a part of *al-kawn al-jāmiʿ* (all-comprehensive, generated existence), the created world of generation and corruption. But he is also "all-comprehensive", since he embraces all levels of God's manifestation, from the supreme divine Essence to the tiniest atom of physical matter.[1] Within his own being, the innermost secret *(sirr)* or consciousness of the Divine is manifest to him:

> The all-encompassing existence *(kawn-i jāmiʿ)* embraces all the Names:
> its manifestation is the sum of all things.
>
> *Shāh Niʿmat Allāh Valī, Dīvān 680, DSNV p.316, in SSE4 p.104*

1. W.C. Chittick and P.L. Wilson, *Divine Flashes, DF* p.22.

kāya-sakkhī (Pa) *Lit.* body *(kāya)* witness *(sakkhī);* bodily witness; one of a sevenfold classification of noble disciples (S. *ārya-pudgala,* Pa. *ariya-puggala*); one who, although he enjoys transcendent experiences, has been able to destroy only some of his impurities *(āsavas)* through the perceptions of wisdom and understanding; one whose focus is concentration *(samādhi),* with an emphasis on attainment of the four higher *jhānas* (states of meditative absorption). See **dharmānusārin**.

keshin (S) *Lit.* long-haired one; an ecstatic; the subject of a hymn in the *Ṛig Veda* in which the *keshin* is portrayed as a spiritually intoxicated *muni* (sage) with supernatural powers, able to fly in the air, a friend of *gandharvas* and *apsaras* (heavenly spirits), and one with the divine Light.[1] The meaning of *visha* in this context is uncertain, although some scholars have suggested that it refers to a hallucinogenic plant preparation taken by *muni-keshins* to give them a sense of the mystical.[2] Whether or not this drink was the fabled "*soma* juice", taken for the same purpose and described elsewhere in the *Vedas,*[3] is uncertain. Alternatively, *visha* could be a metaphor for divine grace or the immortal nectar *(rasāmṛita)* that enables the soul to 'fly' into spiritual realms:

> Within the *keshin* is fire, within the *keshin* is *visha,*
> within the *keshin* both heaven and earth.
> The *keshin* is the Sun that sees everything,
> the *keshin* is indeed the Light itself.
>
> *Ṛig Veda 10:136.1; cf. VE p.436*

Scholars have suggested that the *keshin* is a forerunner of the later *yogī.* There is no doubt that his spiritual path is depicted as different from that of Vedic ritualism.

See also: **muni**.

1. *Ṛig Veda* 10:136.1–7.
2. See Wendy O'Flaherty, *The Rig Veda, RV* p.137.
3. *E.g. Ṛig Veda* 8:17, 9:112, 10:119, *passim.*

kevalin, **kevalī** (S) *Lit.* alone, isolated, one; one who has attained or realized *kaivalya* (perfect isolation or aloneness, union with the Absolute); one who is complete within himself and fully integrated; a consummate one, an omniscient one; one who has realized the absolute oneness of the soul and the Divine; one who has attained the highest liberation or emancipation of the soul, and has realized the eternal Self; one who possesses or has attained

kevala-jñāna (knowledge of *kaivalya*), and has thus attained omniscience; a term used in Hindu, Buddhist, and Jain traditions.

According to the *Yoga-Bhāshya* ('Commentary') on Patañjali's *Yoga Sūtras,* the "many *kevalins*" who have attained *kaivalya* have done so by "severing the three fetters *(bandhana)*".[1] The "three fetters" are not identified, but are probably the three *guṇas,* the attributes of the created universe below *Brahman.*

In Buddhism, the *kevalin* is perfect in all respects. The *Saṃyutta Nikāya* describes the *kevalin* as "the great seer, with impurities destroyed and remorse stilled".[2] It also says that *kevalins* are fully liberated and beyond comparison. They have gone beyond all form and entered into the Formless:

> Whatever *samaṇas* (holy men) and *brāhmaṇs* – having directly known form, its origin, its cessation, and the Way leading to its cessation, through revulsion towards form, through its fading away and cessation – are liberated by nonclinging, they are well liberated. Those who are well liberated are *kevalins.* Regarding such *kevalins,* there is nothing to which they can be compared.
>
> *Saṃyutta Nikāya 22:56, Upādāna Parivatta Sutta, PTSS3 p.59; cf. CDBB p.895*

Buddhaghosa comments, "A *kevalin* is one who is complete in all excellent qualities, free of all fetters,"[3] and, "*Kevalins* are complete, they have fulfilled all obligations."[4]

In Jainism, *sayoga-kevalin* (*kevalin*-with-bondage) and *ayoga-kevalin* (*kevalin*-without-bondage) are also the last of the fourteen *guṇasthānas* (stages on the road to enlightenment). The *kevalin,* commonly translated as an 'omniscient' or 'omniscient one', is understood in Jainism to be one whose soul has become perfectly isolated or free from the karmic fetters and accretions that result in desire, passion, and emotion. In the *sayoga-kevalin guṇasthāna,* the *kevalin* has reached enlightenment, but has still to undergo the *karma* associated with the present life. When all *karmas* associated with this life are fulfilled, immediately prior to bodily death, in the meditational state known as *shukla-dhyāna,* the *kevalin* enters the state of *ayoga-kevalin guṇasthāna,* which is the state of complete freedom from all *karma.* This state is said to last only momentarily, after which the soul rises to its heavenly abode *(siddhaloka* or *īshat-prāgbhārā-bhūmi),* which is above all the heavenly realms, at the very pinnacle of the occupied universe *(loka-ākāsha),* and where it dwells for all eternity in the blissful experience of its own consciousness. Such souls, who have passed beyond the body, are known as *siddhas.*

The inner state of a *kevalin* is the same as that of a *Tīrthankara.* The only difference between them is that a *Tīrthankara* has a divine mandate to teach others, while a *kevalin* does not. These two are identified as *sāmānya kevalins* and *Tīrthankara kevalins.* Realized souls in Jainism are also known as

Jinas (conquerors) or *arahantas,* hence the terms, *kevalin Jina* and *arahanta kevalin.* A *kevalin* is also known as a *kevala-jñānī,* one with absolute knowledge, a knowledge that encompasses all *dravyas* (things, substances), as well as all their modes of manifestation, including the past present and future. *Kevalin* is also used as an epithet of the omniscient Lord.[5]

Jain *kevalins* are held in high esteem. They appear in the common invocation:

> Auspicious are the *arahanta,*
> auspicious are the *siddhas,*
> auspicious are the *sādhus,*
> auspicious is the religion *(Dhamma)* preached by the *kevalins.*
> Supreme in the world are the *arahantas . . . etc.*
> supreme in the world is the religion *(Dhamma)*
> preached by the *kevalins.*
> I seek protection with the *arahantas . . . etc.*
> I seek protection with the religion preached by the *kevalins.*
>
> *Samansuttam 3–5; cf. SSJV*

In a chapter on control of the mind, the *Prashamarati-prakaraṇa* says that the *kevalin* brings all activity of the body, mind and senses to a halt. First, the gross activities of mind are eliminated, then the "innumerable subtle activities"; likewise, the gross and subtle activities of the body and of speech are eradicated.[6] Finally:

> After eliminating all forms of activity, the *kevalin,* free from the activities of mind, speech, breathing and body, and destroying the unlimited store of *karma,* rises above the great ocean of worldly existence.
>
> *Āchārya Umāswāmī, Prashamarati-prakaraṇa 282; cf. UVPP p.65*

Regarding the *kevalin,* the same text also adds that his soul ascends to the dwelling place of the *siddhas (siddha-kshetra):*

> The *kevalin* – renouncing completely the physical, subtle and karmic (*i.e.* causal) bodies *(karma sharīra),* which are the root cause of all conditions of worldly existence, and freed from three kinds of body – follows the straight path and, untouched by anything, rises upward in a fraction of a minute, unhindered (and reaches *siddha-kshetra*). And in the pure *siddha-kshetra* – being freed from birth, old age, death and disease, reaching the top of the universe with certain knowledge – becomes a *siddha. . . .*
>
> (The *kevalin*) who, while in this very life, abandons the bondage of the body and destroys eight kinds of *karma,* no longer has his

> dwelling here, because of his freedom from all causes of bondage, coverings, and activity.
>
> *Āchārya Umāswāmī, Prashamarati-prakaraṇa 286–88, 291; cf. UVPP p.67*

Jain texts also talk of the *shruta-kevalins,* the omniscient masters of the scriptures *(shrutis).* While a *kevalin* has direct and personal knowledge, realization or experience of Reality and the true nature of the soul, a *shruta-kevalin* has only a reflection of this understanding through his study of the scriptures:

> The saints, who are the light of the world, call him a *shruta-kevalin* who knows of the absolute and pure *(shuddha)* nature of the soul through knowledge of the scriptures.
>
> The *Jinas* call him a *shruta-kevalin* who has full knowledge of the scripture. Since scriptural knowledge ultimately leads to the true knowledge of the soul, he is called a *shruta-kevalin.*
>
> *Kundakunda, Samayasāra 9–10; cf. AKKS pp.201–2*

Two categories of *shruta-kevalin* are being described in these two verses. *Shruta-kevalins* have memorized the fourteen *Pūrvas* and twelve *anga-pravishtha Āgamas.* But Jain philosophy makes a subtle distinction between the *vyavahāra* (action) *shruta-kevalin,* who knows Reality only through descriptions given in these scriptures, and the *nishchaya* (certainty) *shruta-kevalin* who has realized something of the true nature of Reality through his understanding of the scriptures. The *vyavahāra shruta-kevalin* knows Reality secondhand, through descriptions given in the scriptures. The *nishchaya shruta-kevalin* has come to a deeper realization of Reality, through his study of the scriptures. Both, however, are contrasted with the pure *kevalin,* who has come to understand the nature of Reality through spiritual discipline *(tapas).*

It is said that after the death of Mahāvīra, the last of the twenty-four *Tīrthankaras,* Jainism was promulgated by three *kevalins* for a period of sixty or seventy years up to *c.*465 BCE, following whom, for the next hundred years, the teachings were disseminated by five *shruta-kevalins.*[7] Because the *shruta-kevalins* have full knowledge of the scriptures, it is believed that they will never say anything that a *Tīrthankara* would not have said.[8]

See also: **kaivalya** (▸3).

1. *Yoga-Bhāshya* on Patañjali, *Yoga Sūtras* 1:24; *cf. YSPB* p.49; "kevalin," *Encyclopedic Dictionary of Yoga, EDYF* p.179.
2. *Saṃyutta Nikāya* 7:8, *Aggika Sutta, PTSS1* p.167; *cf. CDBB* p.262.
3. Buddhaghosa, *Paramattha-jotikā* 2:153.9–10, on *Sutta Nipāta* 1:4, *Kasī Bhāradvāja Sutta, PTSN* p.14; *cf.* in *CDBB* p.446.

4. Buddhaghosa, *Sāratthappakāsinī* 2:276.32–277.1, on *Saṃyutta Nikāya* 22:56, *Upādāna Parivatta Sutta, PTSS3* p.59; *cf.* in *CDBB* p.446 (n.446).
5. *E.g. Samayasāra* 29–30.
6. Āchārya Umāswāmī, *Prashamarati-prakaraṇa* 277–81, *UVPP* pp.60–65.
7. Saratchandra Ghosal, on *Samantabhadra, Āpta-Mīmāṃsā* 10:103, *AMSB* p.166.
8. D. Malvania, *The Jain Agams, JADM.*

khalīfah (A), **khalīfat** (P) (pl. *khulafā', khalā'if*) *Lit.* substitute, vicegerent, regent, representative, deputy, trustee, viceroy; anglicized as 'caliph'; in Islam, a vicegerent, deputy or representative of *Allāh* on earth; a successor of Muḥammad; the spiritual leader of Islam; sometimes as *khalīfat Allāh* (vicegerent or representative of *Allāh*) or *khalīfat al-Ḥaqq* vicegerent of the Truth, vicegerent of God; sometimes called by the Persian, *nā'ib* (deputy, substitute, representative).

According to *Sunnī* tradition, the *khalīfah* was the head of the Islamic state. It seems that Muḥammad made no arrangements for a successor, and the system of the *khalīfahs* was established immediately after the death of Muḥammad in 632. The first four *khalīfahs* – Abū Bakr (632–634), ʿUmar ibn al-Khaṭṭāb (634–644), ʿUthmān ibn ʿAffān (644–656), and ʿAlī ibn Abī Ṭālib (656–661) – were, in one way or another, elected, and are regarded as Muḥammad's real and spiritual successors. They are known as *al-khulafā' al-rāshidūn* (the rightly guided caliphs), a title not given to subsequent caliphs. Of these four, all but Abū Bakr were murdered.

After them, the caliphate passed to the Ummayads, a branch of the Prophet's clan, which included many who had opposed Muḥammad during his lifetime. From this time onwards, the position became hereditary, though the ruling family changed from time to time, often as the outcome of armed conflict. Frequently, there was more than one claimant to the title. From the beginning, the *khalīfah* was also understood as the supreme military leader of Islam and, from the time of ʿUmar, a common title of the *khalīfah* was *Amīr al-Mu'minīn* (Commander of the Faithful).

The Umayyad caliphate, which had its headquarters in Damascus, lasted until 750 CE, when it was overthrown by the ʿAbbāsids, descendants not of ʿAlī, but of ʿAbbās, one of Muḥammad's uncles. The ʿAbbāsid caliphate established its headquarters in Baghdad, and lasted until the middle of the thirteenth century, when Hūlāgū, a Mongol nobleman of Lahore, sacked Baghdad and put the ruling ʿAbbāsid caliph, al-Muʿtaṣim, to death. Thereafter, the title was held, but only symbolically, by the descendents of the ʿAbbāsids in Cairo. During the sixteenth century, the Ottoman Turks, after conquering Constantinople, went on to conquer Egypt, thus marking the end of even the

figurehead ʿAbbāsid caliphs. Claiming that the last ʿAbbāsid caliph had relinquished the caliphate to them, they shifted the headquarters of the caliphate to Constantinople (Istanbul), from where they discharged the role of caliph. The caliphate ended in 1924, when the Ottoman caliph in Turkey gave way to the formation of a secular state, although subsequently there have been some temporary claimants to the caliphate.

The *Shīʿah* tradition does not recognize the caliphate, believing instead in a succession of *imām*'s, beginning with Muḥammad's closest male heir, his cousin and son-in-law, ʿAlī ibn Abī Ṭālib, the husband of his daughter Fāṭimah. According to *Shīʿah* belief, Muḥammad appointed ʿAlī as his rightful *khalīfah* before his death.

The concept of a vicegerent or representative of God on earth is mentioned in the *Qur'ān* in the retelling of the *Genesis* story concerning the creation of man as Adam:

> Behold, your Lord said to the angels:
> "I will create a vicegerent *(khalīfah)* on the earth."
> They said: "Will You place there
> one who will do evil and shed blood,
> when we have for so long sung Your praises
> and glorified Your name?"
> He said: "I know what you do not."
> And He taught Adam the Names, all of them.
>
> *Qur'ān 2:30–31; cf. AYA, KPA*

In Sufi understanding, Adam – or man – is a complete microcosm of the creation, the launching point, so to speak, for contact with all parts of the creation, as well as with God Himself. In this sense, man is God's *khalīfah* on earth, charged with the responsibility of representing and reflecting the Divine while still in material form. Since God is understood in Islam – as in Judaism and Christianity – to have created man "in His own image",[1] so man is automatically a *khalīfah* of the Divine. This distinguishes him from all other created forms, and bestows upon him the potential for spiritual perfection. But this is not fulfilled without effort. To realize this potential, to acknowledge his Source and come to know his own true nature, is the prime purpose or obligation *(taklīf)* of a human being. It represents the "trust *(amānah)*" which, according to the *Qur'ān,* God offered to the "heavens, the earth and the mountains", but which was refused by all except man.[2] To fulfil or realize this "trust" is truly to become God's *khalīfah* on earth.

Since, allegorically, Adam is regarded as the father of humanity, so are human beings sometimes referred to as *khalīfah-zādah* (the progeny of the *khalīfah*). Hence, ʿAṭṭār writes:

O progeny of the vicegerent *(khalīfah-zādah),*
abandon this rubbish heap;
Enter the rose garden,
and put an end to your beggarly nature.
ʿAṭṭār, Asrār Nāmah 1603, AN p.99, in SSE6 p.50

The idea of a *khalīfah* as a prophet appointed by God was not confined to Adam and Muḥammad's successors. The *Qur'ān* also portrays the biblical King David as a *khalīfah.* In a passage retelling some of David's biblical exploits, God admonishes David:

O David! We did indeed make you a vicegerent *(khalīfah)* on earth: so rule with justice among men, and yield not to lust, lest it turn you from the path of God. For those who wander astray from the path of God and forget the Day of Reckoning, there is a grievous penalty.
Qur'ān 38:26; cf. AYA, KPA

In Sufi tradition, the chosen successor of a *shaykh* or *pīr* is often called the *khalīfah.* Often a *shaykh* will also have a deputy or *khalīfah* to take his place when he is unable to perform his duties, as might happen during a period of illness. Sometimes, a Sufi *shaykh* may send out a number of representatives, deputies or *khalīfahs* to give his teachings, establish Sufi centres *(khānaqāhs),* or perform other duties. In some Sufi orders, the title *khalīfah* is used for the master, rather than *shaykh.* In Sufi orders where there are a number of *shaykhs,* the supreme *shaykh* may be known as the *shaykh al-mashāyikh (shaykh* of *shaykhs)* or the *khalīfat al-khulafāʾ* (caliph of caliphs).

See also: **Ādam** (5.1), **Islam** (1.10), **nāʾib**.

1. *Genesis* 1:27.
2. *Qur'ān* 33:72.

khalīl (A/P) *Lit.* friend, bosom friend, intimate, intimate companion, lover; mystically, friend of God, a master; in common usage, an epithet of the biblical Abraham (Ibrāhīm), especially as Khalīl Allāh (Friend of God). The epithet derives from the *Qur'ān,* where Abraham is frequently mentioned:

Who can be better in religion
than one who submits his whole self to God, does good,
and follows the way of Abraham, the true in faith?
For God did take Abraham for a friend *(khalīl).*
Qur'ān 4:125, AYA

Playing on the meaning of *khalīl* as intimate and permeating, Ibn al-ʿArabī develops a description of Abraham as the intimate Friend of God who is entirely permeated by the "qualities of the divine Essence":

> Abraham is called the intimate Friend (of God, Khalīl Allāh) because he penetrated and assimilated all the qualities of the divine Essence, just as colour permeates the thing coloured rather than being spread over it; or again, the epithet signifies that God *(al-Ḥaqq)* had penetrated the form of Abraham.
>
> *Ibn al-ʿArabī, Fuṣūṣ al-Ḥikam, SFHA p.571; cf. IABW pp.91–92, WP p.40*

Lāhījī writes similarly:

> The prophet Abraham was given the epithet Khalīl Allāh because God penetrated every limb of his body, assuming his form, such that every action that he performed and every characteristic that he displayed came from God. For Abraham did not exist apart from God.
>
> From another point of view, Abraham permeated all of God's manifestation. After becoming annihilated from himself, he became subsistent *(qā'im)* in God, such that he witnessed in himself all the attributes of the divine Essence. Just as the divine Identity *(Huwīyat)* permeates all things, so Abraham was permeated by the divine Identity due to the union of personification and appearance. Therefore, all the attributes ascribed to the divine Essence were manifest in Abraham.
>
> *Lāhījī, Sharḥ-i Gulshan-i Rāz, SGR p.263; cf. in SSE2 p.46*

Rūmī frequently refers to Abraham as Khalīl, often alluding to Muslim legends (based on Jewish stories) concerning Abraham as the destroyer of idols, and to the biblical story of Abraham's willingness to sacrifice his son at God's command. Abraham's compliance is taken to signify his complete surrender to the Divine, his "son" being a symbol of his lower self. Although, in the Bible story, Abraham is commanded to sacrifice his son Isaac,[1] in Muslim tradition, the son he is willing to sacrifice is Ishmael, regarded as the ancestor of twelve Arabian tribes.[2]

Rūmī relates a story in which a chickpea complains of the treatment handed out to it by a housewife. The housewife explains that before the chickpea is suitable for consumption it must be cut and boiled, it must pass through pain and tribulation. Here, the housewife symbolizes the spiritual master *(khalīl)* and the chickpea is the self, which must be purged of all traces of separate identity. Says the "housewife" to the "chickpea":

> I am Khalīl (Abraham), and you are my son:
> lay your head before the knife: . . .

Lay your head before my wrath, with heart unmoved,
that I may cut your throat, like that of Ishmael.
I will cut off your head,
but this head is the head
that is immune from being cut off and from dying;
Yet your giving yourself up is the object of the eternal purpose:
O Muslim, you must seek to give yourself up.
Continue, O chickpea, to boil in tribulation,
that neither existence nor self may remain to you.

Rūmī, Maśnavī III:4174–78; cf. MJR4 p.233

Likewise, in Rūmī's interpretation, the "idols" destroyed by Abraham are the illusions of this world. Here, the "phantom" Rūmī speaks of is the spiritual form of the master or friend *(khalīl):*

When the mirror of your heart becomes clear and pure,
you will behold images beyond the realm of earth and water.
You will behold both the image and the image Maker,
both the carpet of empire (spiritual realms) and the carpet Spreader.
The phantom of my friend *(yār)*
seemed to me like Khalīl (Abraham) –
Its form an idol, its reality a breaker of idols.

Rūmī, Maśnavī II:72–74; cf. MJR2 p.225

Rūmī also presumes the high spiritual status of Abraham when he counsels the soul:

Since you are endowed with the qualities of the Almighty, pass beyond the fire of the maladies (of the *nafs,* the lower mind), like Khalīl.

Rūmī, Maśnavī III:9; cf. MJR4 p.5

See also: **yār**.

1. *Genesis* 22:1–24.
2. *Genesis* 21:8–21, 25:12–18.

khalvat nishīn, **khalvat guzīdah** (P) *Lit.* adherents *(nishīn)* of solitude *(khalvat);* the choosers *(guzīdah)* of seclusion; also called *ahl-i khalvat* or *aṣḥāb-i khalvat* (people of solitude); Sufis who seek solitude and seclusion. Ḥāfiẓ says that the true seeker of solitude is one who seeks the beloved within himself:

What need has the chooser of solitude *(khalvat guzīdah)*
to look at anything?

Since the lane of the beloved *(dūst)* is at hand,
where is the need of the desert?
Ḥāfiẓ, Dīvān, DHA p.23, DIH p.67; cf. DHWC (51:1) p.129

See also: **khalwah** (▸3).

khammār (A/P) *Lit.* wineseller, wine merchant, vintner; wine bibber; from the same Arabic root as *khamr* (wine), *khum-khānah* (winehouse), *khumār* (winesickness, hangover), and other such terms; in Sufi symbolism, the purveyor of the intoxicating wine of divine love and grace, or one who is thus intoxicated; hence, the divine Beloved, God; also, the *shaykh, pīr,* spiritual master, or God-intoxicated lover; also called *may-firūsh* and *bādah-firūsh, may* and *bādah* being other terms for wine.

Alcoholic drinks are forbidden in Islam. But using wine as a metaphor, Sufi poets have commonly indicated that the way of the lover is superior to that of religious convention:

We broke our vows, for in the religion of lovers,
it is deemed proper for a mystic *(ṣūfī)*
to be a wine bibber *(khammār).*
Saʿdī, Ṭayyibāt 132:9, KSSS p.271; cf. TOS p.182

Rūmī says that only the spiritual master, the "wineseller", can assuage the lover's yearning:

Love asked me, "O sir, what do you desire?"
What does a winesick head *(makhmūr)* desire
but the door of the wineseller *(khammār)?*
Rūmī, Dīvān-i Shams-i Tabrīz 1034:10896, KSD2 p.277, in SPL p.324

For Ḥāfiẓ and ʿIrāqī, the "wineseller" is the divine beloved, the path to whom is not encumbered by external practices:

How can we disciples turn to the *Kaʿbah,*
when our *pīr* has his face
towards the house of the wineseller *(khammār)?*
Ḥāfiẓ, Dīvān, DHA p.4, DIH p.34; cf. DHWC (10:2) p.46

Renouncing piety and asceticism yet again,
I return once more to the shop of the wineseller *(khammār).*
ʿIrāqī, Kullīyāt 3090, KHI p.230

See also: **bādah-firūsh**, **khamrah** (▸4), **khumār** (▸4), **may-firūsh**.

khātam (A) *Lit.* the seal or signet ring; also, the last, the final, the ultimate; in the teaching of Ibn al-ʿArabī and his school, an epithet of the perfect man; one who has achieved final perfection:

> The seal *(khātam)* is one who has crossed all the stages, and has reached ultimate perfection. There are many who have attained this.
>
> *Al-Qāshānī, Iṣṭilāḥāt al-Ṣūfīyah 489, GSTA p.158; cf. GST pp.109–10*

See also: **khātam al-awliyāʾ**.

khātam al-anbiyāʾ, **khātam al-nabīyūn** (A) *Lit.* seal or signet ring *(khātam)* of the prophets *(anbiyāʾ, nabīyūn);* the last prophet *(nabī);* an epithet of Muḥammad, *khātam* also implying 'the last' or 'the final'. According to Islam, although many prophets had come before him, Muḥammad was the last. The epithet appears in the *Qurʾān,* where the term is *khātam al-nabīyīn:*

> Muḥammad is not the father of any man among you.
> He is the Apostle of God,
> and the seal of the prophets *(khātam al-nabīyīn):*
> And God has full knowledge of all things.
>
> *Qurʾān 33:40; cf. AYA, KPA*

According to Islamic legend, there is a reason why a signet ring is worn on the little finger:

> It is also transmitted that when the Messenger – peace be upon him – presented his little finger to the merciless bite of the snake, the wretched finger cried out: "O Lord, Aḥmad (Muḥammad) has considered poor me the weakest of his members, and has abandoned me. O helper of the weak, come to my aid!"
>
> Straightway, Gabriel the Trustworthy bestowed on the Messenger a ring with its bezel and, strengthening the state of the weak finger, made it the possessor of the signet ring *(khātam)* and the companion of the seal of the prophets *(khātam al-nabīyīn).* It became established custom that until the occurrence of the Resurrection, the place for the signet ring *(khātam)* will be the little finger and no other fingers.
>
> This is so you may know what worth the supplication of the weak and the miserable has in the eyes of God Most High.
>
> *Aḥmad al-Aflākī, Manāqib al-ʿĀrifīn 3:453, MASA1 pp.478–79, FKG (3:452) p.330*

See also: **nabī**.

khātam al-awliyā', **khātam al-walāyat** (A) *Lit.* the seal or signet ring *(khātam)* of the saints *(al-awliyā'),* the seal of divine friendship; the last of the saints; a term used by Ibn al-ʿArabī, who taught that just as Muḥammad had been the last prophet, so there would also be a *khātam al-awliyā',* a last saint. In Ibn al-ʿArabī's thinking, the *khātam al-awliyā'* is an epithet of the perfect man, concerning the nature of whom there has been considerable Sufi speculation. R.A. Nicholson summarizes Ibn al-ʿArabī's viewpoint, "The perfect man is the first and the last: in his outward form he is the last of the prophets *(khātam al-anbiyā')* and in his inward essence the last of the saints *(khātam al-awliyā').* Yet he is the source of all prophecy and all worship."[1]

After prophecy ended with Muḥammad, God's message is said to be propagated by His friends *(awliyā').* The *khātam al-awliyā'* is understood to be the one through whom this world and the next can attain perfection, and who will ultimately appear in the last days as the *Mahdī,* who will overcome the last resistance of the forces of evil.[2] According to Ibn al-ʿArabī, the *khātam al-awliyā'* is Jesus.[3]

See also: **awliyā'**, **khātam al-anbiyā'**.

1. R.A. Nicholson, *Studies in Islamic Mysticism, SIM* p.130 (n.1), referring to Ibn al-ʿArabī, *Fuṣūṣ al-Ḥikam* 34*ff.*
2. Al-Qāshānī, *Iṣṭilāḥāt al-Ṣūfīyah* 491, *GSTA* pp.158–59, *GST* p.110.
3. Suʿād al-Ḥakīm, *al-Muʿjam al-Ṣūfī* 205, *AMAS* p.378, *SFHA* p.438, in *SSE6* p.56; Ibn al-ʿArabī, *Fuṣūṣ al-Ḥikam, SFHA* p.438.

khātam al-mursalūn (A) *Lit.* the seal or signet ring *(khātam)* of the messengers *(al-mursalūn);* the last messenger, *mursalūn* being the plural of *mursal;* an epithet of Muḥammad as the last messenger or last prophet of divine wisdom.

See also: **khātam al-anbiyā'**.

khātam al-nubuwwah (A) *Lit.* the seal *(khātam)* of prophecy *(nubuwwah);* the last prophet; an epithet of Muḥammad, since he is regarded as the last prophet or messenger to come before the Day of Judgment. According to Islam, there will be no new revealed religions after Muḥammad and before the Last Day. *Khātam al-nubuwwah* is also the name given to a lump, variously described as the size of a pigeon's egg, a partridge's egg or like a tent button, located between or on his shoulders, and said to have been an external sign of his prophethood.[1]

See also: **khātam al-anbiyā'**.

1. *Ḥadīth Ṣaḥīḥ al-Bukhārī* 1:4.189, 7:70.574, 8:75.363, *HSB; Ḥadīth Ṣaḥīḥ Muslim* 30:5789–93, *HSM.*

khawāṣṣ (A/P) (sg. A. *khāṣṣ,* P. *khāṣ*) *Lit.* nobles, patricians, aristocrats; the elect, the chosen, the special few; initiates; followers of the spiritual path that leads to God; also, the chosen ones, in reference to the saints and masters; also, select portions of certain teachings.

Al-Jīlānī speaks eloquently of the perfect men of God:

> The people (of God) have honesty without any falsehood, honesty with no pretence. Their actions are more abundant than their words. They are the deputies *(nuwwāb)* of the Lord of Truth – Almighty and Glorious is He – among His creatures, His vicegerents *(khulafā')* in charge of them, His adepts *(jahābidhah),* and His ambassadors *(shiḥnah)* on His earth. They are those He has singled out as His elect *(khawāṣṣ).* As for you, O hypocrite *(munāfiq),* you bear no comparison with them. You cannot match them with your hypocrisy. This is not something that comes about through inaction, wishful thinking, and idle talk.
>
> *Al-Jīlānī, al-Fatḥ al-Rabbānī 49, FRQJ pp.180–81; cf. SRCD p.296*

He counsels care in speaking of them and in dealing with them:

> You who are ignorant of *Allāh* – Almighty and Glorious is He – and of the nature of His elect *(khawāṣṣ),* do not savour the bitter taste of slandering them, for it is a deadly poison. Beware, and again beware! Beware, and again beware of treating them badly, because they have One who guards them jealously.
>
> *Al-Jīlānī, al-Fatḥ al-Rabbānī 24, FRQJ p.105; cf. EDG1 p.157, SRCD p.159*

See also: **chosen one**, **elect one**, **khawāṣṣ** (▸4).

khenpo (T) *Lit.* abbot, preceptor; head of a Tibetan monastery or monastic college; learned elder, scholar, professor, high-ranking teacher; a preceptor from whom ordination is received; a phonetic rendering of the transliteration *mkhan po;* a title awarded to one who has completed a long and arduous course of studies in Buddhist philosophy (covering all the major *Mahāyāna* texts and treatises), monastic discipline and other traditional sciences, which together can span a period of up to seventeen years; an academic qualification in the *Nyingma, Kagyū,* and *Sakya* traditions; of greater standing than *de nod dzin pa* (like a batchelor's degree), and *shor phon* (an associate's degree); comparable to

the *geshe* (*dge bshes,* abbreviation of *dge ba'i bshes gnyen,* spiritual friend) of the *Geluk* tradition. In some *sanghas,* the senior or most revered *khenpo* is called a *khenchen.* A *khenpo* may not necessarily be a contemplative adept.

Despite widespread destruction of the Tibetan Buddhist infrastructure by the Chinese, monastic colleges or universities *(shedras)* still exist in present-day Tibet, where students can study literature, medicine and other subjects, as well as advanced Buddhist studies. Khenpo Chöga describes something of the Buddhist educational system prevalent in universities of the *Nyingma* tradition and in particular at Shri Singha Shedra, in eastern Tibet, whose educational standards have been adopted at many other *Nyingma* and *Sakya* institutions. Although the teaching of Buddhism was initially forbidden by the Chinese authorities, the ban was relaxed at the end of the Chinese cultural revolution (1966–1976).

In order to fulfil his duties as one who ordains monks and nuns, a *khenpo* must himself have kept the monastic vows for many years, and be well versed in all monastic ceremonies and rules of monastic discipline. For this particular role, a *khenpo* does not necessarily have to be learned in all Buddhist philosophy and science. The traditional curriculum covers the five major sciences of arts, medicine, linguistics, logic, and the inner or esoteric science of Buddhism, plus the five minor sciences of poetry, synonymies, prosody, drama, and astrology.

During their student years, seventy-five percent of the time is devoted to study and twenty-five percent to meditation. Students are required to memorize some of the philosophical texts in their entirety, such as the *Bodhisattva-Charyāvatāra* ('Guide to the *Bodhisattva*'s Way of Life'). After completing many years of study, a *khenpo* may be sent to another monastery to continue the tradition of monastic discipline and scholasticism, or they may remain at their monasteries, or enter into retreat. The ideal of a combined life of scholasticism and meditation remains, but the balance may shift significantly towards meditation.

A newly qualified *khenpo* can, if he so wishes, continue for a further ten years, studying the ten sciences in greater depth with specialized teachers. One who has completed these additional studies is known as a *paṇḍita* (S. scholar) and is awarded the title *Zhungluk Rabjampa* ('Teacher of Infinite Textbooks'). An exceptionally brilliant scholar, who has written commentaries on some of the sciences, is known as a 'great *khenpo*'. Receiving the title of 'lion of speech, teacher of boundless textbooks', a large throne is reserved for him in the assembly. Above this is the level of the *mahāpaṇḍita* (great scholar), a title reserved for a scholar who is conversant with and who teaches the textbooks on both Buddhist philosophy, as well as the ten sciences.[1]

In an interview in 2004, the then sixty-four-year-old Kyabje Khenpo Trashi Palden described monastic life in the *shedra* (college) associated with the Kyabje Monastery in East Tibet, shortly after the Chinese invasion in

1950.[2] Having becoming a monk at the age of six, he had entered the Trashi Yangzhag Kyilwa Shedra when he was fourteen, where he studied for nine years, under three *khenpos.*

Khenpo Trashi Palden recalls that life in his monastic college was one of well-ordered discipline, monks being alerted to the sequence of activities by the ringing of a gong. Rising at 5 a.m., they began their day with a session of homework in their individual rooms, following which the lesson of the previous day was reviewed by an assistant teacher (usually one of the more scholastically capable student monks). This was followed by recitations and prostrations in the temple hall, and then breakfast consisting of a bowl of soup.

The first main teaching period began at sunrise – 7 a.m. in the summer and 9 a.m. in the winter. After recitation of the lineage prayers, praise to the Bodhisattva Mañjushrī, and a brief *maṇḍala* offering to the main *khenpo,* the officiating *khenpo* began with an extensive explanation of a small part of some text, culminating in a summary of the main points of his lesson. The monks then retired to their cells to try and memorize what they had been taught, repeating the words of the *khenpo* aloud. Naturally, some monks had a better memory and grasp of the meaning than others.

After lunch, the *khenpo* repeated for a third time what he had taught in the morning, following which the assistant teacher sat with the *khenpo* and the students, and repeated, section by section, what the *khenpo* was saying. This was the fourth repetition of the lesson.

Following this, the assistant teacher sat with the students and repeated the lesson for a fifth time. A good assistant teacher would be able to repeat the *khenpo'*s words verbatim, while a lesser assistant would only be able to provide a summary. Each day, one of the student monks was asked to repeat the lesson in front of the other monks, after which they all returned to their rooms for a third session of homework, which lasted until dinner.

After dinner, at around 9 p.m., the student monks gathered for questions and answers with the *khenpo* (optional for the more experienced students), which could sometimes last until midnight. This was followed by a fourth session of homework. Some monks would study late into the night.

Over a period of five years, the 'thirteen great textbooks of Indian origin' together with secondary texts and commentaries were taught in great detail. Khenpo Trashi Palden comments that he was made an assistant teacher after three years, remaining in the post for a further six years. Of his original group of twenty-five, only three became assistant teachers during their first five years, and only the best of these became *khenpos.* He says that in his day, there was no fixed number of years after which one became a *khenpo;* nor did the main *khenpo* make any public announcement of a monk's promotion from assistant teacher to *khenpo;* nor was a written 'degree' certificate issued, as is the case in present times.

It can be readily imagined that this form of teaching by repetition would serve to instil in the student a precise communication of the *Dharma,* and was aimed at preventing the incursion of idiosyncratic or deviant perspectives, thus preserving the *Dharma* in its pure form from generation to generation. The purpose of studying in a monastic college, says Khenpo Trashi Palden, was firstly to tame one's mind, and secondly to learn how to convey the *Dharma* to others. It was not intended that every student should rise to the status of a *khenpo,* nor indeed was it within the capacity of every student.

According to their individual natures, talents and inclinations, *khenpos* may devote the majority of their time to study and teaching or to meditation. Speaking of the Chinese occupation of Tibet, Sogyal Rinpoche writes of an old *khenpo* who clearly passed much of his time in meditation:

> From the very beginning of the Chinese occupation of Tibet in the 1950s, many terrible atrocities were committed. Spiritual masters, monks, and nuns were the first targets, because the Chinese communists wanted above all to break the spirit of the people by wiping out all traces of religious life. Many, many stories have reached me over the years of extraordinary and moving deaths, in the worst possible circumstances, that witnessed and paid final tribute to the splendour of the truth the Chinese were desperate to destroy.
>
> In the part of Tibet I come from, the province of Kham, there was an old *khenpo,* or abbot, who had spent many years in retreat in the mountains. The Chinese announced that they were going to 'punish' him, which everyone knew meant torture and death, and sent a detachment of soldiers to his hermitage to arrest him. The *khenpo* was elderly and unable to walk, and the Chinese found him an old and mangy horse for his last journey. They sat him on the horse, tied him to it, and led the horse down the path from his hermitage to the army camp. The *khenpo* began to sing. The Chinese could not understand the words, but the monks who were taken with him said later that he was singing 'songs of experience', beautiful songs that sprang spontaneously from the depth and the joy of his realization. Slowly the party wound its way down the mountain, the soldiers in a stony silence and many of the monks sobbing; the *khenpo,* however, sang all the way.
>
> Not long before the party arrived at the army camp, he stopped singing and closed his eyes, and the group then moved on in silence. As they crossed through the gate into the camp, they found the *khenpo* had passed away. He had quietly left his body.
>
> *Sogyal Rinpoche, Tibetan Book of Living and Dying, TLDS pp.343–44*

See also: **geshe**, **kalyāṇa-mitra**, **rinpoche**.

1. Khenpo Chöga, *Drops of Nectar* 1, *DNK1* pp.28–36.
2. Khenpo Trashi Palden, in *Drops of Nectar* 1, *DNK1* pp.121–29.

Khiḍr (A), **Khiżr** (P) *Lit.* green; the Green One, the Green Man; an ancient or legendary prophet, believed to be immortal, who appears in many Sufi and other Middle Eastern stories, often involving biblical, legendary, and historical characters; traditionally viewed as the guide of travellers to whom he shows the (mystic) path. According to one story, Khiḍr goes in search of the Water of Life *(Āb-i Ḥayāt)* in the Land of Darkness. On drinking from this divine Spring, Khiḍr himself becomes a fountain of life, causing greenery to sprout wherever he sets foot: hence his name, the 'Green Man'. Green, in Islam, is also the colour associated symbolically with a high spiritual station.

Islamic belief concerning Khiḍr varies. "Some say he lived in the time of Abraham, and that he is still alive in the flesh. Most of the religious and Sufi mystics are agreed upon this point, and some have declared that they have seen him, and that he is still to be seen in sacred places, such as Mecca or Jerusalem. Some few traditionists deny his existence. Others say he is of the family of Noah, and the son of a king. His name does not occur in the *Qur'ān,* but . . . nearly all the commentators believe that al-Khiḍr is the mysterious individual referred to in a story related in the *Qur'ān.*[1] . . . In some Muslim books he seems to be confounded with Elias, and in others with St George, the patron saint of England." In the Quranic story referred to, "He is represented as the companion of Moses, and the commentator Ḥusayn says he was a general in the army of Dhū al-Qarnayn."[2]

In the Quranic story, Moses seeks to travel in the company of "one of our servants" (*i.e.* Khiḍr). When Khiḍr behaves in an apparently reprehensible manner, however, damaging a boat and killing a child, Moses cannot tolerate his behaviour, and the two part company. But before parting, Khiḍr explains his actions, revealing that his motives had been entirely honourable and for the ultimate good of others. He had damaged the poor man's boat so that it would not be stolen by a marauding army that was soon to pass that way. As a result, the soldiers would steal all the boats except the damaged one, which could be easily mended, thus providing its owner with a source of income, ferrying local people across the river. Similarly, Khiḍr killed the child because he was otherwise destined to grow up into a criminal who would have disturbed the devotion and piety of his saintly parents.

Rūmī frequently retells or alludes to this and other legends concerning Khiḍr. Generally, Khiḍr represents the perfect master:

> When the *pīr* has accepted you, take heed,
> surrender yourself to him:
> Go, like Moses, under the authority of Khiżr.

Bear patiently whatever is done by a Khiżr
who is without hypocrisy,
in order that Khiżr may not say,
"Begone, this is (our) parting."[3]
Though he stave in the boat, do not speak a word;
Though he kill a child, do not tear your hair.
For God has declared that the *pīr*'s hand is as His own.

Rūmī, Maśnavī I:2969–72; cf. MJR2 p.162

In another passage, he explains that a master can do anything. Like Khiżr, he could even kill another. By using the Quranic story, he is using an extreme example to make his point:

As for the boy whose throat was cut by Khiżr,
the vulgar do not comprehend the mystery thereof.
He that receives from God inspiration and understanding,
whatsoever he may command is the essence of rightness.
If one who bestows spiritual life should slay,
it is permissible:
He is the divine vicegerent *(nā'ib),*
and his hand is the Hand of God.
Like Ismāʿīl (Abraham's son), lay your head before him:
gladly and laughingly give up your soul before his dagger,
in order that your soul may remain laughing unto eternity,
like the pure soul of Muḥammad with the divine One.
Lovers drain the cup of joy at the moment
when their fair ones slay them with their own hand.

Rūmī, Maśnavī I:224–29; cf. MJR2 p.16

Rūmī also describes a perfect master as "the Khiżr of the time", implying that there is always a saint of the highest order on earth, in accordance with Sufi belief. Here, he is speaking specifically of Muḥammad but, in the context, of all perfect masters:

You are the Khiżr of the time *(waqt),*
and the deliverer of every ship (in distress).

Rūmī, Maśnavī IV:1461, MJR4 p.353

Similarly, in a passage where Rūmī is praising his successor-to-be, Ḥusām al-Dīn, though holding back lest he incite the jealousy and pride of others:

May your life in the world be like (that of) Khiżr,
soul-increasing and help-giving and perpetual!…

I would reveal a hundredth part of your grace,
 were it not for the vainglory of the evil eye....
Therefore, I will not give an eloquent description of your state,
 except by allusion, by describing the state of others.

Rūmī, Maśnavī VI:187, 189, 191; cf. MJR6 p.268

Rūmī also retells one of the well-known stories associated with Khiżr. Here, Abū Yazīd is on a pilgrimage to Mecca, which entails circumambulation of the *Kaʿbah* and various other rituals, such as climbing the hill known as Ṣafā (Purity). Rūmī's point is that God is to be found in a perfect saint. Therefore, to visit a saint is of more spiritual value than visiting Mecca. Here, the "sleep" of the saint refers to his mystic experience within, when he is "asleep" to or unconscious of this world:

Abū Yazīd, on his journey (to the *Kaʿbah*)
 sought diligently to find someone
 that was the Khiżr of his time *(waqt)*.
He espied an old man with a stature like the new moon:
 he saw in him the majesty and lofty speech of a true man *(rijāl)*.
His eyes sightless, and his heart like the sun:
 like an elephant dreaming of Hindustan.
With closed eyes, asleep, he beholds a hundred delights:
 when he opens them, he sees them not – oh, it is wonderful!
Many a wonder is made manifest in sleep:
 in sleep the heart becomes a window.
One that is awake and dreams fair dreams,
 he is the knower (of God):
Smear your eyes with his dust.

Abū Yazīd sat down before him
 and asked about his condition;
He found him to be a dervish and also a family man.
The old man said, "Where are you bound, O Abū Yazīd?
 To what place do you take the baggage of travel in a strange land?"
Abū Yazīd answered, "I start for the *Kaʿbah* at daybreak."
"Eh!" cried the other,
 "What do you have as provisions for the road?"
"I have two hundred silver dirhems," said he,
 "look, tied fast in the corner of my cloak."

Said the old man, "Make a circuit around me seven times,
 and reckon that to be better
 than the circumambulation of the pilgrimage;

And lay those dirhems before me, O generous one.
Know that you have made the greater pilgrimage,
 and that your desire has been achieved;
That you have also performed the lesser pilgrimage
 and gained life everlasting;
That you have become pure *(ṣāf)*
 and sped up the hill of Purity *(Ṣafā).*

"By the truth of the Truth (God) whom your soul has seen,
 I swear that He has chosen me above His house (the *Kaʿbah*).
Although the *Kaʿbah* is the house of His religious service,
 my form too, in which I was created,
 is the house of His inmost consciousness.
Never since God made the *Kaʿbah* has He gone into it;
Yet none but the Living (God)
 has ever gone into this house of mine.
When you have seen me, you have seen God:
 you have circled around the *Kaʿbah* of sincerity.
To serve me is to obey and glorify God:
 beware, do not think that God is separate from me.
Open your eyes well and look on me,
 that you may behold the Light of God in man."

Abū Yazīd gave heed to those mystic sayings,
 and put them in his ear as a golden ring.
Through the old man, Abū Yazīd grew in spiritual stature:
 the adept at last attained the end.

Rūmī, Maśnavī II:2231–51; cf. MJR2 pp.336–37

See also: **Āb-i Khiżr** (3.1), **ḥajj** (▸3), **Kaʿbah** (▸3).

1. *Qurʾān* 18:65–81.
2. See "al-Khiẓr," *Dictionary of Islam, DOI* pp.272–73.
3. *Qurʾān* 28:6, 11.

khilāfat (A/P) *Lit.* deputyship, vicegerency; the office or rule of a *khalīfah* (deputy); the position held by the *khalīfah,* previously, the religious and military head of Islam; anglicized as 'caliphate'. See **khalīfah**.

khīṇāsava (Pa) *Lit.* exhausted, wasted, destroyed *(khīṇa)* + that which flows, hence thoughts that flow within the mind *(āsava);* one in whom all impurities

have been exhausted or destroyed; one whose mind is free from mental obsessions, impurities, fermentations, intoxications, corruptions, defilements, depravities, appetites, taints, or stains; one in whom all dissipating mental outflows have been destroyed; one whose imperfections have been overcome or extinguished; an epithet of an enlightened sage; an *arahanta* (noble one, holy one).

The four *āsavas* commonly listed in Buddhist literature, present in all normal people, are *kāma* (sensual desire), *bhava* (thoughts concerning one's personal existence and desires), *diṭṭha* (views, incorrect views), and *avijjā* (ignorance of the four noble truths, of past and future lives, and of the law of dependant origination).

The Buddha says in the *Dhammapada* that to become a *khīṇāsava* is a prerequisite of enlightenment:

> Giving up all pleasures, the wise man should cleanse himself
> of the impurities *(kleshas)* of the mind.
> They whose minds are well grounded
> in the limbs *(angas)* of enlightenment *(sambodhi),*
> who, without clinging to anything,
> rejoice in freedom from attachment,
> whose impurities have been extinguished *(khīṇāsava),*
> who are full of light –
> They it is who attain *nibbāna* in this world.
>
> *Dhammapada 6:13–14; cf. DPN, DPR*

Such a person is a true *brāhmaṇ* and enlightened one:

> Him do I call a *brāhmaṇ,* whose path even the gods know not
> neither spirits, nor men;
> Whose impurities are extinguished *(khīṇāsava),*
> and who has become an *arahanta.*
>
> *Dhammapada 26:38*

See also: **āsava** (▸4).

khvājah (P) *Lit.* owner, lord, gentleman, husband, master, king; a title of respect used for wealthy or prestigious people, religious figureheads, clerics, holy men, spiritual masters, and so on. Ḥāfiẓ often refers to his master as the *khvājah,* just as he himself is often referred to as Khvājah Ḥāfiẓ. Ḥāfiẓ admonishes the lethargic disciple who merely sits by the inner door, making little genuine effort to enter, waiting for the inner beloved to manifest himself:

How long will you sit like a coward
at the door of the Lord of the worlds, saying,
"When will the *khvājah* come in at the door?"
Ḥāfiẓ, Dīvān, DHA p.54, DIH p.130; cf. DHWC (159:4) p.312

king, **king of light**, **king of the holy ones**, **king of the lights**, **king of ʿuthras**
Terms for both God and the master, traceable from the earliest roots of Eastern and Middle Eastern culture. Sumerian, Semitic, Jewish, Zoroastrian, Greek, Christian, Manichaean, Mandaean, Sufi, and Indian writers, in a multitude of languages, have all used the metaphor of the king. In Hebrew, the common term for 'king' is *melekh,* and in Greek *basileus.*

The king is one of the favourite metaphors of the wisdom literature and Old Testament in general. Many allied images are also used, such as the throne of God (the eternal realm), the reign of the soul (with God), and so on. The reasons for this common usage are easy to understand. Not only were kings and kingdoms the usual system of government in countries of the ancient world, but Judaism also lived in expectation of the coming of the messiah, who would be both a spiritual and temporal king.

The King as God is commonly encountered in the biblical psalms. The Lord Himself, or *Yahweh,* is often addressed as the King, whose protecting hand is sought by all His faithful subjects. Elsewhere in the wisdom literature, there are many references to the throne of God, to His eternal reign, and to the king. In many cases, it is clear that the references to kings are to the rulers of this world; but not in all of them. In some, there is an interesting ambiguity, for the words more accurately apply to the spiritual king, and the writers of the wisdom books were far too perceptive of human nature to have idealized the nature of worldly kings in such a way. These passages, then, may be veiled references to spiritual masters, who are elsewhere spoken of in this literature as sages. Reading through the following examples from *Proverbs* demonstrates the point. Kings of the world do not usually merit descriptions such as these, but a spiritual master certainly does. The Hebrew term used throughout is *melekh:*

The lips of the king *(melekh)* utter oracles,
he does not err when he speaks in judgment. . . .
Evildoing is abhorrent to kings,
since virtue is the throne's foundation. . . .
Virtuous lips are welcome to a king,
he loves a man of honest words. . . .
When the king's face brightens, it spells life,
his favour is like the rain in spring. . . .

Kindness and loyalty mount guard over the king,
his throne is founded on kindness. . . .
Like flowing water is the heart of the king in the hand of *Yahweh,*
who turns it where he pleases. . . .
Yahweh loves the pure in heart,
friend to the king is the man of gracious speech. . . .

To conceal a matter, this is the glory of God,
to sift it thoroughly, the glory of kings.
High though the heavens are, deep the earth,
there is no fathoming the heart of kings
(for their heart reaches up to God).

From silver remove the dross,
and it emerges wholly purified;
From the king's presence remove the wicked,
and on virtue his throne is founded.

In the presence of the king *(melekh)* do not give yourself airs,
do not put yourself where the great are standing;
Better to be invited, "Come up here!"
than be humiliated in the presence of the prince.

Proverbs 16:10, 12–13, 15; 20:28; 21:1; 22:11; 25:2–7, JB

The writer of the *Wisdom of Solomon* is more explicit, for he states that the king who finds Wisdom, which is synonymous with the divine Word, the creative power, will "reign forever":

Desire for Wisdom *(Sophia)* leads to sovereignty.
If then, despots of nations, you delight in throne and sceptre,
honour Wisdom *(Sophia),* thus to reign forever.

Wisdom of Solomon 6:20–21, JB

Evidently, this could not mean worldly sovereignty, for such an outcome would not only be unlikely, but also impractical: no king in this world reigns forever. The writer is referring to eternal life or mystic sovereignty that arises from contact with "Wisdom".

In the *Song of Songs,* the biblical song concerning the mystic love between lover and beloved, the beloved appears as both king and shepherd. Some scholars have been confused by this, supposing that there are three main characters in the *Song of Songs,* since no worldly king is ever a humble shepherd as well. But when interpreted mystically and metaphorically, the

difficulty disappears, since the mystic king is always a shepherd, too; and both are common metaphors for a master. Therefore, the lover says to her beloved:

> Draw me in your footsteps, let us run,
> the king *(melekh)* has brought me into his rooms.
> *Song of Songs 1:4, JB*

The "footsteps" of the master lead to the inner realms ("his rooms"). Hence, the soul asks to be "drawn", for she knows that of her own power she cannot follow where the master leads. With the magic of his inner grace and love, he has to pull or "draw" the soul after himself. Again, she says:

> While the king *(melekh)* rests in his own room,
> my nard yields its perfume.
> *Song of Songs 1:12, JB*

The spiritual form of the king or master is in the spiritual realms, and the "perfume" of the soul's love reaches up to him. "Nard", here, means spikenard, an aromatic ointment used in ancient times. In another instance, the beloved is portrayed as King Solomon, the archetypal sage or master:

> King *(Melekh)* Solomon has made himself a throne
> of wood from Lebanon.
> The posts he has made of silver,
> the canopy of gold,
> the seat of purple;
> The back is inlaid with ebony.
>
> Daughters of Zion,
> come and see King *(Melekh)* Solomon,
> wearing a diadem with which his mother crowned him
> on his wedding day,
> on the day of his heart's joy.
> *Song of Songs 3:9–11, JB*

These descriptions contain hidden and allegorical meanings. Lebanon represents the spiritual regions, while the throne is the eternal realm itself. The "posts" of "silver" and the "canopy of gold" refer to the mystic sound and light within, while "purple" is the unique colour of kings. The diadem, worn on the forehead, symbolizes spiritual power, given to him by "his mother" – the Wisdom of God. His "wedding" day signifies the mystic marriage or union of the soul with God.

Again, in the *Song of Songs,* the beloved addresses the lover:

> Your head is held high like Carmel,
> and its plaits are as dark as purple;
> a king *(melekh)* is held captive in your tresses.
> *Song of Songs 7:5, JB*

Here, Mount Carmel symbolizes eternity, like the Holy Mount of Zion. The lover's "head" refers to her highest consciousness – it is held as high as eternity. By her love, "a king" – the Lord or master – is "held captive", for the master enslaves and is enslaved by the power of pure, divine love.

It is not only in the wisdom books that God and the master are referred to as the king. The prophets or holy men upon whom Judaism founded its beliefs also used the same language.

In Christianity, Jesus – as the messiah – is first described as "king" in the gospels. According to one of *Matthew's* "that-it-might-be-fulfilled-which-was-spoken-by-the-prophet" stories, Jesus rides into Jerusalem seated upon a donkey. *Matthew* quotes from *Zechariah:* "Tell the daughter of Zion, 'Behold, your king (He. *melekh,* Gk. *basileus*) comes to you, meek, and sitting upon an ass, and a colt the foal of an ass.'"[1]

In *Matthew's* mini-apocalypse, Jesus is again depicted as the king (Gk. *basileus*), this time as the "Son of Man, . . . in his glory, and all the holy angels with him," seated "upon the throne of his glory", judging the "nations" at the end of the world, separating the "sheep from the goats".[2]

The epithet is echoed throughout Christian literature. In *Acts,* he is described as the "Prince of Life"[3] and a "Prince and a saviour",[4] contrasting him with Satan, who is sometimes called the "prince of the world" or the "prince of darkness". Jesus also says explicitly that the kingdom over which he reigns is within: "The kingdom of God is within you."[5]

In the *Acts of Thomas,* Judas Thomas, speaking to someone who was seeking baptism, pictures Jesus as "the holy king" whose "treasury . . . is opened wide", and who will make his disciples "heirs of his kingdom", in which they will find the peace ("rest") of eternity:

> The treasury of the holy king is opened wide,
> and they, which worthily partake of the good things
> that are therein, do rest, and resting do reign:
> But first, no man comes to him that is unclean and vile:
> for he knows our inmost hearts and the depths of our thought,
> and it is not possible for any to escape him.
> You, then, if you sincerely believe in him,
> shall be made worthy of his mysteries;

> and he will magnify you and enrich you,
> and make you an heir of his kingdom.
>
> *Acts of Thomas: 135–36; cf. ANT p.424*

The writer of the Nag Hammadi tractate, the *Teachings of Silvanus,* also addresses Christ as:

> O Christ, king who has revealed to men the great Divinity,
> king of every virtue and king of life,
> king of ages and great one of the heavens –
> Hear my words and forgive me!
>
> *Teachings of Silvanus 111, TS pp.66–67*

And:

> For this king whom you have is forever invincible, against whom no one will be able to fight nor say a word. This is your king and your father, for there is no one like him. The divine teacher is with you always. He is a helper, and he meets you because of the good that is in you.
>
> *Teachings of Silvanus 96; cf. TS pp.36–37*

Speaking of the master as a sacrificial lamb, the writer of the *Gospel of Philip* also says that it is not possible to see the "King" (God) without the "lamb" (a master). Here, to be "naked" means to be without the soul's natural and eternal robe of glory:

> Do not despise the lamb for, without him, it is not possible to see the King. No one will be able to go in to the King if he is naked.
>
> *Gospel of Philip 58, NHS20 pp.156–57*

Hesychios the Priest likewise speaks of Jesus as the ever-present helper, the "mighty king" who is always present, the Creator of all things:

> Let your soul, then, trust in Christ, let it call on him and never fear; for it fights, not alone, but with the aid of a mighty king, Jesus Christ, Creator of all that is, both bodiless and embodied, visible and invisible.
>
> *Hesychios the Priest, On Watchfulness and Holiness 40, Philokalia, PCT1 p.169*

Just as Jesus and his disciples spoke of the king and his kingdom, so too did Mānī and his disciples. In the various writings that come from the Manichaean milieu, Mānī and Jesus are referred to variously as the "beneficent

king",[6] the "king of light",[7] "My father, my God, my saviour, my king",[8] "king of the holy ones",[9] the "light-king", the "son of kings", and so on, as for instance:

> We will laud you, O Jesus;
> We will praise you, O Mānī.
> The day shone brightly, the day shone brightly,
> Lord Mānī of the noble name.
> We will praise you, light-king, son of kings,
> Mānī, the lord, . . . light-king, worthy of praise.
> *Manichaean Hymns, MBB 18ff.; cf. GSR p.134*

Mānī is also praised as:

> Shepherd unsleeping,
> helmsman that is not drunken,
> king, the God of Truth,
> wearer of the unfading crown.
> *Manichaean Psalm Book, MPB p.136*

Manichaean hymns refer continually to the saviour who gathers up his souls and returns with them to the kingdom of God. In the Parthian hymns, Mānī is described as the "illuminator of hearts" and "wise king of the beings of light":

> Behold, the illuminator of hearts has come,
> the king of the beings of light,
> he who illuminates the darkness! . . .
> Behold, the wise king of the beings of light,
> who distributes good gifts.
> Behold, the ruiner of our enemies has come,
> who destroys and annihilates them.
> You, Father, Lord Mānī, are worthy of praise and blessing.
> *Manichaean Hymns, MM2 p.322ff., RMP cl; cf. GSR pp.84–85, ML p.52*

In one of the Coptic hymns, the disciple speaks of his ascent to God, calling on the master ("my great King") to "ferry" him back to God, across the vast reaches of the creation:

> I rejoice as I ascend to my Father,
> with whom I have conquered in the land of darkness;
> O my great king, ferry me to the city of the gods, the angels.
> *Manichaean Psalm Book CCXLIII; cf. MPB p.50*

Likewise, he looks forward to spiritual victory under the banner of his "King" and "Saviour":

> O my father, my God, my saviour, my king:
> I will be a champion for you,
> I myself will go out and fight. . . .
> O my father, my God,
> giver of victory to them that are his,
> give me these (eternal) garlands,
> for I also have laboured in the fight.
>
> *Manichaean Psalm Book; cf. MPB pp.148–49*

Likewise, among Mandaean texts, the master and saviour is again the king. In one prayer, he is called the "king of *'uthras* (pure heavenly beings)":

> Come, come, king of *'uthras,*
> lofty messenger for whom my eyes look!
> Hearken, hear my cry,
> and lift up my prayers and my praise to the place of light.
>
> *Mandaean Prayer Book 134, CPM p.123*

See also: **King** (2.1).

1. *Matthew* 21:5; *cf. KJV; cf. Zechariah* 9:9.
2. *Matthew* 25:31–34, 40, *KJV.*
3. *Acts* 3:15.
4. *Acts* 5:31.
5. *Luke* 17:21, *KJV.*
6. *Manichaean Hymns, Huyadagmān* VI:1, *MHCP* pp.94–95.
7. *Manichaean Hymns, MM3* p.865*ff., RMP* ch, *ML* p.31, *GSR* p.87.
8. *Manichaean Psalm Book; cf. MPB* p.148.
9. Used especially of Jesus throughout the *Manichaean Psalm Book.*

king of healing, **king of Medicine** (C. *yīwáng*) A term for the master or saviour, alluding to the master's power to heal or erase the sins of the soul, rather than those of the body. A part of the same family of metaphors that includes the Medicine of Life and the Medicine of the Great Law as expressions for the divine Word. These terms are found in the Manichaean manuscripts from Chinese Turkestan.

The unknown devotee, for example, while petitioning Jesus to save him from the cycle of birth and death, addresses him as:

O great king of healing *(yīwáng)* for all manner of ills, . . .
I have already perished: pray restore me to life;
I am already in the darkness: pray enlighten me.
Mónǐjiào xiàbù zàn, T54 2140:1271b1–3; cf. LSMH (36–37) p.179

Jesus is likewise called the "king of Medicine":

O beneficent, all-wise, great king of Medicine *(yīwáng)!*
Let the wise be cured and restored,
let the kindly have joy and happiness.
Mónǐjiào xiàbù zàn, T54 2140:1271c1–2; cf. LSMH (51) p.180

And:

Glory and praise to the pure and wonderful Wisdom *(zhì),*
Jesus the Splendour, . . .
For the sick, he is the king of Medicine,
for the tortured, he brings joy and happiness.
Mónǐjiào xiàbù zàn, T54 2140:1278c5–8, LSMH (369–70) pp.210–11

The saints are also identified with the Tree of Life, another metaphor for the divine Word, which is also the "incomparable king of wonderful Medicine" that takes souls out of the realm of rebirth:

O Tree of Nature and Life *(xìngmìng shù),*
with many treasures, dignified and solemn,
the most high, incomparable king *(wáng)* of wonderful Medicine *(yī),*
the peaceful doer of pure deeds, perfect with much goodness,
the ever-flourishing, precious Tree *(shù),*
the ocean of Nature and Life, . . .
whose fruits are always fresh with sweet dew, never fading:
Whoever eats of them will forever leave the stream of birth and death.
Mónǐjiào xiàbù zàn, T54 2140:1272a14–19; cf. LSMH (72–74) p.182

See also: **king**, **king of Law**, **physician**, **Tree of Life** (3.1).

king of Law, **king of nirvāṇa**, **king of Nous** (C. *fǎwáng, nièpán wáng, xīnwáng*)
Epithets of the master or saviour in the Manichaean writings found in Chinese Turkestan. In a hymn in praise of Jesus, the unknown writer describes the "carnal body" as a "devils' palace", a "dense forest", and a "marsh" full of unpleasant creatures. But, he says, it can never disturb the "ever-abiding king of *nirvāṇa*":

It is originally a devils' palace,…
and a dense forest, a marsh of weeds and rushes,
where evil birds and beasts move about together,
and poisonous insects, lizards and vipers furtively assemble….
It is the gateway of every hell,
and the road towards every transmigration.
But in vain does it disturb
the ever-abiding king of *nirvāṇa (nièpán wáng).*

Móníjiào xiàbù zàn, T54 2140:1270c27–28, 1271:a10–11;
cf. LSMH (20, 26) pp.177–78

In a number of other places, Jesus and Mānī are both addressed as the "King of Law *(fǎwáng)*" – *fǎ* being the usual Chinese term for the Buddhist *Dharma,* but commonly used in this text for the divine Word:

O all-wise king of Law *(fǎwáng),* Jesus Buddha *(Yíshù fó),*…
earnestly and sorrowfully I cry –
I petition with a sincere heart:…
Make my *buddha*-nature (*i.e.* soul)
free from entanglement and stain….
O compassionate father, king of Law *(fǎwáng),*
and master of Nature and Life *(xìngmìng zhǔ).*…

I tell all you who are wise,
each should listen to these life-giving, true words:
The all-wise king of Law *(fǎwáng),* Mānī Buddha *(Mángnǐ fó),*
is revealed to you all as before your eyes.

Móníjiào xiàbù zàn, T54 2140:1272a22–23, a28, b9–10;
cf. LSMH (76, 79, 84) pp.182–83

Mānī is also described as "Mānī, the king of perfect wisdom *(zhì)*",[1] where "wisdom" may be the supreme spiritual wisdom and enlightenment of a master, the omniscience of a *buddha,* or a term for the divine Word, the creative power. Certainly, there is little doubt concerning the identification of the saviour with the divine Word when he is called the "king of *Nous* (C. *xīnwáng*)". *Nous* is a term of Greek origin that came into common usage in the Middle East. Its meaning, in a mystical context, is the same as *Logos* (Gk) and *Vahman* (Pv) or *Vohu Manah* (Av). Literally, it means 'Mind', referring to the 'Mind', 'Intelligence', or emanation of God as His creative power. It is, so to speak, the Thought of God. The unknown writer says that, with the saviour's help, his spiritual eyes and ears have been opened, and he can hear its "Voice":

The king of *Nous (xīnwáng)* is clean and pure, and always vigilant;
Guiding those who believe and understand,
he increases their remembrance.
Whoever progresses and evolves surely,
he leads him to safety on the right Way *(zhènglù).*
By him, my *buddha*-natured eyes *(fóxìng yǎn)* have now been opened,
and thus they can see the . . . wonderful Law-body *(fǎshēn);*
Through him also, my *buddha*-natured ears *(fóxìng ěr)*
have been enlightened, and can hear the clear and pure Voice.
Mónǐjiào xiàbù zàn, T54 2140:1270c5–8; cf. LSMH (9–10) p.176

The same writer also petitions the "great saint, . . . king of *Nous,* . . . king of Law, . . . Jesus Buddha" to keep him pure:

Being already the great saint *(dàshèng),*
his immortality is without question:
He can reanimate the ever-flourishing
Tree of the Law-Nature *(fǎxìng shù).*
Wise, kind, pure, modest and always awake,
he is truly the king of *Nous (xīnwáng)* with unfailing wisdom. . . .
O all-wise king of Law *(fǎwáng),* Jesus Buddha *(Yíshù fó)! –*
Keep my carnal body always healthy and happy,
and my *buddha*-nature free from entanglement and stain.
Mónǐjiào xiàbù zàn, T54 2140:1272a22–25; cf. LSMH (75–76) p.182

See also: **king**, **king of healing**, **Law** (3.1), **Nous** (3.1), **Tree of Life** (3.1).

1. *Mónǐjiào xiàbù zàn, T54* 2140:1278a11, a26, *LSMH* (340, 348) p.208.

kshullaka (S) (fem. *kshullikā*) *Lit.* small, junior; a title given to a *Digambara* layman *(shrāvaka)* or laywoman *(shrāvikā)* who has attained the lower of the two grades of the eleventh or highest degree *(pratimā)* of renunciation aspired to by the Jain laity, the title of the higher grade being *ailaka;* the first of the two steps to be taken before becoming a full *Digambara* monk, also known as a *muni* or *Nirgrantha.* A *kshullaka* is not obligated to move on to the second grade *(ailaka),* which is understood as one of preparation for full monkhood.

At the time of their initiation *(dīkshā),* aspirants take the same vows *(aṇuvratas)* as laypeople, but follow them in more rigorous detail. They also take additional vows known as the three *guṇa-vratas* (qualitative vows, minor vows), the four *shikshā-vratas* (training vows), and vows regarding the practice of the eleven *pratimās.* They live on a restricted diet, do not eat after nightfall, remain celibate, and renounce all domestic and business activity. Together

with a new name, they receive a mendicant's essentials – garments suitable to their gender, a water pot *(kamaṇḍalu),* and a peacock-feather whisk *(piñchī)* for avoiding harm to any small creatures before them as they walk, sit, or lie. Women are permitted to wear a white sari, and men an undergarment and two outer garments. They may live with householders or with a group of other mendicants of the same gender, and take their food once daily at a layperson's house, seated, and eating from a bowl or plate. They are also permitted to cut or, should they prefer, to shave their hair. Although a *Digambara* woman can go on to become a nun *(āryikā),* only men can go on to the second level of the eleventh *pratimā,* since it requires the divesting of all clothes except a loincloth. *Digambara* nuns are clothed in white, like *Shvetāmbara* nuns.

See also: **ailaka**, **āryakā**, **Nirgrantha**, **vrata** (▸3).

kuáng (C) *Lit.* mad, crazy. See **yú**.

kulakara (S) *Lit.* family *(kula)* maker (kara); founder of a family or dynasty; patriarch, lawgiver; a guide to human beings; a category of men in Jain universal or legendary history texts who are born during the third period of each descending *(avasarpiṇī)* half cycle of time in this part of the universe (known as *Bharata-Kshetra*), at a time when human beings obtain all their necessities from wishing trees *(kalpa-vṛiksha),* when the arts and sciences have yet to be developed, and crime and punishment are little known; analogous to the fourteen *manus* or lawgivers of Hindu tradition.

With the passage of time, as conditions deteriorate, the wishing trees become unable to provide human beings with their necessities, and people need to fend more for themselves. A *kulakara*'s function is therefore to introduce laws and customs for the development of a well-ordered society, according to the social conditions into which they are born. Their number varies from text to text. *Shvetāmbara* sources enumerate them as seven, ten, fourteen or fifteen, while *Digambara* texts list them as fourteen or sixteen. In the *Digambara Mahāpurāṇa,* the last *kulakaras* of the present era were the first *Tīrthankara* (Ṛishabha) and his son Bharata, who was also a *chakravartin* (universal monarch). All other accounts have Ṛishabha's father, Nābhi, as the last *kulakara* of the present era.[1]

A waxing and waning of the degree of spirituality that prevails in physical existence is present in both Hindu, Jain and Buddhist mythological cosmogony, and is depicted symbolically in their various descriptions of the ages *(kalpas* and *yugas).* Obtaining needs from wishing trees, for instance, would symbolize the more subtle or astral nature of physical existence at that time, when the gap between a wish and its fulfilment would be very little.

See also: **shalākā-purusha**, **yuga** (5.2).

1. See "kulakara," *A to Z of Jainism, AZJW.*

kumhār (H/Pu) *Lit.* potter; from the Sanskrit *kumbhakāra;* metaphorically, a master who maintains the shape of the clay pot (the disciple) from the inside, while shaping it from without:

> The master is the potter *(kumhār),* the disciple, the pot *(kumbh);*
> The master puts him on the wheel, and removes his rough corners –
> He raps the pot on the outside,
> but inside always keeps his hand of support.
>
> *Kabīr, Sākhī Sangrah, Gurudev kā Ang 27, KSS p.3; cf. KWGN p.652*

> The true disciple is like well-worked clay:
> he gives himself into the hands of the potter *(kumhār)*
> and is transformed.
> Sahajo says: the good disciple is like a toy on a string,
> whether the *guru* turns this way or that, he simply follows.
> Such a disciple soon gives up all his old ways and habits.
>
> *Sahajobāī, Bānī, Guru Mahimā 55–56, SBB p.10; cf. SPBS p.49*

See also: **dhobī**, **siklīgar**.

Kundun (T) *Lit.* the presence; a title by which the *Dalai Lama* is generally addressed; a phonetic rendering of the Tibetan *Sku mdun;* other titles by which the *Dalai Lama* is addressed include *Yeshin Norbu* ('Wish-fulfilling Gem') and *Gyalwa Rinpoche* ('Precious Victor').

See also: **Dalai Lama**.

laksh gyānī (H) *Lit.* hidden *(laksh)* knower *(gyānī);* one who has knowledge of what is hidden; hence, a mystic; contrasted with *vāchak gyānī,* one who has only verbal, intellectual, or book knowledge. See **vāchaka jñānī**.

lama (T) *Lit.* superior one, none above; a Buddhist monk of Tibet or Mongolia; a phonetic rendering of the Tibetan *blama,* the 'b' being silent, which itself is a contraction of *bla na med pa* (nothing superior); a religious or spiritual

master or *guru,* regarded as an authentic embodiment of Buddhist teachings, who can be the head of one or more monasteries.

A monk becomes a *lama* after rigorous training in the various disciplines of Buddhist philosophy and spiritual practice, and the term is strictly applicable only to the highest in the hierarchy of Tibetan monks. The correct name for a fully ordained Tibetan Buddhist monk is *gelong (dge long).* In common parlance, however, and as a polite form of address, all ordained monks are generally referred to as *lamas.*

The first order of Buddhist monks in Tibet was established by the tantric practitioner, Padmasambhava, an eighth-century Buddhist missionary from northwest India, who introduced what became known as *Vajrayāna* (tantric Buddhism). The first monastery was founded at Samye near Lhasa under the abbot Shāntarakshita; his successor, Dpal-bangs, is sometimes regarded as the first *lama.*

The spread of Buddhism in Tibet was characterized by constant interaction with the shamanistic customs, traditions and practices of the indigenous *Bön* religion, which laid emphasis on magical rites. Consequently, some *Bön* traditions and practices were adopted into early Tibetan Buddhism. During the first half of the eleventh century, the Indian monk Atisha (980–1054 CE) initiated a period of reform. Retaining *yoga* and *Vajrayāna,* he moved Tibetan Buddhism towards the Indian *Mahāyāna* system, based on the *Mādhyamika* and *Yogāchāra* philosophies, emphasizing celibacy and a high level of morality, and deprecating the *Bön* rites.

Tibetan Buddhism then developed into different indigenous schools. The earlier unreformed Buddhism came to be known as *Nyingma* (ancient), often referred to as *Nga'gyur* (school of ancient translation, the old school) because it is founded on the first translations of Buddhist texts from Sanskrit into Tibetan, made during the eighth century. Its followers, who wore red caps, continued to believe in rituals pertaining to divinities and demons. Atisha's teachings, on the other hand, led to the establishment of the ascetic sect *Kadampa* ('those bound by the orders'). This school, under the guidance of Je Tsong Khapa (1357–1419), became the *Geluk* (*dge lugs,* 'virtuous order') with yellow hats as their distinctive headdress, and which has been the dominant school ever since. In organizing the *Geluk* school, Tsong Khapa collected and housed the scattered members of the *Kadampa* sect, together with his own followers, under a strict monasterial discipline that owed its origins to early *Theravāda* Buddhism.

There are two main grades of monks – the fully ordained (*dge long,* pron. *gelong,* virtuous mendicant) and the novice *(dge tshul,* pron. *getshul).* The novice is a formally admitted candidate to the order. He goes through the ceremony of leaving his home and shaving his head, vows to keep thirty-six of the monastic rules *(vinaya),* and is permitted to join in religious services

in the monastery. The majority of monks remain at this level, never rising to the stage of full initiation. The fully ordained monk or *gelong* vows to keep all 253 of the monastic rules.

Two other schools, the *Kagyū* and the *Sakya,* closely allied to the *Kadampa* school but with a less ascetic outlook, were also founded in the eleventh century. *Kagyū* means 'follower of the successive orders', indicating a belief that the rulings of later Buddhist sages were inspired by a higher wisdom. It is characterized by its practice of secluded meditation, although many of its subsequent subsects have given up the majority of meditative practices associated with seclusion.

The *Sakya* school, named after the place where its main monastery was established, came to prominence during the reign of the emperor Kublai Khan, who, apart from declaring the *Sakya* abbot the head of the Buddhist establishment in Tibet, also conferred on him the temporal rulership of western Tibet. Later, the re-organized *Kadampa* or *Geluk* school gained pre-eminence and its high *lama,* the *Dalai* (Ocean) *Lama,* became both the spiritual and temporal head of Tibet.

Every *Dalai Lama* is understood to be a *tulku,* a successive reincarnation of his predecessor, dating back to Avalokiteshvara, the mythical and celestial *bodhisattva* of compassion. Succession to the position of the *Karmapa Lama* and the *Panchen Lama,* the head *lama* of Tashi in western Tibet, also of the *Geluk* school, is likewise based on the *tulku* principle of successive reincarnation. The *Panchen Lama* is understood to be an incarnation, through all his predecessors, of the *buddha* divinity Amitābha ('Infinite Light').[1]

The daily life of a *gelong* follows a common pattern. Here, *lama* is used interchangeably with *gelong* as a general term for a Tibetan Buddhist monk:

> The day of a *lama,* whether in Tibet, Ladakh, Sikkim, Bhutan or elsewhere, is a very busy one, and there is little time left for leisure. Some facts of the daily routine will illustrate the life of a *lama.* The fully ordained monk, the *gelong,* has mostly his own cell for living, studies, and worship. In every cell, there is a small shrine either of lord Buddha or more often of the tutelary deity *(yidam)* of the *lama.* Should the *lama* awake at any time during the night, it is his duty to rise and to repeat some *mantras* or hymns to the Buddha, *yidam,* or the celestial *guru.*...
>
> After this, the *gelong* may again lie down until the sound of the conch shell or trumpet is heard. He, along with others, must then immediately rise from their beds or carpets and thereafter hasten to the bathroom or lavatory. When the second call of the conch shell or trumpet sounds, all *gelongs* have to go to the temple or shrine room of the *gompa* (the monastic complex) and bow down in front of the entrance, and only thereafter they may enter the inner temple or shrine

room and sit down on their own seats in front of low and long tables. Usually the *gelongs* sit according to their ranks; the abbot or *kanpo* sits on a higher seat, the monks on carpets or cushions in front of the tables in two or more rows. Every *gelong* has a *vajra* or *dorje* (a ritual weapon), a portion of the holy scriptures, a bell and other religious ritualistic requisites, such as drums and trumpets. All around there are many colourful brass statues of *buddhas* and *bodhisattvas, yidams,* and of the Guru Tsong Khapa with his yellow cap. In a red-cap-sect *gompa* (monastery), Guru Padmasambhava is the central figure beside the Buddha. Usually the figure is of brass, gold or, more often, of clay, but the robe and the mitre are of cotton or silk.

Many pictures of Tibetan *gurus,* and of Hindu gods, such as *Brahmā, Vishṇu, Indra, etc.,* are all found in the pantheon of a lamaist temple. All the gods, however, are merely symbols and qualities of *buddhas* or *bodhisattvas.* During the lengthy services, which sometimes take three hours, tea is frequently served by the younger candidates. Grace is always said before drinking or eating, and an offering of a few drops of the drink by pouring them out towards the statues is also made. If a *lama* eats rice or something else, he will certainly first of all offer a portion to the unseen spirits or to the Buddha before eating. . . .

The *lamas,* before drinking, say this: "We humbly beseech thee (he to whom the offering is made) that we and all our relatives throughout all our life cycles, may never be separated from the blessed ones (celestial *buddhas* and *bodhisattvas*). May the blessings of the triple gem (the Buddha, the teachings and their fulfilment, and the Buddhist community) be upon this drink!"

Hereafter, a few drops are then sprinkled on the ground or towards a statue with the tips of the fore and middle fingers. After this the *lamas* continue the recitation of grace for about five minutes.

These and many other recitations the *lamas* have to perform daily. There is no kind of superstition in these services. They have rather a deep mystical meaning which only an earnest student of tantrism and occult science is able to understand in its true nature. . . .

There are usually four or five assemblies held daily in a *lama* monastery (at Buddhagaya and Sarnath, only two or three). Besides attending these, the *lama* has to continue his study of the sacred scriptures all his life, even if the *lama* be a master of the Kangyur (scriptures) or of the Tangyur (scriptural commentaries and secondary texts). These sacred books contain all the holy scriptures of Buddhism. . . .

Much of the time of a *lama* is devoted to the worship of the *buddhas* and the *yidams,* and to the study of sacred scriptures. Idleness is almost unknown in the *lama* monasteries, and life there is very simple indeed.

> Many of the lamaseries have no comfort at all, and nowhere there is electric light or heating of the rooms. What that means can only be imagined by one who has spent some time in the Himalayas or other regions of the North in winter.
>
> Most of the *lamas,* especially the fully ordained monks or the *gelongs,* are expected to abstain from meat-eating, although this is very difficult in a country like Tibet where vegetables are rare and often not available at all. Usually the *lamas* eat only animals which die by accident, as by falling down a precipice, and so on.
>
> *R.P. Anuruddha, Introduction into Lamaism, ILBT pp.48–52*

Giuseppe Tucci, a twentieth-century Italian orientalist, describes the nature of the relationship between a monk, his *lama,* and Buddhist teachings. The *lama* as a master or *guru* was an early aspect of Tibetan Buddhism, present before the development of the more complex monastic hierarchies with the *Dalai Lama* at its head. According to the story, "When (the disciple) Brom Ston asked Atisha which was more important and more basic, the text of the scriptures or one's teacher's *(lama)* instructions, Atisha replied that direct instruction from one's teacher was more important," for that alone could convey the true spirit that lay behind the words of the scriptures and thus enable the "Buddha's word to fulfil its mission of salvation".[2]

The primary purpose of the teachings is purification of the mind and actual realization of the ethical and mystical principles of Buddhism. The elaborate doctrine, theory and intellectual analysis of Buddhism receive far less time. The intention is for the disciple to arrive at a clear understanding of the way his own mind works, leading to compassion and an insight into the nature of the void. Some *Kadampa lamas* were given the title *dge shes* (*geshe,* virtuous or spiritual friend), which translates the Indian *kalyāṇa-mitra,* implying one who leads others to enlightenment. It is a further indication of the high esteem in which the *lama* was held, far higher than that of mere doctrine. It is said that whenever the Nepalese teacher Tsentu Hang-ngu discoursed on the meaning of the *Prajñāpāramitā Sūtra,* his disciples paid little attention. But when he taught them secret *mantras,* their interest knew no bounds. The function of the master, the *lama,* was hence indispensible and his superior status unquestioned, for without him there was danger of misunderstandings and false interpretations of the tantric texts, heavily dependent on symbology for their correct interpretation.[3] Giuseppe Tucci continues:

> The preaching of the doctrine in Tibet was the work of numerous individuals originating from the most diverse parts of Buddhist Asia. . . . The considerable prestige of some teachers led to the development of various modes of tradition and oral transmission *(brgyud),* each expressed in a series of texts or specified exercise. The highest

> authority . . . is that of the master *(lama);* he alone is in a position to make the teachings of the sacred texts accessible and allow them to become operative. . . .
>
> Lamaism, in its continuation and emphasis on the Indian tradition, places the figure of the master, *lama,* at the centre point. It should be noted here that not all monks, indeed relatively few in view of their great number, count as a real *lama.* In the Indian tradition, in those schools which can be designated as magico-gnostic, whether Buddhist or Shaivite, the master forms the pillar supporting the whole mystical experience. If *Shiva* becomes angry (so the Shaivite texts teach) "then the *guru* can pacify him, but if the *guru* becomes angry, then no one can pacify him". Similarly, in *Mahāyāna* and *Vajrayāna* Buddhism, the *guru* is enabled, through living, direct contact, to transmit the letter and the spirit of the teaching, and to awaken the sparks out of which blaze forth the fire of mystical experience. The bond between master and disciple is a father-son relationship of a spiritual kind *(thugs sras),* and as such incomparably more important than the bonds of blood relationship. Master and disciple are called *yab sras,* father and son.
>
> *Giuseppe Tucci, Religions of Tibet, RTGT pp.22–23, 44*

As in the Indian yogic and tantric traditions, the continuous lineage of *lama* to disciple is also held to be of considerable importance:

> This spiritual continuity linking master and disciple is called *sampradāya* (tradition) in India, *brgyud* in Tibet; through it, both become links in a chain which guarantee the continuing existence of the doctrine and of the mystical experience. Word *(lung)* and power *(dbang)* are transmitted from the one to the other in their indissoluble unity. Words and experiences are passed on like living things, in accordance with the norms of *govatsanyāya* (connection between *guru* and disciple) holding among Indian ascetics, that is, like the 'vital link between the cow and the calf nourished and raised on its mother's milk'. An instruction based simply on the written word, without the participation of a *lama,* is not only ineffective; it can even lead one away from the right path and be destructive.
>
> If this chain is broken, then the teaching, now contained only within the texts, loses its efficacy; it has become like a corpse, and no power in the world can assist it to new life and to new validity. In the figure of the master, of the *lama,* two functions then are joined, although both aspects are rendered by the same word and can be united in the same person. On the one hand, the *lama* transmits the word *(lung),* he passes on the teaching; on the other hand, the *lama* is the master who confers power *(dbang)* through initiation or consecration (also *dbang*).

> In India, too, we meet – alongside the *shikshā-guru,* the master of the teaching – the *dīkshā-guru,* the master of the initiation.
>
> *Giuseppe Tucci, Religions of Tibet, RTGT pp.44–45*

See also: **tulku**.

1. See "Lāmaism," *Encyclopaedia of Religions and Ethics, EREH.*
2. Giuseppe Tucci, *Religions of Tibet, RTGT* pp.22–23.
3. Giuseppe Tucci, *Religions of Tibet, RTGT* p.23.

Lamb, **Lamb of God** (L. *Agnus Dei*) An expression derived from John's gospel, where Jesus is depicted symbolically as a sacrificial lamb. The expression appears twice in a description of Jesus attributed to John the Baptist:

> The next day, John saw Jesus coming towards him, and said, "Behold the Lamb of God, who takes away the sin of the world." … Again the next day when John was standing with two of his disciples, he looked at Jesus as he walked, he said, "Behold the Lamb of God!"
>
> *John 1:29, 35–36; cf. KJV*

Animal sacrifice was an accepted part of the Jewish and pagan religions of Jesus' time. In many instances, since no one would eat meat unless the animal or bird had been ritually slaughtered, the temple priests had a monopoly on the meat market. As commanded in *Exodus,* lambs were slaughtered as a part of the Jewish feast of the Passover, the blood of the lambs subsequently being smeared upon the doorframes of peoples' homes.[1] Sacrifice was therefore a prevalent part of people's thinking in those times. This is why – also in John's gospel – Jesus is said to have advised his followers to eat his flesh and drink his blood,[2] metaphors for partaking of the divine Word. The reason for using such a gruesome metaphor only becomes clear within the context of the times.

The implications of the expression are twofold. Firstly, the inoffensive and gentle nature of a lamb symbolizes Jesus' kind and loving nature. The pure whiteness of a lamb (poetically idealized) also represents his spiritual purity. Secondly, Jesus – and all masters of the Word – come as a sacrifice for their disciples. Their entire life is spent in service to them. But more than that, they take on the sins of their disciples. Because they have no burden of their own,[3] they help their disciples to clear their burdens, either on their own body or directly through the power of the Word.

The symbolism of the paschal (Passover) lamb of Judaism was thus carried forward into Christianity, where it represents Jesus, who is believed to have redeemed the world by the shedding of his blood. According to the gospel

story, it was when the twelve disciples were all gathered with Jesus to celebrate the Passover that Jesus was betrayed, arrested, and subsequently crucified; and three days later he rose from the dead, the great event of Christianity, celebrated at Easter.

A lamb is also the central figure in the visions of the New Testament *Book of Revelation,* but although the lamb represents Christ, the interpretation of the rest of the vision remains uncertain.[4]

The symbol of the lamb is used throughout Christian literature, the clause, "that takes away the sin of the world" echoing through the centuries as a constant refrain – one to which an early liturgical text adds, "sacrificed for the life and salvation of the world".[5] Or as a Manichaean psalm addresses Jesus:

> Jesus the Only-begotten, . . .
> the holy . . . Lamb of God on high,
> who has dug up the root of the tree of sin.
>
> *Manichaean Psalm Book CCLI; cf. MPB p.60*

To third-century Origen, the Lamb of God, like many other symbols for Jesus, represents the divine Word. Explaining a verse from the *Song of Songs,* where the lover likens the beloved to an "apple tree", in whose "longed-for shade" she is seated, eating "his fruit" that is "sweet to taste",[6] Origen writes:

> Let it not surprise you that He should be called the apple tree, as well as the Tree of Life and various other things; seeing that he also bears the title of the true Bread, and the true Vine, and the Lamb of God, and many others. For the Word of God becomes all these things to each and every one, according as the capacity or the desire of the participant requires. In just the same way, the *manna* also, although it was one food, yielded its flavour to each person after his desire.[7] So he does not offer himself only as bread to those who hunger, and as wine to those who thirst, but he presents himself also as fragrant apples to those who crave delights.
>
> *Origen, On the Song of Songs 3:8, OSS pp.197–98*

Agnus Dei is also the name given to wax discs, oval or circular, impressed with the figure of a lamb, blessed by the Pope, and distributed in the first year of a pontificate and every seventh year thereafter. The lamb generally bears a cross or flag, while the figure of a saint or the name and arms of the Pope are commonly impressed on the reverse. Like holy water, blessed palms, and so on, they are regarded as sacramental objects, and may be worn around the neck or kept as objects of devotion. An *Agnus Dei* was commonly sent by popes to sovereigns and distinguished people. The origin of the custom

is obscure, but probably originated in the use of pagan charms or amulets, grafted onto Christianity. The first evidence of their use is in the ninth century. The penal laws of Elizabeth I of England strictly forbade the import of such "popish trumperies".[8]

Incidentally, the symbol of the good shepherd carrying a lamb on his shoulders, accompanied by two sheep, is one of the earliest Christian symbols, dating from the first century. Here, the lamb is not the saviour, but the soul who has gone astray and has been rescued by the good shepherd, according to the gospel parables.[9]

1. *Exodus* 12:3–11.
2. *John* 6:51–56.
3. *Matthew* 11:28–30; *cf. John* 8:36.
4. *Book of Revelation* 5:6*ff.,* 7:9*ff.,* 14:1*ff., passim.*
5. *Divine Liturgy of James* 41, *TWF24* p.39.
6. *Song of Songs* 2:3.
7. *Exodus* 16:14*ff.*
8. "Agnus Dei," *Catholic Encyclopedia* (1907).
9. *John* 10:11–16, *Matthew* 18:11–14.

lamed-vav ẓaddikim (He) *Lit.* thirty-six righteous ones *(ẓaddikim);* thirty-six holy ones who are living incognito among humanity at all times; also called *ẓaddikim nistarim* (hidden righteous ones). According to *gematria,* a Hebrew form of numerology, the numerical value of the Hebrew letter *lamed* is thirty and of *vav* is six, making thirty-six. They are often known as the *lamed-vavniks* (the thirty-sixers), *-nik* being a Russian and Yiddish suffix implying a 'person who…'. See **ẓaddikim nistarim**.

liberator One who gives release or freedom; mystically, a saviour or master who brings liberation or salvation to the souls in this world; one who gives liberation from bondage to this world and the cycle of birth and death; used more or less synonymously with deliverer, redeemer and saviour, especially in Christianity and Manichaeism. As Judas Thomas addresses Jesus in the *Acts of Thomas,* knowing that his time of death is near:

> O liberator of my soul from bondage to the many,
> because I gave myself to be sold:
> Behold, I rejoice and exult,
> knowing that the times are fulfilled
> for me to enter in and receive you, my giver of rest.
>
> *Acts of Thomas 142; cf. AAA p.276, ANT p.426*

The reference to being sold (as a slave) relates to an incident at the beginning of these *Acts,* in which Judas Thomas is sold into slavery by his twin-brother Jesus. Metaphorically, he is liberated from bondage to the multiplicity of the material universe, by becoming a 'slave' or devotee of his master, Jesus. In another place, Judas Thomas praises Jesus as:

> Jesus, exalted Voice that arose from perfect mercy,
> saviour of all, and liberator and administrator of the world,
> and strengthener of the dead.
>
> *Acts of Thomas V, AAA p.187*

The saviour strengthens "the dead" in the sense that he gives strength to those who are spiritually dead, enabling them to rise above the deadening influence of materiality. In the process, he liberates them from this world and from the cycle of birth and death. Peter of Damaskos writes that this liberator is the "Word made flesh":

> For our sakes, God lived among men: because of our corrupted nature, the *Logos* became flesh and dwelt among us. The source of blessing visited the ungrateful, the liberator the captives, the sun of righteousness those sitting in darkness.
>
> *Peter of Damaskos, Treasury of Divine Knowledge 1, Philokalia, PCT3 p.122*

In Manichaean texts, the saviours are described as "the keen helmsmen, the praised messengers, . . . the great redeemers, the valiant helpers, the liberators who bring joy."[1] Likewise the saviour, who is appointed to rescue souls or particles of light from the lower material creation, is instructed to

> become liberator and saviour of that radiance and beauty of God (*i.e.* the particles of light, souls), which from the beginning was subjugated by *Az* and *Ahriman,* and the demons and the she-devils.
>
> *Manichaean Text, MM1 p.177ff., RMP y; cf. GSR pp.227–28, ML pp.123–24*

Az is the Zoroastrian personification of greed or desire, while *Ahriman* is the principal devil or negative power of Zoroastrianism.

See also: **deliverer**, **redeemer**, **saviour**.

1. *Manichaean Hymns, MBB* p.18*ff., GSR* p.135.

light-king See **king**.

light of the world An epithet used by Jesus of himself in John's gospel, when about to restore sight to a blind man; also, the disciples of Jesus, as designated by Jesus himself in Matthew's gospel.[1] According to the story related in *John,* Jesus says, "As long as I am in the world, I am the light of the world."[2] In keeping with the style of this gospel, the author goes on to use the miracle story as the basis for a discussion of spiritual and worldly blindness.

Interestingly, Jesus says, "As long as I am in this world", implying that he will not be the light of the world when he departs. This is consistent with the teachings of other masters, who insist that, to be of help, a master must be living in this world at the same time as the disciple, just as a living doctor is required to treat a living patient. However, Christianity has generally ignored the implications of the comment, maintaining that Christ is still in the world in his spiritual form.

The title is also used by Jesus of himself after rescuing a woman caught in adultery from being stoned to death:

> Then Jesus spoke to them again, saying, "I am the light of the world: he who follows me shall not walk in darkness, but shall have the light of life."
>
> *John 8:12; cf. KJV*

Here, he says that those who follow him will be led to the divine Light. François de Sales interprets the epithet to mean that a soul can only "reach God" by staying close to the Christ within, and by emulating his manner of conduct when he was in the world:

> He is the light of the world, and therefore in him and by him and for him alone we must be enlightened and guided; he is the living Well of Jacob,[3] in whose Waters we may cleanse ourselves. By keeping close to him and observing what he says and does and the desires of his heart, we shall learn, with the help of his grace, to speak and act like him, just as children learn to speak by listening and chattering to their mother. Let us always remain close to him, Philothea, for it is certain that we cannot reach God the Father except through this door.
>
> *François de Sales, Devout Life 2:1, IDL p.51*

The unknown author of the *Book of the Poor in Spirit* adds that this includes submitting one's reasoning faculty to Christ, and avoiding attractive yet false doctrines:

> Christ is the true light, which enlightens all the faculties of the soul. As he says: "I am the light of the world." Hence, he who desires this

> light of truth must place his reason in Christ, for he who becomes enlightened elsewhere has more a false than a true light.
>
> *Book of the Poor in Spirit 4:2.2, BPS p.199*

In *Matthew,* Jesus uses the same expression in reference to his disciples, when he tells them that they should not be embarrassed to act in accordance with his teachings:

> You are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.
>
> *Matthew 5:13–16; cf. KJV*

The passage is explained by Nikitas Stithatos:

> If you keep God's commandments you will not become a stumbling block to others, for there will be nothing offensive or provocative in you. "Great peace have they who love Your law, and for them there is no stumbling block."[4] Rather they are light, salt and life, in conformity with the Lord's words. . . . Light, because they are virtuous in life, lucid in speech, and wise in thought; salt, because they are rich in divine knowledge and strong in the wisdom of God; life, because through their words they bring to life those slain by the passions, raising them up from the pit of despair.
>
> Through the light of their righteous works, they shine before men and illumine them; with the sweet astringency of their words, they brace those softened by sluggishness and free them from the putrescence of the passions; and by the life present in what they say, they give life to souls deadened by sin.
>
> *Nikitas Stithatos, On the Practice of the Virtues 79, Philokalia; cf. PCT4 p.100*

See also: **king**.

1. *Matthew* 5:13–14.
2. *John* 9:5, *KJV.*
3. *John* 4:6.
4. *Psalms* 119:165, *LXX.*

lisān al-Ḥaqq, **lisān al-Ghayb** (A), **lisān-i Ḥaqq**, **lisān-i Ghayb** (P) *Lit.* tongue *(lisān)* of God (*al-Ḥaqq,* the Truth); tongue of the Unseen *(al-Ghayb);* an epithet of the perfect man, because when he speaks, he speaks from the level of *al-Ḥaqq,* teaching the way to find God, the ultimate Truth; also used for the *Ḥaqīqat al-Muḥammadīyah* (Reality of Muḥammad), which is the Spirit, Light or creative power of the Divine, also called the *al-Rūḥ al-Aʿẓam* (the Supreme Spirit), *al-ʿAql al-Awwal* (the Primal Intelligence), and by various other names.

Ḥāfiẓ, in particular, is known by the epithets *Lisān al-Ḥaqq* and *Lisān al-Ghayb. Lisān* carries a connotation of eloquence, particularly the divine 'eloquence' by which God 'instructs' the mystics:

> Whoever is the tongue of God *(lisān-i Ḥaqq).*
> is a speaker, dear one, of God's word.
> *Shāh Niʿmat Allāh Valī, Rasā'il, RNV4 p.50, in SSE6 p.45*

living merchants See **merchants**.

living one An expression encountered in Christian and Manichaean literature for the living saviour or master, used specifically for Jesus; also, God, especially in the early Syrian Church, as in the writings of Ephraim Syrus and the Syriac *Acts of Thomas;* also called the standing one.

As an epithet of a master, the appellation emphasizes the fact that to be of any direct help to an individual in the quest for liberation and enlightenment, a master must be living. 'Living' also implies that the master has inwardly realized the source of eternal life, which is God. In this sense, only such a master is truly living. According to the *Gospel of Thomas:*

> Jesus said, "Take heed of the living one while you live,
> lest you die and seek to see him, and are unable to do so." . . .
>
> His disciples said to him, "Twenty-four prophets
> spoke in Israel, and they have all spoken in you."
> He said to them, "You have forgotten the living one among you,
> and have spoken only of the dead." . . .
>
> Jesus said, "Heaven and earth can be rolled up in your presence,
> but he who has life from the living one will not see death."
> Does not Jesus say, "He who finds himself is superior to the world"?
> *Gospel of Thomas 43:59, 42:52, 51:111; cf. ANTE pp.142, 147, NHS20 pp.72–75, 92–93*

Jesus means that to see the spiritual form of the "living one" after death requires a concerted effort at spiritual practice during life, just as the "living one" in his physical form teaches. Even so, people, even disciples, are happy to quote from the writings of prophets who have died, but they have a tendency to neglect what a living prophet teaches them. The inner life of someone who has truly acquired inner spiritual life and consciousness from contact with a living one becomes independent of all physical events, even the end of the world. This state is superior to that of most souls in this world.

The epithet appears especially in the Thomas literature. In *Acts of Thomas,* for example, Judas Thomas says that

> Jesus, the holy, the living one,
> will quickly send help to you.
> *Acts of Thomas 169; cf. ANT p.437*

He also praises Jesus as the living one in this world who comes from God, the Living One above:

> Glory to you, living one who is from the Living One;
> Glory to you, life-giver of many;
> Glory to you, help and aider
> of those who come to your place of refuge;
> Glory to you, you who are wakeful from all eternity,
> and the awakener of men, living and making alive.
> You are God, the Son of God, the saviour and helper,
> and refuge, and rest of all those who are weary in your work;
> Giver of rest to those who, for your Name's sake,
> have borne the burden of the whole day in the searing heat.
> *Acts of Thomas VI; cf. AAA p.199*

Those who "have borne the burden of the whole day in the searing heat" is an allusion to Jesus' parable of the labourers who worked all day in the vineyard. It means that they laboured on the spiritual path for the whole of their life, through good times and bad, symbolized as toiling in the midday sun.

In the same *Acts,* a devotee expresses her longing for death, so that she can see the beautiful, radiant form of the living one within herself:

> Let me depart this life that I may the sooner go,
> and behold that beautiful one of whom I have heard tell –
> Even that living one and life-giver of whom I have heard tell, . . .
> where there is neither day and night, nor light and dark,
> nor good and evil, nor poor and rich, nor male and female,
> nor free and bond, nor proud that subjugates the humble.
> *Acts of Thomas 129; cf. ANT p.421*

The term also appears in the Manichaean *Psalms of Thomas,* which is a translation into Coptic of an earlier Mandaean text. Alluding to a variety of well-known images concerning the master and his disciples, the psalmist writes:

> The son of the brightnesses and the richnesses
> armed himself and girt his loins;
> He leapt and sped down into the abyss (this world).…
> He broke their snares that were set,
> he burst also their nets that were spread.
> He let the fish out to their sea,
> he let the birds fly in the air.
> He let the birds fly out in the air,
> he let the sheep into their fold.
> He rolled up his wealth,
> he took it, he took it up to the land of rest.
> That which the living ones took was saved:
> they will return again to that which is theirs.
> *Psalms of Thomas I, Manichaean Psalm Book, MPB pp.204–5*

These are all allusions to different mystic parables and analogies that were common in those times. But, as the last sentence summarizes, they all mean the same thing: the living ones, the masters, take "that which is theirs" – their chosen souls – back to God. Similarly, in another psalm:

> O the treasure of the great ones of Life,
> the jewel of the living mighty ones.
> O the great treasure of the living ones.…
>
> I am a flame of the living ones,
> a lamp of light entire.…
> The living ones send after you.…
> They took an envoy, they sent him after me,
> he grasped the palm of my hand,
> he carried me up to the land of peace.
> *Psalms of Thomas V, Manichaean Psalm Book; cf. MPB pp.210–11*

And likewise:

> I am expecting the living ones to send help to me:
> The living ones shall send me power,
> my brethren shall bring the Light.
> *Psalms of Thomas XIII, Manichaean Psalm Book, MPB p.218; cf. SCMP p.120*

The term also appears in the *Odes of Solomon:*

> Because I love him that is the son,
> I shall become a son.
> For he who is joined to him who is immortal,
> he, too, will become immortal.
> And he who has pleasure in the living one
> will become living.
>
> *Odes of Solomon 3:7–9, OSD p.16*

In the gnostic *Gospel of the Egyptians,* the saviour is likewise described as "the incorruptible, *Logos*-begotten one, even Jesus the living one".[1] Likewise, in the *Books of Jeu,* Jesus is repeatedly referred to as the living one, as in:

> O Lord Jesus, you who live,
> whose goodness extends over those
> who have found your Wisdom
> and your form in which you gave light;
> O light-giving Light that enlightened our hearts
> until we received the Light of Life;
> O True Word, that through *gnōsis* teaches us
> the hidden knowledge of the Lord Jesus, the living one.
>
> *First Book of Jeu 46:3a; cf. BC pp.18–19*

See also: **Living One** (▸1), **standing one**.

1. *Gospel of the Egyptians* 63–64, *NHS4* p.146.

living stone a rare epithet of the saviour encountered in the *Acts of Peter,* but providing an interesting insight into the meaning of the saying concerning the "stone that the builders rejected". See **stone that the builders rejected**.

mae chee (Thai) A Thai Buddhist laywoman who embraces eight of the ten precepts governing a nun's lifestyle, and who wears white robes, but is not fully ordained; possibly from the Indian *mātā jī* (mother *jī*), where *jī* is a suffix denoting respect and affection; similar to the Thai *sikkhamat,* which means studying, training or learning *(sikkhā)* mother *(mātā);* the Burmese *thilashin;* the Cambodian *don chi;* and the Sri Lankan *dasa sil mātā,* who enjoy a greater level of acceptance, being permitted to shave their heads and follow the ten precepts, living a life similar to that of a novice monk (S. *shrāmaṇera*).

The ordination of nuns in south-east Asian Theravadin countries died out many centuries ago, and it is presently illegal under a Thai law instituted in 1928 by the supreme patriarch of the time, Prince Chinnawon Siriwat, for a woman to be ordained as a nun *(bhikkhuṇī).* The prince based his thinking upon the *vinaya* (monastic code), which says that ordination of a woman can only be given in the presence of a *bhikkhu* and a *bhikkhuṇī,* which was no longer possible due to the demise of the *bhikkhuṇī* lineage. Provision exists, however, for nuns to receive partial ordination at a level between acceptance of the five moral precepts (S. *pañcha-shīla*) or basic ethical code accepted by the Buddhist laity and the ten precepts (S. *dasha-shīla*) to which a novice (S. *shrāmaṇera*) vows to adhere. *Mae chees* live according to eight of the ten precepts, either in female communities or in gender-segregated monasteries.

Although the *mae chee* tradition has existed for several centuries, *mae chees* have never enjoyed the level of social respect and support that is given to monks. Past efforts to introduce full ordination for women in Thailand have been resisted. In 1998, Samana Photirak, who had been expelled from the Thai *sangha* for repeatedly breaking monastic rules, started his own Buddhist sect and ordained around eighty *bhikkhuṇīs.* As a consequence, he was arrested and sentenced to sixty-six months in jail on grounds of causing schism within the religion.

More recently, Dhammananda Bhikkhuni (1944–), previously known as Dr Chatsumarn Kabilsingh, who was ordained in Sri Lanka in 2003 as a full *Theravāda* nun, lives at the temple complex of Wat Song Thammakanlayani ('Temple where women uphold the *Dharma*'). The temple was founded by her mother in the city of Nakhon Pathom near Bangkok. The complex houses *bhikkhuṇīs* who have received ordination outside Thailand. Previously an academic for over thirty years at Thammasat University in Bangkok before taking early retirement in 2000, her approach is conciliatory rather than confrontational, intended to be in harmony with a range of differing opinions. Opposition from prominent Thai monks has meant that she has encountered local resistance from the Thai community, but she receives growing support from Western Buddhist women.[1]

See also: **dasa sil mātā**, **thilashin**.

1. See "Dhammananda Bhikkhuni," "Mae Ji," *Wikipedia,* ret. July 2013.

magus (L. pl. *magi*) *Lit.* magician; later, a title given to some mystics; from the Latin *magus,* via the Greek *magos,* from the Old Persian *maguš.* In ancient Persia, before the time of Zarathushtra (*c.*1500 BCE), the magi were shamans, astrologers, magicians or sorcerers, diviners, and interpreters of

dreams. Though the evidence is slight, it is conjectured that in Zoroastrian times, it was the magi who took on the role of the priests in the developing Zoroastrian religion. According to Plutarch, the Zoroastrian priests or magi offered sacrifices to *Ahriman,* the devil or negative power of Zoroastrianism. The religion of the pre-Zoroastrian magi was probably distinct from the more benign and polytheistic nature worship of ancient Persia.

In later times, outside Persia, the term was used generally for mystics or gnostics, such as Simon Magus who appears in the *Acts of the Apostles.*[1] He is mentioned by some of the early Christian fathers, particularly Irenaeus and Hippolytus, and also appears in apocryphal literature such as the *Clementine Homilies* and *Recognitions,* where he is said to have been a disciple of John the Baptist.

The Zoroastrian magi appear to have sent missionaries into neighbouring Mesopotamia, and even further into Palestine. At its zenith, Zoroastrianism – as the religion of the magi – had adherents throughout the Middle East, across North Africa, and into Europe.

See also: **majūs**.

1. *Acts* 8:9*ff.*

mahant(a) (S/H) *Lit.* great one; elder; related to the Sanskrit *mahat* (great); a religious superior; the chief priest of a temple, the head of a *maṭha* (monastery), the leader and caretaker of any religious place, with both spiritual and administrative responsibilities; in Jainism, one who oversees the running of a temple and its activities.

mahāpurush(a) (H/Pu), **mahāpurisa** (Pa), **mahā purkh** (Pu) (pl. *mahā purkhān*) *Lit.* great *(mahā)* Being *(Purush);* the supreme Being, the supreme Lord; also, a great man, a great being, a great one, a great personage, a dignitary, a great spiritual personality; a sage, a master; in Buddhism, a *buddha* or *chakravartin* (universal monarch); a term found in both Hindu and Buddhist traditions, more commonly referring to an evolved spiritual personality than to God. In a tradition probably derived from Hindu lore, Buddhist texts talk of the thirty-two primary signs or marks *(dvātriṃshadvara-lakshaṇa)* and the eighty secondary marks *(ashīti-anuvyañjana)* by which one who is destined to be either a *buddha* or a *chakravartin* can be recognized, and by which his future greatness can be foretold.[1]

According to the *Upanishads,* the true *mahāpurusha* has realized union with *Brahman:*

> The path of the *paramahaṃsas* . . . is accessed only with the greatest difficulty. . . . It has few practitioners, and it is enough if there is only one. Verily, such a one rests in the ever-pure *Brahman.* Truly, he is the *Brahman* inculcated in the *Vedas.* This is what the knowers of Truth hold; he is a great one *(mahāpurusha),* for his entire mind always rests in Me (the Supreme); and I, too, for that reason, reside in him.
>
> *Paramahaṃsa Upanishad 1; cf. MUM p.2*

The ninth-century Indian philosopher Shankara quotes a well-known Indian saying:

> Verily, these three are rare to obtain and come only through the grace of God: human birth *(manushyatva),* the longing for liberation *(mumukshutva),* and refuge with great-souled ones *(mahāpurusha-saṃshrayaḥ).*
>
> *Shankara, Vivekachūḍāmaṇi 3*

Referring to this saying, Swami Vivekananda, whose own *guru* was Shri Ramakrishna, emphasizes the necessity of the latter:

> Another thing is necessary, and that is the coming in direct contact with the *mahāpurushas,* and thus moulding our lives in accordance with those of the great-souled ones who have reached the goal. Even disgust for the world and a burning desire for God are not sufficient. Initiation by the *guru* is necessary. Why? Because it is the bringing of yourself into connection with that great source of power which has been handed down through generations from one *guru* to another, in uninterrupted succession. The devotee must seek and accept the *guru* or spiritual preceptor as his counsellor, philosopher, friend, and guide. In short, the *guru* is the *sine qua non* of progress in the path of spirituality.
>
> *Swami Vivekananda, What Have I Learnt? CWSV3 p.452*

Following the *Bhagavad Gītā,*[2] he says that such souls come to redress the imbalance in the world, when things become too negative and disturbed:

> To re-establish the *dharma* (universal religion, spirituality), there come *mahāpurushas,* suited to the needs of the times and society. Call them what you will – either *mahāpurushas* or *avatāras* – it matters little. They reveal, each in his life, the ideal. Then, . . . gradually, sects arise and spread. As time goes on, these sects degenerate, and similar reformers come again. This has been the law flowing in uninterrupted succession, like a current, down the ages.
>
> *Swami Vivekananda, Conversations and Dialogues, CWSV5 pp.389–90*

He also says that only such great souls are truly free. Throughout the creation, one thing is linked to another in an infinite loop; therefore, only God has genuine freedom, and those who attain union with Him:

> God alone feels the real freedom. *Mahāpurushas* feel themselves identified with God; hence they also feel the real freedom. . . . Light is everywhere visible only in men of holiness. A *mahāpurusha* is like crystal glass – full rays of God passing and repassing through. Why not worship a *jīvanmukta?* Contact with holy men is good. If you go near holy men, you will find holiness overflowing unconsciously in everything there.
>
> *Swami Vivekananda, Practice of Religion, CWSV6 pp.117–18*

Ramakrishna, Swami Vivekananda's *guru,* says the same:

> After *samādhi* (ecstatic inner union with God), the general rule is that the person dies. But some persons, like Nārada and *avatāras* like Chaitanya Deva, live on in order to teach mankind. After digging the well, some people send off the spade and the basket. But there are some who keep them, thinking that these may perhaps be needed by their neighbours. In the same way, the *mahāpurushas* feel greatly concerned about the troubles of the common man. They are not so selfish as to be satisfied with their own attainment of *jñāna* (gnosis, mystical knowledge). You well know how selfish people behave. If you ask them to urinate here, they won't – lest it should later do you good. (All laugh.) If you ask them to bring *sandesh* (a sweetmeat) for a pice from a shop, they will lick it on the way. (All laugh.)
>
> There is special manifestation of divine power in some. A man of ordinary calibre is afraid of imparting instruction to others. Rotten wood may somehow float on the water by itself, but it sinks the moment a bird alights on it. Sages like Nārada are like good logs of timber, which not only float on the water, but can also carry men, bullocks, and even elephants.
>
> *Ramakrishna, in Kathāmṛita 1:3.6; cf. SRK1*

The *gurus* whose teachings are recorded in the *Ādi Granth* also speak of the selfless nature of such great souls:

> The speech of the *mahā purkhān* (great beings)
> has a higher purpose.
> They are filled to overflowing with ambrosial nectar,
> and they have absolutely no greed at all.
>
> *Guru Amardās, Ādi Granth 755, AGK*

See also: **mahāpurisa-vitakka** (7.5), **mahāpurusha** (▸1), **purusha** (2.1).

1. *E.g. Dīgha Nikāya* 3 *(Ambaṭṭha Sutta),* 4 *(Soṇadaṇḍa Sutta),* 14 *(Mahāpadāna Sutta),* 30 *(Lakkhaṇa Sutta), PTSD1* pp.88, 105–9, 116, *PTSD2* pp.16–19, *PTSD3* pp.142–79; *Ashvaghosha, Fúsuǒ xíngzàn jīng* 3:15.
2. *Bhagavad Gītā* 4:7–8.

mahārāj(a) (S/H/Pu) *Lit.* great *(mahā)* king *(rāja);* your majesty; your excellency; your honour; a title of respect used in India to address saints, holy men, *brāhmaṇs* and others, sometimes in the form *Mahārāj Jī,* where the *jī* conveys both respect and affection. Since a master is viewed as a kind of spiritual ruler or king, *Mahārāj,* as a form of address or reference, also carries this connotation. Its synonym *pādshāh* (P. king, emperor) or *bādshāh* (Pu) is used for the Sikh *gurus.* While *Mahārāj* is used to address both temporal rulers and saints, *Mahārāja* is normally used only for temporal rulers.

As an epithet and appellation of a master, the title is used only as a matter of custom, respect and tradition, seeming to extend back in time some considerable way. Buddhism speaks of the *catu-mahārājika-deva* (Pa. four great king-gods), a class of heavenly beings in *kāmaloka* (realm of pleasure), the lowest realm in *devaloka,* who guard earth and the heavens against the demons.

The eighteenth-century mystic Bulleh Shāh spoke of his master ʿInāyat Shāh as "Mahārāj", and the honorific was probably used far earlier. In a poem that seems to have been written at the time of his master's death, he writes:

> I cannot live, Mahārāj, I cannot live without you.
> There is no fragrance in these withered flowers.
> There is no hope of his return, who has gone to a foreign land.
> My love is no longer with me!
> I cannot live, Mahārāj, I cannot live without you.
>
> Why do you sleep thus carelessly?
> The demon of death hovers over you.
> You never cared to do a virtuous deed.
> I cannot live, Mahārāj, I cannot live without you.
>
> What have I gained having become yours?
> I lost my eyes by ceaseless tears.
> I wash my face to repeat your name.
> I cannot live, Mahārāj, I cannot live without you.
>
> O Bullah, the Lord comes from a strange land,
> with bracelets on wrists and with outstretched arms.

My head and my life I sacrifice to your name!
I cannot live, Mahārāj, I cannot live without you.
Bulleh Shāh, Kullīyāt 138, KBS p.301, SBSU p.427, BSPS pp.253–54

See also: **shāh**.

maharshi (S/H) *Lit.* great *(mahā)* sage *(ṛishi);* commonly anglicized as 'maharishi'; one of the great seers of ancient India, also known as *paramarshis* (supreme *ṛishi*); also, a title of respect used for a sage, an ascetic, a *yogī* or a holy man, as for the twentieth-century yogis, Maharishi Mahesh Yogi and Ramana Maharshi; occasionally, God, as in a poem in the *Shvetāshvatara Upanishad* addressed to *Rudra* as the supreme Deity, which describes Him as "the creator and supporter of the gods, the great Seer *(Maharshi),* the ruler of all".[1] God is the "great Seer" because, as the creator, He pervades the creation, 'seeing' everything that is going on.

See also: **ṛishi**.

1. *Shvetāshvatara Upanishad* 3:4, 4:12.

mahāsatī (S) *Lit.* highly *(mahā)* virtuous woman *(satī);* a nun who holds no particular position among Jain *Shvetāmbara Sthānakavāsīs;* also known as a *sādhvī;* the corresponding title for a *Sthānakavāsī* monk is a *sādhu* or *sant* (holy man).

See also: **guruṇī**.

mahāsattva, **mahā-bodhisattva** (S), **mahāsatta**, **mahā-bodhisatta** (Pa), **sems dpa' chen po** (T), **dàpúsà**, **móhēsà**, **móhēsàduǒ** (C), **dai bosatsu**, **makasatsu**, **makasatta** (J) *Lit.* great *(mahā)* being *(sattva);* honorifics used for advanced *bodhisattvas.* He is regarded as great because of the greatness of his vows, his actions, and the large number of sentient beings he saves.

The distinction between the *mahāsattva* or *mahā-bodhisattva* and a *bodhisattva* is somewhat arbitrary, but it is said that the former has reached the later of the ten stages of enlightenment. In fact, the most widely worshipped *bodhisattvas,* though mythical, are all regarded as *mahāsattvas.* These include Mañjushrī, Samantabhadra, Avalokiteshvara, Mahāsthāmaprāpta, Ākāshagarbha, Kshitigarbha, Maitreya, and Sarvanīvaraṇa-Vishkambhin.

See also: **bodhisattva**.

mahāsiddha (S/H), **grub thob chen po** (T) *Lit.* great *(mahā, chen)* adept *(siddha, grub thob);* great perfected or accomplished one; a title given to teachers of tantric *yoga* in India, especially of the medieval tantric movement; a title commonly given to early Tibetan Buddhist *gurus,* especially those from India, who taught tantric *yoga* in a Buddhist context. See **siddha**.

mahāthera (Pa) *Lit.* great *(mahā)* elder *(thera);* a *Theravāda* Buddhist honorific automatically conferred upon a *bhikkhu* (monk) of twenty years' standing. The seniority of a monk is determined not by age but by the time since his ordination. A monk of ten years' standing is known as a *thera,* and nuns as *therī* or *therikā. Mahātheras* generally just call themselves *thera.* In Thailand, the prefix *mahā* also denotes having passed a certain Pali examination.

See also: **sthavira**.

mahātman (S), **mahātmā** (S/H/Pu) (pl. *mahātmānaḥ*) *Lit.* great *(mahā)* soul *(ātman);* a high-souled one; a spiritually advanced soul, a high soul, a great soul, a noble soul; a term of respect and reverence for holy men, for heroes in the great Indian epics, and for noble or well-respected religious-minded public figures, such as Mahātmā Gāndhī; from the Sanskrit *mahātman* (great-souled, high-souled, noble-souled, magnanimous). The term appears in the *Upanishads* for advanced souls, and in the *Kaṭha Upanishad* for *Yama,* the lord of Death.[1] It is also used in reference to God as the supreme Soul, the great or universal Self, the Oversoul.[2]

Ancient texts depict *mahātmās* as those who are seeking liberation of the soul, as in the *Upanishads* and the *Bhagavad Gītā:*

> The supreme mystery in the *Vedānta* –
> which has been revealed in former times –
> Should not be given to one who is not at peace,
> nor to one who is neither a son nor a disciple.
>
> These matters that have been presented
> will shine forth to a high-souled one *(mahātman)* –
> To one who has the highest devotion *(bhakti)* for God,
> and for his spiritual master *(guru)* as he does for God –
> Oh, how they will shine forth to such a high-souled one *(mahātman)!*
>
> *Shvetāshvatara Upanishad 6:22–23*

> For the great-souled ones *(mahātmās),* the surest way to liberation *(moksha)* is (the realization) that "I am *Brahman.*"[3] The two words

> determining bondage *(bandha)* or liberation *(moksha)* are 'mine *(mama)*' and 'not mine *(na mama)*'.
>
> *Paingala Upanishad 4:25; cf. PU p.923, SVUW p.137*

> After many births (of striving), the knowing one makes Me his refuge,
> realizing that God *(Vāsudeva)* is all in all.
> A great soul *(mahātmā)* of that type is rare to find. . . .

> No more rebirth, no more this transient abode of suffering
> for those great-souled ones *(mahātmānaḥ)*
> who have attained supreme perfection by realizing Me. . . .

> The high-souled ones *(mahātmānaḥ),*
> endowed with virtues characteristic of gods *(devas),*
> abide in Me as the Immutable and the Source of all beings,
> and adore Me with a mind undistracted by anything else.
>
> *Bhagavad Gītā 7:19, 8:15, 9:13; cf. BGT*

The term is also used of Kṛishṇa in the *Bhagavad Gītā* when he reveals his divine form to the awestruck Arjuna.[4] The ninth-century (CE) Shankara says that a *mahātmā* realizes that he is not the body but the eternal *ātman,* the soul or true self that is one with *Brahman:*

> The ignorant man thinks he is the body; the learned man thinks, "I am the *jīva* (embodied soul), alive in the body;" but the high-souled one *(mahātman),* full of discrimination and realization, looks upon the eternal *ātman* as his self, thinking, "I am *Brahman.*"[5] . . .
>
> This body is like a man's shadow, the result of past deeds. Give it up as a corpse, and take no notice of it again, O high-souled one *(mahātmā). . . .*
>
> The high soul *(mahātmā)* who has realized the Truth, for him there can be no restrictions regarding place, time, position, direction, purpose, and so on. These have no control over him.
>
> *Shankara, Vivekachūḍāmaṇi 160, 413, 529;*
> *cf. VCSM pp.61, 156, 197, VC pp.71, 189, 237–38*

Svātmārāma Yogī says in his *Haṭha Yoga Pradīpikā* that the various yogic practices have all been taught by *mahātmās,* based upon their own personal experience:

> These are the various means to *samādhi* (absorption within) revealed by the high-souled ones *(mahātmās),* according to their own experience.
>
> *Haṭha Yoga Pradīpikā 4:63; cf. HPSD p.153*

The Jain teacher Āchārya Haribhadra observes that since the *mahātmās* who have composed sacred writings are well disposed towards their fellow human beings, it is worth considering what they have to say, for they are unlikely to want to mislead people intentionally:

> The high souls *(mahātmās)* who composed the scriptures
> were mostly free from desire and benevolent towards all people.
> Why then should they teach wrong, improper, or harmful principles?
> Therefore, we should consider their intention in such a light –
> that would be consistent with logic or reason;
> Even Manu said this.
>
> *Āchārya Haribhadra, Shāstra-Vārtā-Samuchchaya 3:15–16; cf. in JPRN p.421*

The more recent Indian Sufi ʿInāyat Khān says that there are many *mahātmās* in the world, but it requires a certain perception to be able to recognize them:

> One day, a man who had travelled very much saw an Indian mystic, and he said, "We have heard so much and we have read so much about the saints and sages and *mahātmās* and masters who live in India, but when I went there I found no one." And the mystic told him, "You need not have gone so far. The souls who are worthwhile, the souls who love one another, the saints and sages, are to be found everywhere."
>
> If we can appreciate them, we can find them; but if we cannot appreciate them, even if an angel came we would not be able to find these qualities in him. Nevertheless, call him a saint or a sage, call him a prophet or a *mahātmā,* if there is anything that draws man towards man, it is the love element that he pours out.
>
> *ʿInāyat Khān, Sufi Message, SMIK4 pp.178–79*

1. *E.g. Chhāndogya Upanishad* 4:3.6; *Kaṭha Upanishad* 1:1.16; *Paingala Upanishad* 4:19.
2. *E.g. Maitrī Upanishad* 6:15, 7:11; *Shvetāshvatara Upanishad* 4:17, 5:3.
3. *Bṛihadāraṇyaka Upanishad* 1:4.10.
4. *Bhagavad Gītā* 11:12, 20, 37, 50.
5. *Bṛihadāraṇyaka Upanishad* 1:4.10.

mahāvratī (S) *Lit.* one who observes the great *(mahā)* vows *(vrata);* a naked, possessionless and homeless Jain monk who has taken the five great vows *(mahāvratas);* contrasted with an *aṇuvratī,* a Jain layperson who has taken the same five vows *(aṇuvratas),* but observes them in a less stringent manner; hence, *mahāvratī sādhu* or *mahāvratī muni* – *sādhu* and *muni* being terms

for Jain monks. A *vratī* is one who keeps religious vows; hence, a devotee or an ascetic.

See also: **vrata** (▸3).

maḥbūb, **maḥbūb Allāh** (A/P) *Lit.* beloved *(maḥbūb)* of God *(Allāh);* from the same root as *ḥubb* (love), *ḥibb* (darling), *ḥabīb* (lover), *muḥibb* (lover), and *maḥabbah* (love); a lover's name for God or a spiritual master. In a Sufi context, *maḥbūb* refers to the divine beloved, either as the Lord or the inner master. *Maḥbūb Allāh* implies a lover or devotee or, more specifically, a perfect saint.

See also: **Maḥbūb** (2.1).

Mahdī, **al-** (A/P) *Lit.* the guided one; the rightly guided one, the divinely guided one; an honorific given by the earliest Muslims to the first four caliphs, according to *Sunnī* tradition; also, a spiritual leader who, according to *Shīʿah* belief and that of some *Sunnīs,* will come in the latter days of creation, before the Resurrection and the Day of Judgment. He will appear at a time when the world seems irretrievably corrupt, will overthrow the enemies of Islam, re-establish justice and true belief on earth, and will reign for forty years, overseeing a time of natural abundance. After the *Mahdī* will come the Antichrist, *al-Masīḥ al-Dajjāl* (the False Messiah), who will pose as a spiritual leader, but will actually lead people into greater ignorance and delusion. Then Jesus will come, who will overthrow the Antichrist and usher in the end of the world.

Although there are a few *ḥadīth,* attributed to Muḥammad, in which the Prophet declares that the *Mahdī* will be a family member,[1] it is considered improbable that he actually taught the doctrine of the *Mahdī.* The belief is more likely to have originated with the *Shīʿah* movement at the end of the seventh century. According to *Shīʿah* tradition, twelve *imāms* followed Muḥammad, the twelfth being known as the *Imām Mahdī* or *al-Mahdī.* He disappeared, some believe to another level of creation, and the line of *imāms* ended with him. *Shīʿahs* have since looked for him to come again. Over the centuries, a number of Sufis and others have declared themselves to be the *Mahdī,* some of whom have gathered an army around themselves. Time has proved them to have been mistaken.

Alluding to this difference of doctrine within Islam, Rūmī points out that, from the mystical point of view, the real *Mahdī* is the living perfect saint of the time. He is rightly guided by God. Rūmī is saying that after Muḥammad, there has always been and will always be a living saint in this world:

That saint, then, is the living *imām* who arises (in every age),
whether he be a descendant of ʿUmar or of ʿAlī.
He is the *Mahdī* and the *hādī* (the guide),
O seeker of the right way:
He is both hidden from you, and seated before your face.
Rūmī, Maśnavī II:817–18, MJR2 p.263

ʿUmar was the second caliph in the *Sunnī* tradition, while ʿAlī ibn Abī Ṭālib is regarded by *Shīʿahs* as the first *imām.*

See also: **imām**, **khalīfah**.

1. *Ḥadīth Sunan Abū Dāwūd* 36:4271–72, *HSD.*

Maitreya (S), **Metteyya** (Pa), **Byams pa** (T), **Mílèfó** (C), **Miroku** (J) *Lit.* friendly one, kind one, benevolent one, loving one; one who is kind, loving, and tolerant; from the Sanskrit, *maitrī* (Pa. *mettā,* lovingkindness, friendliness), from *mitra* (Pa. *mitta,* friend); according to *Mahāyāna* teachings, a *bodhisattva,* who is presently residing in the *tushita* heaven and who is expected to come to earth, attain complete enlightenment and teach the pure *Dharma,* when the teachings of the Buddha have completely degenerated and been forgotten; named in some *Mahāyāna* Buddhist texts, such as the *Amitābha Sūtra* and the *Saddharma-Puṇḍarīka Sūtra* ('Lotus *Sūtra* of the True *Dharma*'), as the Bodhisattva Ajita, a designation first appearing in the *Mahāvastu,* a pre-*Mahāyāna, Mahāsāṃghika* text comprising legends and stories.

Recognized by all Buddhist schools, Maitreya is mentioned in the canonical literature of the *Theravāda, Mahāyāna,* and *Vajrayāna* traditions. In the *Mahāyāna* scheme of things, the Buddha dwelt as a *bodhisattva* in the heaven of *tushita* before his final incarnation in this world, in which he attained enlightenment and became the Buddha known to history. *Tushita* is where all *bodhisattvas* dwell before descending to earth to become *buddhas,* of which there have been many. The *Theravāda* story is somewhat different. In the Pali *suttas,* which are the basis of *Theravāda* doctrine, Metteyya (Maitreya) is mentioned only once – in the short and possibly apocryphal or redacted *Cakkavatti Sutta* of the *Dīgha Nikāya.* In a story concerning the future *cakkavattin* (universal monarch), King Sankha, Metteyya is said to be a future *buddha.*[1] He will be born in Ketumatī (presently Vārāṇasī) during King Sankha's reign and, on becoming a follower of Maitreya, the king will give away his palace.

Metteyya also makes an appearance, again as a *buddha*-to-be, in the Pali *Questions of King Milinda.*[2] Over time, *Theravāda* accepted Metteyya deeper into its mythology, where he becomes the next (and fifth) *buddha* in the present *kalpa* (age); but the *Theravāda* tradition has never surrounded

Metteyya with the legendary status that he holds in *Mahāyāna* texts. Metteyya is the only *bodhisattva* honoured in *Theravāda.*

Maitreya is the earliest *bodhisattva* to have been accorded cult status, appearing as such in texts dating from the third century CE, and becoming especially popular during the fourth to seventh centuries. Images of Maitreya, represented as both *buddha* and *bodhisattva,* are found throughout the Buddhist world, many conveying an air of expectancy. The ubiquitous pot-bellied, laughing *buddha* of Japanese and Chinese Buddhism – who symbolizes an all-encompassing goodwill and love and who is often seen at the entrance of monasteries, temples, and many businesses – is Maitreya, a figure said to be based upon the semi-historical sixth-century monk Hotei (C. Bùdài), nicknamed the Laughing Buddha (C. Xiào Fó).

Although in mainstream *Mahāyāna* tradition, Maitreya is regarded as a *bodhisattva,* the texts present a varied view of him, and there is no agreement regarding his life history or when he will come as a future *buddha.* The Pali canon accords him no significance, while the tantric tradition of later *Mahāyāna* is dismissive. Some texts, however, present a glorified account. In China, Maitreya became an important folk deity who conferred good fortune, as well as a cult figure associated with various periods of cosmic time. It is believed that he will come to earth during the last age to save the sinful. The cult of Maitreya also spread to countries such as Korea and Japan.

Early Buddhists believed that it would take only 500 years for the decline of Buddhism to be complete, and it therefore became necessary to introduce further timetables when this period had elapsed and the Buddhist religion was still going strong. Many Buddhist texts contain prophecies concerning the longevity of the present *dharma* (teaching). *Mahāyāna* and *Theravāda* texts suggest 700, 1,000, 1,500, 2,000, and 2,500 years, the latter becoming the prevalent belief in East Asia. In his *Manorathapūraṇi, Theravāda* scholar Buddhaghosa extends the duration to 5,000 years, a figure accepted in Tibetan Buddhism. Elsewhere, a period of 12,000 years is also mentioned. Over time, these figures have in some instances become greatly extended. Traditionally, the coming of Maitreya is said to be 5.6 billion (or sometimes 560 or 5.6 million) years after the death of the historical Buddha, although Buddhist texts present other conflicting cosmic time schemes.[3] According to the *Cakkavatti Sutta,* Maitreya will come at a time when human beings have a lifespan of 80,000 years.

According to the Sanskrit *Maitreya-Vyākaraṇa* ('Prophecy of Maitreya') *Sūtra,* Maitreya is a teacher of meditation. In response to his teaching, gods, men, and other beings

> will lose their doubts, and the torrents of their cravings will be cut off. Free from all misery, they will manage to cross the ocean of becoming; and, as a result of Maitreya's teachings, they will lead a holy life.

> No longer will they regard anything as their own; they will have no possessions, no gold or silver, no home, no relatives! But they will lead the holy life of oneness under Maitreya's guidance. They will have torn the net of the passions; they will be able to enter into deep meditation; and theirs will be an abundance of joy and happiness, for they will lead a holy life under Maitreya's guidance.
>
> *Maitreya-Vyākaraṇa Sūtra, in BSEC p.241*

Maitreya also figures prominently in the *Mahāvastu* (*c.*C1st–2nd BCE), a text presented as an introduction to the *Vinaya Piṭaka* of the *Lokottaravāda* branch of the *Mahāsāṃghika* school, the earliest school to secede (about a hundred years after the death of the Buddha) from the early Buddhist *Theravāda* tradition. The *Mahāsāṃghika* school is commonly regarded as the earliest precursor to what became *Mahāyāna* Buddhism. The *Mahāvastu* is a complex mix of legend and history, dealing with the Buddha's several births, although its scattered episodes are not entirely unrelated. The Buddha's next incarnation is said to be as Maitreya, and it is probably from this text that the *Mahāyāna* mythology concerning Maitreya has its origins.

The *Lotus Sūtra* is among the earliest *Mahāyāna* scriptures in which Maitreya makes an appearance before being raised to cult status. In this text, the Buddha is portrayed as having just entered a state of deep meditation *(samādhi).* From between his eyebrows emanates a ray of light illuminating the entire universe. Recalling his experience of the same phenomenon in a past era, Bodhisattva Mañjushrī explains to Maitreya that this indicates that the Buddha is about to preach the *Lotus Sūtra of the True Dharma,* after which he will enter final *nirvāṇa* at midnight, and leave this world.[4]

Sure enough, emerging from his meditation, the Buddha discourses on the path to enlightenment and liberation. During the discourse, vast numbers of *bodhisattvas* arrive from throughout the universe to pay homage to him and to receive his mandate to disseminate the *Dharma.* The Buddha explains to the assembled multitude that he has appointed an inconceivable number of *bodhisattvas.* Maitreya asks the Buddha how he could have gathered so many together in the short span of his ministry, and the Buddha replies that common notions are not applicable to his lifespan, which is limitless. He assumes various forms in different ages, but always with the same purpose – for the enlightenment and liberation of human beings.[5]

Having preached the *Lotus Sūtra,* the Buddha prepares for his entry into *nirvāṇa.* The safekeeping of the *sūtra,* however, had been entrusted to a certain Bodhisattva Varaprabha ('Fine Lustre', 'Wonderfully Bright') in a previous life, who had been given the task of expounding the *sūtra* to others to enable them to become *buddhas.* Mañjushrī reveals to Maitreya that he, Mañjushrī, was none other than the Bodhisattva Varaprabha. Apprising Maitreya of his conduct and attitude in his previous life, in which Maitreya, despite his desire

for enlightenment, had nevertheless entertained various unworthy desires, Mañjushrī goes on to prophesy Maitreya's future buddhahood and ministry:

That night the Buddha entered extinction (*i.e.* he died),
as a fire goes out when all the firewood is consumed.
Bhikshus and *bhikshuṇīs,* in number like the Ganges' sands,
erected innumerable *stūpas.*
Redoubling their efforts, they sought thereby the unequalled Way.

For eighty minor *kalpas* (ages), this Dharma Master Varaprabha
reverently upheld the treasure house of the Buddha's *Dharma,*
widely proclaiming the *Lotus Sūtra.*
These eight princely sons (of the *buddha* of that time),
enlightened and converted by Varaprabha,
by holding firmly to the unequalled Way,
were able to encounter innumerable *buddhas.*
After making offerings to these *buddhas,*
they followed in their footsteps on the great Way.
One after the other, they succeeded in becoming *buddhas,*
each in turn prophesying his successor.
The last of them, a heavenly being among heavenly beings,
shall be called the Buddha Dīpaṃkāra ('Torch-bearer'),
guide of seers, saviour of innumerable living beings.

Now this Dharma Master Varaprabha had at that time a disciple,
whose mind was constantly occupied with indolence and sloth,
who craved fame and self-advantage.
With an insatiable desire for fame and self-advantage,
he often frequented the homes of noble families,
forsaking what he had studied and committed to memory,
neglecting and forgetting it, failing to understand it.
For this reason he was called Seeker of Fame.

Even so, he also carried out a great many good deeds,
and was able to meet innumerable *buddhas.*
Making offerings to the *buddhas,*
following them in treading the great Way,
practising the six *pāramitās* (perfections),
he now has met the lion of the *Shakyas.*
Hereafter, he will become a *buddha,* whose name will be Maitreya,
who saves innumerable living beings. . . .
Now that slothful, indolent one is you,
and the Dharma Master Varaprabha is indeed myself.

Lotus Sūtra 1, T9 262:5a21–b15; cf. LBFD pp.19–21, LSGR pp.72–73

Maitreya also plays a significant part in a story related in the last book (the *Gaṇḍavyūha Sūtra*) of the *Avataṃsaka Sūtra* ('Flower Ornament Scripture'), a composite text thought to have been compiled from a variety of sources over a number of centuries in an attempt to bring harmony to the various divergent Buddhist doctrines. Originally written in Sanskrit, the complete text is extant only in Chinese translation, from which English translations have been made. In the *Gaṇḍavyūha Sūtra,* Maitreya, although mentioned as the future Buddhist messiah, symbolizes the enlightened being who can lead others to liberation and enlightenment. The story is allegorical, and is as much a fantastical spiritual adventure set in higher realms, as it is a narrative concerning this world. The story centres around Sudhana, an earthly seeker of Truth, who is sent by Bodhisattva Mañjushrī on the quest for enlightenment. Sudhana progresses through a number of teachers or "spiritual friends", each of whom has something to teach him, before passing him on to his next teacher.

They are an assorted collection – Buddhist and otherwise, ascetics and householders, of all ages and genders, from differing social backgrounds and professions. The fifty-first of these is the Bodhisattva Maitreya, whom Sudhana is inspired to visit by the boy and girl Shrīsaṃbhava and Shrīmati. Shrīsaṃbhava and Shrīmati advise Sudhana to question Maitreya concerning those practices that lead to enlightenment, because he has travelled the path and knows its ramifications to the very end:

> The *bodhisattva-mahāsattva* (Maitreya) has unlimited knowledge of the practices of all *bodhisattvas* (C. *púsà*). Possessing full knowledge of the minds of all sentient beings, he frequently appears before them to teach and transform them. He has fully mastered all the perfections (S. *pāramitās*). . . . He has attained the spiritual powers (C. *shénlì*) of a *buddha* (C. *fó*); he has been anointed with the nectar of immortality (S. *amṛita*) from the *buddha*-wisdom (S. *sarvajña,* omniscience) of all *tathāgatas.* He is the spiritual friend (C. *shànzhīshi*) who will nurture your roots of goodness, increase your determination for enlightenment, strengthen your resolve, cultivate your virtue, . . . show you the unlimited *Dharma,* allow you to enter the realm of Samantabhadra ('Universal Goodness'), explain to you how to perfect the *bodhisattva* vows and the *bodhisattva* virtues and practices, and reveal to you the practices of Samantabhadra.
>
> *Avataṃsaka Sūtra 39, T10 279:420a28–b9*

Shrīsaṃbhava and Shrīmati then describe at length the virtues of *bodhisattvas* and "spiritual friends and benefactors":

> The *bodhisattva* practice is to transform all classes of sentient being, everywhere; to live everywhere, in all ages (S. *kalpas*); to take birth

> everywhere; to possess universal knowledge of all times; to be fully conversant with all *dharmas* (teachings and practices); to purify all worlds everywhere; to fulfil all vows comprehensively; to serve all *buddhas* everywhere; to be one in purpose with all *bodhisattvas* everywhere; and to associate with all spiritual friends *(shànzhīshi),* wherever they may be.
>
> Therefore, you should never tire of seeking out spiritual friends *(shànzhīshi),* never weary of visiting them, never be shy when questioning them, never regress when attending them, never rest when serving them, never misunderstand or resist their instructions, and never harbour doubts when listening to them expounding the Way to emancipation. Nor should you ever entertain criticism of spiritual friends *(shànzhīshi)* and lose the faith and devotion you carry in your heart for them, when they adapt their behaviour as circumstances demand.
>
> Why is this? Because it is from spiritual friends *(shànzhīshi)* that *bodhisattvas* hear and follow all the *bodhisattva* practices, that they are inspired to perfect all the *bodhisattva* virtues, and make all the great *bodhisattva* vows.
>
> *Avataṃsaka Sūtra 39, T10 279:420c29–421a12*

The *sūtra* goes on to enumerate the many other benefits and good qualities acquired by association with *bodhisattvas* and spiritual friends. Following this, Sudhana bids farewell to Shrīsaṃbhava and Shrīmati, and makes his way to Maitreya, still going over in his mind the advantages of association with such spiritual friends. At length, he comes to a "great tower", the spiritual dwelling of the Universal Illuminator, Vairochana ('He who is like the Sun'). This remarkable "tower" is also the dwelling place of Maitreya and many other *bodhisattvas:*

> Sudhana – his mind absorbed in thoughts of esteem, reverence, praise, regard, aspiration and determination at the immeasurable extent of wisdom – prostrated himself before the great tower filled with the adornments of Vairochana. . . .
>
> After a long time, his being immersed in the inconceivable roots of goodness – clear, refreshed and joyful in body and mind – he arose and focused his mind with reverence upon the tower, not taking his eyes off it for a moment. With folded hands, he circled the great tower hundreds of thousands of times, keeping these thoughts in his mind, "This is the abode of those who comprehend the Void; who are desireless and formless; who do not discriminate between things; who understand that there is no differentiation between things; who know that all sentient beings are unreal and that all things are uncreated;

who are unattached to anything and are independent of all worlds; who are within all sentient beings and who have all sentient beings within themselves, not differentiating between them; who are within all *buddhas* and have all *buddhas* within themselves, not differentiating between them; who in one moment of thought know all the past, present, and future; who are instantaneously in all realms.... This is the abode of those who have all these virtues.

This is the abode of Maitreya, benefiting all,
possessing great compassion and pure knowledge,
who has attained the highest stage of great wisdom,
who dwells in the realm of the Tathāgata.

This is the abode of the unequalled,
illustrious offspring of the *buddhas,*
who have entered the Great Vehicle *(Mahāyāna)* of liberation,
who travel in all the worlds without attachment.

This is the abode of the perfected, who by meditation
have gained self-control, endurance and wisdom,
who are established in proper practice,
resolve and spiritual power,
who have reached perfection by means of the Great Vehicle....

I bow in reverence,
to the elder sons of the *buddhas,*
to the virtuous, benevolent Maitreya,
desiring the blessing of his grace upon me....

Having in this way praised the *bodhisattvas* dwelling in the great tower filled with the adornments of Vairochana, and having uttered countless eulogies concerning *bodhisattvas,* Sudhana bowed with folded hands to pay his highest respects, desiring single-mindedly to see Maitreya, to be closely associated with him and to serve him. Then he saw the great *bodhisattva* Maitreya arriving from some other place – followed by innumerable *devas, nāgas, yakshas, gandharvas, asuras, garuḍas, kinnaras* and *mahoragas* (various classes of mythological celestial being), flanked respectfully by *Indra, Brahmā* and the *lokapālas* (world guardians), surrounded by large numbers of kinsmen, *brāhmaṇs,* and incalculable thousands of other sentient beings – and coming towards the great tower filled with adornments. Seeing Maitreya, Sudhana was overjoyed, and prostrated himself before him.

Seeing Sudhana, Maitreya drew the attention of the multitude and praised the virtues of Sudhana in these verses:

"See, here is Sudhana,
pure in mind and wisdom,
calling at my abode,
seeking the path that leads to enlightenment."

Avataṃsaka Sūtra 39, T10 279:422c16–18, 423a20–b19, 424a11–18, 425b5–18

Maitreya now gives Sudhana a warm welcome:

Welcome, perfect compassion;
Welcome, tranquil heart;
Welcome, vision of *nirvāṇa;*
Welcome, tireless practitioner.

Welcome, purified in intention;
Welcome, grand and universal in mind;
Welcome, root with no regression;
Welcome, tireless practitioner.

Welcome, motionless practitioner;
Welcome, unflagging seeker of spiritual friends *(shànzhīshi);*
Welcome, understander of everything;
Welcome, transformer of all beings.

Well done, true child of the Buddha,
reverer of all *buddhas,*
soon to be perfected in all practices,
reaching the shore of *buddha* virtues.

Now you must go the abode of Mañjushrī,
the realm of great wisdom.
He will initiate you into the profound and wondrous practices
of Samantabhadra ('Universal Goodness').

Avataṃsaka Sūtra 39, T10 279:425b19–24, 428a7–10

By his spiritual power, Maitreya then praises the virtues of Sudhana, as the pure and indefatigable seeker of Truth, following it up by flooding Sudhana with mystical vision:

> Hearing the *bodhisattva-mahāsattva* (great-being *bodhisattva*) Maitreya praising his great treasure house of virtues before the assembly, Sudhana was flooded with joy and wept copious tears, so euphoric that his hair stood on end. Rising to his feet, he placed his palms together in respect, looked at Maitreya with reverence, and encircled him numerous times. Contemplating Mañjushrī in his mind, a multitude of flowers, jewels and various wonderful treasures appeared in his hands, which Sudhana blissfully presented to the *bodhisattva-mahāsattva* Maitreya as an offering. Patting him on the head, Maitreya said, "Well done, well done, true child of the Buddha, so tirelessly determined to find the source of all things. Soon you will be perfected in all virtues, like Mañjushrī and myself."
>
> *Avataṃsaka Sūtra 39, T10 279:428a11–19*

Overwhelmed with bliss and gratitude, Sudhana extols the virtues of Maitreya and all *bodhisattvas,* and requests guidance on how he too may become a *bodhisattva:*

> Hearing this tribute, Sudhana replied: "It is rare to meet spiritual friends *(shànzhīshi),* even in billions of ages *(kalpas).* Today, I have finally been able to meet them in this honoured place. Because of Mañjushrī, I have been able to meet this rare friend. I honour his great virtue and hasten to meet and revere him."
>
> Respectfully placing his palms together, Sudhana said to the *bodhisattva-mahāsattva* Maitreya, "Great saint *(dàshèng),* though I have set out in search of supreme perfect enlightenment, I do not know how *bodhisattvas* learn the *bodhisattva* teachings and how they practise the *bodhisattva* path.
>
> "Great saint, all the *tathāgatas* have predicted that the noble one (Maitreya) will realize supreme perfect enlightenment in one lifetime. Since he is destined to attain perfect enlightenment in one lifetime, he has
>
> > already transcended all the *bodhisattva* stages,
> > become free from birth and death,
> > perfected all the ways of perfection,
> > endured all that must be endured,…
> > joyfully entered all the gates of liberation,
> > perfected all forms of meditation *(samādhi),*
> > reached the goal of all *bodhisattva* practices without difficulty,…
> > skilfully mastered the essential means of attaining wisdom,
> > gained great supernatural powers,
> > mastered all learning,…

fulfilled all great vows,
received predictions of his destiny from the Buddha,
thoroughly comprehended all vehicles of enlightenment,
received the blessings of all *tathāgatas,*
embraced the enlightenment of all *buddhas,*
preserved the treasure of all the *buddhas'* teachings,
preserved all the treasuries of the *bodhisattvas,*
gained leadership among *bodhisattvas,*
and become a great warrior against the evil army
of passions and delusions.

"Such a one:

is a master guide leading beings out of birth and death
to the grand vision (of Reality),
an adept physician curing the sickness of delusion,
a perfect one among all sentient beings, . . .
supreme among all the saints,
the ultimate among all disciples *(shrāvaka)*
and self-enlightened ones *(pratyeka-buddhas),*
a helmsman in the ocean of birth and death.

"Such a one:

devises the means by which to guide all sentient beings,
observes the roots of all beings (knows everything about them),
is one with all sentient beings and all worlds,
protects all *bodhisattvas,*
directs the affairs of all *bodhisattvas,*
travels to all the *tathāgata* worlds,
appears in the dwelling places of all sentient beings,
is untouched by the things of the world,
is beyond the reach of demons, . . .
is tirelessly devoted to the service of all *buddhas,*
embodies all the teachings of the *buddhas,*
is adorned with the honour of sublime deeds,
receives initiation into the realm of wisdom,
is a source of all *buddha*-wisdom, and
has attained enlightenment and mastered all wisdom.

"So tell me, great saint, how do *bodhisattvas* learn *bodhisattva* practices? How do they practise the *bodhisattva* path? Which teachings and practices allow them to gain perfection speedily in all the ways

> leading to enlightenment, to rescue all blessed beings, to fulfil all great vows, to perfect all the practices in which they have been instructed, to comfort and inspire all people in the world, to remain true to who they really are, to sustain the treasure of all virtues, to keep true to the lineage of all *buddhas* and *bodhisattvas,* to open the eye that sees the *Dharma?*"
>
> *Avataṃsaka Sūtra 39, T10 279:428a20–c16*

Maitreya responds with further praises of Sudhana, and continues with a discourse on the qualities of a true seeker, on the nature of a *bodhisattva,* and on the path to enlightenment. He ends by saying that the real secrets of the practices leading to enlightenment can be known by entering the "great tower filled with the adornments of Vairochana". Sudhana requests permission to enter, and Maitreya snaps his fingers. At this, "the door of the tower opened, and Maitreya bade Sudhana enter. Then Sudhana, in great wonder, went into the tower; and as soon as he had entered, the door shut."[6]

Once inside, by the mystical power of Maitreya, Sudhana has a vision of the higher worlds. The 'tower' is of cosmic dimensions, containing further towers within towers, all of equal magnitude. Here, Sudhana is shown an extensive vision of Maitreya's existence, human and spiritual, and the existence of other *buddhas.* Aeons passing by in a moment, he learns the path by which enlightenment can be reached in a single lifetime:

> He saw the tower, as immeasurable and vast as space itself, adorned with innumerable treasures, countless palaces, gates, windows, stairways, balustrades and pathways, all constructed out of the seven treasures. There were countless flags, banners, and canopies; precious stones and pearls – red pearls, lion pearls, moon and half-moon gems. There were multicoloured silk streamers, jewelled netting, jewelled bells chiming tunefully in the breeze, many varieties of celestial flowers, celestial garlands, jewelled incense burners, showers of gold dust, jewelled mirrors, jewelled lamps, jewelled garments, jewelled awnings, and jewelled seats spread with precious silk. There were statues of boys and girls made of gold from the river Jambū, various statues and figurines of *bodhisattvas,* all made of jewels; birds singing beautiful music; green, red, yellow and white lotuses, all made of jewels; jewelled trees, pearl-encrusted treasures emitting fabulous lights. These were the innumerable adornments decorating the tower. Inside the great tower, he also saw countless hundreds of thousands of wondrous towers and chambers, all magnificently adorned in the same manner, as immeasurable and vast as space itself. Yet all were carefully arranged, not one conflicting with another. And in each one of them, Sudhana could see them all, and he saw them all as one.

Sudhana, seeing the manifestation of the utterly inconceivable realm in the great and magnificently adorned tower of Vairochana, was overwhelmed by happiness and bliss. His being softened, his mind free of all thoughts, obstructions and delusions, he retained all that he had seen and remembered all that he had heard, with no disturbance to his mind. Entering the gate of liberation without hindrance, through the universal power of his mind, he appeared everywhere and expressed his reverence everywhere.

The moment Sudhana bowed, by the power of Maitreya, he perceived himself as being simultaneously present in all the towers, with total vision of all the utterly inconceivable realms. He saw when Bodhisattva Maitreya had first aspired to supreme and perfect enlightenment – what his name and caste had been; how spiritual friends had awakened him, making him plant the roots of goodness; for how long and in which age (S. *kalpa*) he had lived; which *buddha* he had met; which land he had graced; the manner of his spiritual practice and what special vows he took; which *tathāgata's* assembly he had attended; how long he had been associated with and served that *buddha,* and how long that *buddha* had lived. Of all these, he had a clear vision.

He saw when Maitreya first realized perfect absorption (S. *samādhi*) in love, after which his name became the Compassionate One. He saw the various spiritual practices he had performed; the various ways of perfection (S. *pāramitās*) he had perfected; how he had attained self-mastery; where he had lived; in which pure land he had reached his goal; how he had upheld the true teachings of the Tathāgata; how he became a great master of the teachings; how he had attained patient acceptance of the unborn nature of all things. He saw when, where, and by which *buddhas* it had been predicted that he would attain supreme perfect enlightenment.

He saw when Maitreya had been a universal monarch (C. *zhuǎnlún wáng,* S. *chakravartī rāja*), exhorting sentient beings to follow the path of virtue; when he had been a world guardian (S. *lokapāla*), granting well-being and happiness; when he had been *Indra* (king of the gods), firmly denouncing the desires of the five senses.

Avataṃsaka Sūtra 39, T10 279:435a4–b16

And so Sudhana's vision of Maitreya continues. He sees Maitreya bringing light to hell, feeding ghosts, guiding animals, and teaching heavenly beings, *bodhisattvas,* kings, and ordinary human seekers. He sees Maitreya as the ruler of various heavens, in which he encourages the inhabitants to practise meditation and to take great pleasure in it; he extols the virtues of *bodhisattvas;* he expounds the transient nature of everything; he attains great wisdom, realizing the illusory nature of all things; he teaches truth so that

all conceit, arrogance, obsession, and pride are relinquished, and so on. He sees Maitreya teaching the inner path:

> He saw Maitreya extolling the virtues of all the stages of *bodhisattva* development, from the initial stage up to the tenth. He saw how they perfected all the ways of perfection (S. *pāramitās*); he saw how they reached their goal by perseverance; he saw their entry into profound meditation; he saw the profundity of their means of liberation; he saw the realms they entered and the spiritual power (C. *shéntōng*) they attained by means of contemplative meditation (S. *dhyāna-samādhi*); he saw their spiritual practices and the great vows they undertook; he saw Maitreya, in the company of *bodhisattvas,* relating various stories of the expedient means (C. *fāngbiàn*) they had employed to produce arts and skills that benefited all living beings in the world.
>
> *Avataṃsaka Sūtra 39, T10 279:435c10–15*

Sudhana has the vision of *buddhas* and *bodhisattvas* absorbed in deep meditation. He sees the vastness of the multi-world universe, expressed in terms of Indian mythology, within which realms he sees Maitreya taking birth and following the path to enlightenment, much as the Buddha himself had done before him:

> Among the innumerable towers within the great tower that contained the adornments of Vairochana, he saw a tower, whose height, breadth and adornments surpassed that of all the others. Inside that tower, in its entirety, he saw a billion-world *buddha*-realm (S. *trisāhasra-mahāsāhasra-lokadhātu*) consisting of a hundred million continents (S *Jambudvīpas*) and a hundred million *tushita* heavens (of contentment). He saw Bodhisattva Maitreya taking birth in each and every one of them. He saw the deities *Indra* and *Brahmā* offering reverence. He saw Maitreya walking seven paces, surveying all the ten directions, and uttering the lion's roar.
>
> He saw him taking birth as a boy, playing in the palace gardens, leaving home in search of enlightenment, and as an ascetic accepting alms; he saw him going to the place where he would receive enlightenment, where he subjugated the devil (S. *Māra*), attained buddhahood, and gazed upon the Tree of Enlightenment (S. *bodhi*). He saw *Brahmā* ask Maitreya to articulate the *buddhadharma* (S. Buddha's teachings); saw him turn the eternal wheel of *Dharma* and ascend to celestial abodes where he taught for eternal ages (S. *kalpas*) at magnificently adorned assemblies; saw all the *buddha*-lands he purified; all the vows he practised; all the expedient means (C. *fāngbiàn*) he used to reform, transform and bring sentient beings to spiritual maturity; he saw all

> the relics he bestowed; and how he had taught the *buddhadharma* in so many different and varied ways. And at every place in all these *buddha*-lands, Sudhana perceived himself to be present.
>
> *Avataṃsaka Sūtra 39, T10 279:436a8–18*

He hears many different inner sounds, hears of different paths to enlightenment in different worlds; has countless visions of light and heavenly realms, of *bodhisattvas* and *buddhas;* sees how the entire cosmos – inner and outer – is fashioned and administered, and has innumerable other experiences. Eventually:

> Then the *bodhisattva-mahāsattva* Maitreya, entering the tower, exercised his spiritual power *(shénlì)* and, snapping his fingers, said to Sudhana, "Awake. This is the way things are; they have no permanence. This is only a manifested instance of the *bodhisattvas'* concentrated wisdom concerning all things. Its nature is unreal, resembling illusions, dreams, and reflections."
>
> *Avataṃsaka Sūtra 39, T10 279:437c18–20*

After further discussion on the nature of his experiences, Sudhana then asks, "From where do you come?" – and Maitreya speaks first of his spiritual origin:

> Maitreya replied, "*Bodhisattvas* come from a place where there is no coming or going; from a place where there is neither movement nor no movement. *Bodhisattvas* are not limited, nor are they attached to anything. They are neither born nor do they die. They neither remain at one place nor do they move to another. They are neither perturbed nor excited, neither obsessed nor attached. They have no *karma* nor do they experience the consequences of *karma.* They are neither created nor destroyed. . . .
>
> "*Bodhisattvas* come from a place of great empathy, for they desire to reform and teach sentient beings; . . . of great compassion, for they desire to rescue and protect sentient beings; . . . of complete self-control, for they take birth as they please; . . . of great commitment, for they honour all past vows; . . . of supernatural power *(shéntōng),* for they can manifest anywhere they please; . . . of unwavering, for they always keep themselves in the presence of all *buddhas;* . . . of neither grasping nor rejecting, for they are not slaves to their body and mind, and have only one more birth; . . . of wisdom, for they see no difference between the good and evil actions of all sentient beings; . . . of manifestation, for they appear and transform like reflections."
>
> "And you ask where I come from. I come from the town of Kuṭī in the Mālada country, where I took birth. I took the form of an elder

> named Gopālaka, and lived there in order to convert the people of that country to the *buddhadharma* (C. *fófǎ*), and to guide them according to their capacity, in order to expound the teachings of the Great Vehicle *(Mahāyāna)* to them, to their parents, their relatives and high-caste *brāhmaṇs,* and lead them to the path. That is where I come from."
>
> *Avataṃsaka Sūtra 39, T10 279:438a16–b4*

Maitreya continues by describing the life of *bodhisattvas,* inner and outer, ending with a comment concerning his own future existence and enlightenment when he takes birth on earth:

> "I live here in this great tower, using various expedient means *(fāngbiàn)* to teach and transform sentient beings in accordance with the nature of their minds. By means of the *bodhisattvas'* blessedness and wisdom, I reveal these sublime manifestations as a way of adapting to the varied minds of sentient beings.
>
> "When I die here, I will take birth in the *tushita* heaven (heaven of contentment, one of the heavens of *kāmaloka*), in order to bring to maturity the beings dwelling there who are engaged in the same practice as myself; to help them transcend all the realms of desire *(kāmaloka),* dispelling all desire for sensual pleasures; to make clear to them that all existence is impermanent and that even all the heavens are destined to dissolution; . . . to teach and transform beings sent forth by Shākyamuni (the Buddha) and awaken them completely like a blossoming lotus; and to be in the company of other *bodhisattvas* who are in their last life before the attainment of buddhahood. At the time when I fulfil my vows, attain *buddha*-wisdom and reach enlightenment *(bodhi),* you and Mañjushrī will both see me again."
>
> *Avataṃsaka Sūtra 39, T10 279:438c21–439a2*

Maitreya then instructs Sudhana to return to Mañjushrī for final instruction on the path to enlightenment:

> "You should return to the spiritual friend *(shànzhīshi)* Mañjushrī and ask him how an aspiring *bodhisattva* should learn the *bodhisattva* practices, begin the practice of universal goodness, and then continue, increase, remain devoted to, purify, and perfect that practice. He will show you how to do each of these. How so? Because the great vows of Mañjushrī are more than the vows of innumerable tens of billions of *bodhisattvas* put together. Vast is his practice, endless his vows.
>
> "Bodhisattva Mañjushrī tirelessly manifests all the *bodhisattva* virtues. Mañjushrī is the mother of innumerable tens of billions of *buddhas,* the master of innumerable tens of billions of *bodhisattvas.*

> He teaches, transforms and brings all sentient beings to maturity. His name is universally known in all the worlds, throughout all the ten directions. He is the master who expounds the teachings to all the *buddhas;* he is eulogized by all the *buddhas.* He dwells in profound wisdom; he sees the reality of all things, has mastered all the paths of liberation, and is entirely immersed in all the practices of universal goodness.
>
> "Bodhisattva Mañjushrī is your spiritual friend *(shànzhīshi).* He will give you birth in the family of the *buddhas,* will grow and nurture all your roots of goodness, and will create the right conditions for all that is necessary for enlightenment. He is a true spiritual friend *(shànzhīshi),* rarely encountered. He shows you how to practise all virtues. . . . He will reveal to you all the *bodhisattvas'* secrets, has practised all the marvellous *bodhisattva* practices, and has taken birth along with you in past lives.
>
> "Therefore, when you visit Mañjushrī, you must not tire of receiving instruction in all the virtues. Why? Because all the spiritual friends *(shànzhīshi)* you have met, all the *bodhisattva* practices you have learnt, all the paths to liberation you have practised, all the great vows you have taken, have all been by the exalted spiritual power of Mañjushrī. Mañjushrī has attained supreme perfect enlightenment."
>
> Then Sudhana paid his deepest respects to Bodhisattva Maitreya, and continued on his way.
>
> *Avataṃsaka Sūtra 39, T10 279:439a3–25*

So Maitreya sends Sudhana back to Mañjushrī, who becomes his fifty-second teacher, giving him further experiences of infinite light, beyond time and space, rapt in deep absorption, and filled with mystical understanding. Following this, in the final chapter of both the book and the entire text, Sudhana meets his final spiritual benefactor, symbolically named Samantabhadra ('Universal Goodness'), through whom he experiences the cosmic vision of 'universal goodness', into which he merges, attaining full enlightenment.

As with messianic figureheads of other traditions, many have claimed to be Maitreya.[7] Belief in the longed-for advent of a saviour who will usher in utopian times is a common theme in world religions, often entwined with the aspirations of a subservient people. In China, the development of an elaborate Maitreyan eschatology has been used to bolster military revolutions and political aspirations. Included among the more colourful claimants have been the seventh-century Buddhist monk, Xiàng Hǎimíng, who also claimed the imperial throne; the Empress Wǔ, founder of the second Zhōu dynasty in 690, who – to support her highly controversial claim to the throne – proclaimed herself an incarnation of Maitreya; Gung Ye, a tenth-century Korean warlord;[8]

and Lù Zhōngyī (1849–1925), seventeenth patriarch of Yīguàn Dào who also claimed to be an incarnation of Maitreya. The Chinese Míng dynasty, founded in 1368 by Zhū Yuánzhāng (1328–1398), also came to power on the back of rebellions against the Mongol Yuán dynasty (1279–1368) that took their strength from religious movements founded upon Maitreyan eschatology. Though many, through the centuries, have proclaimed themselves as Maitreya or have been so proclaimed by their followers, the Buddhist community as a whole has accepted none as genuine.

In non-Buddhist contexts, several religions and quasi-religious groups have claimed their prophet or saviour to have been Maitreya. These have included the followers of the third-century Iranian mystic Mānī (*c.*216–276), the Prophet Muḥammad, Bahá'u'lláh (founder of the Bahá'í faith), and Franklin Jones (Adi Da, 1939–2008, spiritual teacher, writer, and artist). In the early twentieth century, many Theosophists, influenced by C.W. Leadbetter and Annie Besant, pinned their hopes on a South Indian boy, Jiddu Krishnamurti (1895–1986), as the future world teacher and Maitreya. These hopes were dashed, however, when the young Krishnamurti publicly rejected the proposition, and disbanded the organization that had been set up to support it. Other currently or recently living claimants include L. Ron Hubbard (1911–1986, founder of Scientology), Joseph Emmanuel (1944–, founder of the Mission of Maitreya), and Claude Vorilhon (Raël, 1946–, founder of the Raëlian Movement, based upon Vorilhon's claimed experience with extraterrestrials).

The myth of Maitreya brings out, among other things, two notable characteristics of a *buddha.* Firstly, his infinite compassion, as a result of which there is hope for every seeker; for despite his earlier failings, because Maitreya had the seeds of goodness in him and reverence for the Buddha, he was destined to evolve into a *buddha* himself. Secondly, that the Buddha is limitless in time. He comes again and again, a myriad times, to lead sentient beings to salvation. The real Buddha is beyond the limitations of time and space.

See also: **buddha**, **Jesus Buddha**, **Mānī Buddha**.

1. *Dīgha Nikāya* 26, *Cakkavatti Sutta, PTSD3* p.76.
2. *Questions of King Milinda* (17) 4:2.29, *PTSQ* p.159, *SBE35* p.225.
3. For a thorough summary of these various prophecies, see Jan Nattier, *Once Upon a Time in the Future, OTFN, passim* and Shih Youzhi, *Buddhist Eschatology, ASBE* (1–8) p.2.
4. *Lotus Sūtra* 1, *T9* 262:1c19–5b23.
5. *Lotus Sūtra* 15, *T9* 262:39c19–42a28.
6. *Avataṃsaka Sūtra* 39, *T10* 279:435a2–3; *cf. FOSC* p.1489.
7. See "Maitreya," *Wikipedia,* ret. April 2012.
8. "Tang Dynasty Empire 618–906," www.san.beck.org/AB3-China.html, ret. April 2012.

majānīn (A/P) (sg. *majnūn*). *Lit.* madmen. See ʿ**uqalā**ʾ **al-majānīn**.

majdhūb (A), **majźūb** (P) *Lit.* attracted or pulled; pulled towards God in a state of ecstasy; divinely enraptured; hence also, an ecstatic contemplative; a person intoxicated with the Divine; one who experiences the divine attraction *(jadhbah);* also, maniacal, insane – the term refers both to the state and to the one so intoxicated; often contrasted with the *sālik* (wayfarer), the sober follower of the spiritual path, who has to contend with the normal ups and downs of spiritual development.

Spiritually, *majdhūb* implies one who may seem to be mad, but is actually in an inwardly ecstatic condition through contact with the inner realms of consciousness. Characteristically, the mental faculties of the *majdhūb* are so absorbed in and intoxicated by the higher state of consciousness that they pay little attention to their outer well-being, and may thus appear incapable of functioning as 'normal' people. Such mystics may also perform miracles, and become greatly venerated. The condition may arise spontaneously, or may be the result of prolonged and determined spiritual practice. It may be of brief duration or may be more permanent. As *majdhūb* implies intoxication *(sukr)* and sometimes a lack of balance, some Sufis consider *majdhūb* to be a lower stage than sobriety *(ṣaḥw).* With time and spiritual practice, the condition of the *majdhūb* may stabilize. The ordinary wayfarer *(sālik)* may also experience times of intoxication, for both are treading the same path:

> The end for the wayfarers is the beginning for the ecstatics *(majdhūbīn),* and the beginning for the wayfarers is the end for the ecstatics *(majdhūbīn).* But this is not to be taken literally, since both might meet in the path, one in his descending, the other in his ascending.
>
> *Ibn ʿAṭāʾ Illāh, Kitāb al-Ḥikam 25:249, SAKH p.58, BWIC p.109*

Mystics have often spoken of the madness of divine love. For while people of the world long for worldly things, the lovers of God remain uninterested; while worldly people eat their fill and sleep soundly at night, the lovers of God eat little and spend their nights in meditation, traversing the inner realms; and while the vast majority of human beings dread death, the lovers of God pass through the gates of death whenever they please, while still living in the human body. When the day of final departure comes, they leave the body as happily as a man leaves a dark dungeon.

Some Sufis have categorized the various approaches to the spiritual path, according to the temperament of the seeker:

> If God should attract someone to Himself, that person brings his heart to God, abandons everything forever, and attains the level of love. If he

remains at this level, he is said to be attracted *(majẓūb).* If, however, he returns from this state and becomes aware of himself, undertakes the path and embarks on the way to God, he is said to be a wayfaring attracted one *(majẓūb-i sālik).*

If he should first undertake the path and complete it, and then be subject to God's attraction, he is said to be an attracted wayfarer *(sālik-i majẓūb);* if one completes the path without experiencing God's attraction, one is known simply as a wayfarer *(sālik).*

In sum, there are four categories: the attracted one *(majẓūb),* the wayfaring attracted one *(majẓūb-i sālik),* the attracted wayfarer *(sālik-i majẓūb),* and the wayfarer *(sālik).* Neither the simple wayfarer *(sālik)* nor the simple attracted one *(majẓūb)* may become a master; while the wayfaring attracted one *(majẓūb-i sālik)* and the attracted wayfarer *(sālik-i majẓūb)* are worthy to become so, the former being the worthier of the two.

Tahānawī, Kashshāf Iṣṭilāḥāt al-Funūn, KIFT2 pp.400–1; cf. in SSE6 pp.94–95

One who is completely ecstatic is known as a *majẓūb-i muṭlaq* (absolutely drawn). However, this is not regarded as the state of complete perfection:

In the terminology of wayfarers *(sālikān),* the completely ecstatic *(majẓūb-i muṭlaq)* is said to be exempt by God from any undertaking, for undertaking involves reason and such an individual is mad in God. These people can neither be rejected nor should they be emulated:

> These attracted ones *(majẓūb)* have become exempt by God:
> how could it be right to reject them?
> If the religious inspector should chance to reject them,
> God's jealousy would cut off his head in an instant!
> Go and seek their regard with a sincere heart,
> but do not reject them or seek to emulate them.[1]

In the terminology of realized *ṣūfīs,* those who are completely ecstatic *(majẓūb-i muṭlaq)* are not regarded as perfect, because they are at the station of intoxication *(sukr),* annihilation *(fanā'),* and concentration *(jam‘).* Perfection lies at the level of subsistence *(baqā')* after annihilation *(fanā'),* sobriety *(ṣaḥw)* after obliteration *(maḥw),* and the highest concentration *(jam‘ al-jam‘).* This is the station of the seal of prophecy, the station of Muḥammad.

Lāhījī, Sharḥ-i Gulshan-i Rāz, SGR p.285; cf. in SSE6 p.90

See also: **jadhbah** (▸4).

1. Unattributed, in *Sharḥ-i Gulshan-i Rāz, SGR* p.285; *cf.* in *SSE6* p.90.

majnūn (A/P) (pl. *majānīn*) *Lit.* insane, mad; madman, mad person. See '**uqalā**' **al-majānīn**.

majūs (A) *Lit.* the arabicized form of 'magus'; specifically, a Zoroastrian priest, although the term is used in the *Qur'ān* for all Zoroastrians; hence, *Majūsīyat* (Mazdaism), a more accurate name for Zoroastrianism, whose followers worship *Ahura Mazdā.* The *Qur'ān* says:

> As for those who believe, and those who are Jews, and the Sabaeans (probably Mandaeans), the Christians, the magi *(majūs),* and the pagans, *Allāh* will judge between them on the Day of Judgment. For *Allāh* is witness of all things.
>
> *Qur'ān 22:17; cf. AYA, MGK*

Majūs is equivalent to the Persian *mugh,* which is used as a Sufi metaphor for a mystic.

See also: **mugh**.

mambo (Creole) (masc. *hungan*) *Lit.* a female Haitian *Vodou* priest; also spelled *manbo.* See **hungan**.

Mandaeans A gnostic sect of Jewish origins that migrated to Mesopotamia in pre- or early Christian times. Surviving until the middle of the twentieth century as the last remaining gnostic sect, they lived in the marshlands of Iran and Iraq. They acknowledged John the Baptist and many other mystics (some biblical, some mythical) as having been saviours in their respective times. The earliest Mandaeans were vegetarian and drank no alcohol. See **Mandaeans** (1.7).

Mānī Buddha, **Mānī Maitreya** Epithets in Manichaean texts of the third-century Iranian mystic, Mānī. Mānī taught that Jesus, Buddha, Zarathushtra and others had all been saviours of souls from the cycle of transmigration. As in Buddhism, *buddha* is used as a term for a fully enlightened being, which in Manichaeism became a term for a saviour of souls from birth and death. There are also Manichaean texts where Jesus is similarly heralded as Jesus Buddha *(Yíshù fó).*[1]

In Buddhist tradition, the next human *buddha* will be Maitreya, who is believed to be a *bodhisattva* presently residing in the heavenly region of *tushita.* A *bodhisattva* is one who has taken the *Mahāyāna* vow to continue

coming to this world until all beings have attained *nirvāṇa.* It is said that when the Buddha's teachings have completely degenerated, Maitreya will return to earth to teach the *Dharma* (Law). Mānī was regarded as such a saviour, as an incarnation of Maitreya:

> O brothers, rejoice! Mānī has come from paradise!
> A bright day has dawned for us, sons of the right hand.
> The gate to paradise has been opened, and we have been filled with joy;
> The lord Maitreya has come:
> Mār Mānī has ascended to a new throne *(bema)!*
> The gods have opened the gate of abundant paradise:
> the wreath, crown and diadem have been given to us all.
>
> *Manichaean Text, MBB p.18ff.; cf. GSR p.134, ML p.63*

> From paradise, Mānī, the Lord, would come.
> When you come, O Lord,
> release us from this birth and death.
> You have come, O Mānī: save me, master Maitreya.
>
> *Manichaean Text, MBB p.45ff.; cf. GSR p.150, ML p.68*

Even during his lifetime, Mānī's following extended as far as China, where the tradition of Mānī as Maitreya survived for a considerable time:

> On the slopes of Huábiǎo Hill, about thirty miles south of the modern Chinese city of Quánzhōu in the province of Fújiàn, is the only Manichaean building which has survived intact. It is a rustic shrine and in its main hall is a stone statue of Mānī as the Buddha of Light. An inscription says that the statue was donated by a local worshipper in 1339.[2] At first glance, the image resembles the standard portraits of the Buddha, as the figure sits cross-legged on a lotus dressed in a *kashāya* and is backed by a halo. On closer examination, however, a number of un-Buddhist features are manifest. The Buddha is usually depicted as having downcast eyes, and curly hair, and as being clean-shaven. The statue of Mānī, however, stares straight at the spectator. His hair is straight and drapes over his shoulders, and he is also bearded. He is fleshy-jowled, while the facial features of the Buddha are usually more shallow. His eyebrows are arched, while those of the Buddha are usually straight. Mānī's hands rest on his abdomen with both palms facing upwards, while those of the Buddha are usually held up in a symbolic ritual gesture *(mudrā).* The head, the body and the hands of the statue of Mānī are skilfully carved from stones of different hues to give an overall impression of luminosity.[3] There is no doubt that the shrine is dedicated to the worship of Mānī because in the courtyard is an inscription, erected in 1445, exhorting the faithful to remember

"purity, light, power, and wisdom" (the four attributes of the Father of Light) and "Mānī the Buddha of Light".[4] Thus, although the statue of Mānī, the Buddha of Light, appears Buddhist at first sight, the followers of the sect would have known that the founder of their religion was distinct from Shākyamuni.

Samuel Lieu, Manichaeism, MLRE pp.212–13

Mānī is given the epithet of 'Buddha' in a number of texts, especially those from Chinese territories where Buddhism was prevalent. In one, he is described as "the father of our souls, divine Mānī Buddha".[5] Likewise in other places, where the "Law", the "Water of Life", and the "Tree (of Life)" are all metaphors for the divine creative power:

O teacher of the original teachings of the noble Jesus –
we are prepared to worship you with a reverent mind.
O my respected and renowned father, my Buddha Mānī –
we have prepared ourselves to worship you with a humble heart.
Accept now, O hope and refuge, all the worship of every one of us:
we worship you with deep inner faith.

Manichaean Hymns, TTT3 p.183ff., MTP p.168ff.;
cf. GSR p.280, MTP (1–5) p.180

May the God of light, the Buddha Mānī, be praised.
And may the angels of light that watch
over the bright and pure Law be praised.…
Praised be the Buddha Mānī, the source of pure Light,
the Water of Life, the great Tree with eternal fruits.…
We ate and drank, and lo, we came to life:
we partook, and we became joyful.
You, O Mānī, who brings faith, who gives insight,
who grants us eternal life – may your name be praised, my God!

Manichaean Hymns, Pelliot Chinois 3049, MOT p.38ff.; cf. GSR p.328

I tell all you who are wise,
listen to these true and life-giving words:
The all-wise king of Law *(fǎwáng),* Mānī Buddha *(Mángnǐ fó),*
is revealed to you all as if before your eyes.

We who are enlightened by the great saint *(dàshèng)*
must give up all passions and attachments,
decide to be content in the gate of the right Law *(zhèng fǎ),*
and industriously seek *nirvāṇa,*
crossing over the great ocean (of this world).

Mónǐjiào xiàbù zàn, T54 2140:1272b9–12; cf. LSMH (84–85) p.183

Radiant in appearance is my father, the Buddha Mānī:
like the diadem of the God *Ohrmazd,*
like the garland of the God *Zurvan.*
Therefore I praise and worship you so.
You are like the *chintāmaṇi* (wish-fulfilling jewel),
worthy to be worn on the crown of the head.
Oh, you are worthy! Just as you shine
with the holy brightness of the commandments, so do you shine....
Radiant in appearance is my father, the Buddha Mānī:
therefore I praise and worship you so.

Manichaean Hymns, TTT9 p.9ff., MTP p.174ff.;
cf. GSR p.285, MTP (247–55) p.188

You with a breast like the radiance of the Sun God!
You, my wise one!...
My beauteous, noble God!
My glorious one, my treasure!
My beauteous, noble God!
My *buddha,* my unsurpassable one!

Manichaean Hymns, TMC2 p.7ff.; cf. GSR p.286

See also: **buddha**, **Jesus Buddha**, **Maitreya**.

1. *Mónǐjiào xiàbù zàn, T54* 2140:1271a16, 1272a22, 1274b2, 1279a5; *cf. LSMH* (29, 76, 171, 383) pp.178, 182, 191, 212.
2. Wú Wénliáng, *Quánzhōu zōngjiào shíkè, QZD* p.44, in *NMCC* p.82.
3. *Cf. Quánzhōu mínshēng gǔjī, QMS* pp.55–56.
4. Wú Wénliáng, *Quánzhōu zōngjiào shíkè, QZD* p.44; *cf. Bōsī jiāocán jīng, T54* 2141B:1283a15–17, *PCTF* p.556.
5. *Manichaean Text, APAW* (1922:2) p.15, *ML* p.51.

maqṣūd (A/P) *Lit.* that which is intended or proposed; intention, purpose, objective; the intended goal or objective; in Sufism, the desired one, the sought one, *i.e.* the spiritual master or God Himself.

Ḥāfiẓ says that the real home, the spiritual height or dwelling place of the desired one is beyond human comprehension. As he sets out upon the quest, the seeker only knows that it is from the beloved that the divine Music ("the camel bell") comes:

No one knows the dwelling place of the desired one *(maqṣūd):*
we only know that the ringing of the camel bell comes from there.

Ḥāfiẓ, Dīvān, DHA p.111; cf. DHWC (206:5) p.382

See also: **maṭlūb**.

mard (P) (pl. *mardān*) *Lit.* man; especially, a true man, a champion, a man *par excellence,* one who is manly; in Sufism, a holy man, one who has attained mystic realization; hence, *mardumī* (true manhood, true humanity). Comparing *mard* with *nās* (man, human), Rūmī observes that a *nās* (man) without *mardumī* (manhood) is not a true man. Rūmī uses a wordplay on *nasnās,* a fabulous monster resembling half a human body – in this context, one supposes, the lower part:

> There is a union beyond description or analogy
> between the Lord of man *(Rabb al-nās)*
> and the spirit of man *(jān-i nās).*
> But I said *nās* (man), not *nasnās:*
> *Nās* is none but the spirit that knows the divine Spirit.
> *Nās* is man, but where is manhood *(mardumī)?*
> You have yet to behold the head (spiritual essence) of man:
> you are still a tail.
>
> *Rūmī, Maśnavī IV:760–62; cf. MJR4 p.314*

Like the English word 'man', *mard* is used in numerous contexts, and in many compound words and expressions. It appears, for example, as *mard-i kār* (man of deeds), implying a man of great accomplishment – in a spiritual context, a spiritually advanced person. Rūmī is relating the story of a person in search of a spiritual master:

> He was going in every direction
> after that man of accomplishment *(mard-i kār),*
> enquiring madly after him, saying,
> "Can there be in the world such a man,
> and he be hid, like the spirit, from the world?"
>
> *Rūmī, Maśnavī I:1410–11, MJR2 p.78*

More specifically, Rūmī speaks of the truly spiritual man as a *mard-i kār-i ilāhī* (man of holy works, a man of spiritual accomplishment). He says that a man whose spiritual nature consumes his lower nature suffers the pain of annihilation *(fanā')* of his lower self, but is thereby released from all other pains, and ascends into the heavenly realms:

> The man of holy works *(mard-i kār-i ilāhī),*
> is human in appearance,
> but in him is concealed a man-eating lion.

The lion heartily devours the carnal man,
 and makes him single:
His dregs (impurities) become pure if the lion inflicts pain upon him.
By that one pain he is delivered from all pains *(dard ́hā):*
 then he sets his foot upon heaven *(samā').*

Rūmī, Maśnavī V:935–37; cf. MJR6 p.58

Rūmī also uses the converse of the term, *nā-mard* (unmanly, cowardly, impotent) to describe the unspiritual person:

Anyone behaving with irreverence
 on the path of the friend is a brigand who robs men,
 and he is no man *(nā-mard).*

Rūmī, Maśnavī I:90, MJR2 p.9

A holy man is sometimes described more specifically as a *mard-i Khudā* (man of God). As Rūmī says, "Nothing burns Satan except the fire of love for the man of God *(mard-i Khudā).*[1] More extensively, although the verse may be incorrectly ascribed to Rūmī, and where the "man of God" is *mard-i Khudā* throughout:

The man of God *(mard-i Khudā)* is drunk without wine,
 the man of God is full without meat.
The man of God is distraught and bewildered,
 the man of God has no food or sleep.
The man of God is a king beneath *darvīsh* cloak,
 the man of God is a treasure in a ruin.
The man of God is not of air and earth,
 the man of God is not of fire and water.
The man of God is a boundless sea,
 the man of God rains pearls without a cloud.
The man of God has a hundred moons and skies,
 the man of God has a hundred suns.
The man of God is made wise by the Truth,
 the man of God is not learned from books.
The man of God is beyond infidelity and religion,
 to the man of God right and wrong are alike.
The man of God has ridden away from nonbeing (illusion).
The man of God is gloriously attended.
The man of God, Shams-i Dīn, is concealed;
The man of God you should seek and find!

Rūmī, Dīvān-i Shams-i Tabrīz, DSTR p.43; cf. SDST (VIII) pp.28–31

Al-Ghazālī speaks of the *ḥurr* (A. free man, P. *āzādmard*). Describing the "present age" as "exceedingly wicked", where even the rulers *(sulṭāns)* are "preoccupied with this lower world", he says that "with wicked people, things cannot be put right through tolerance and indulgence," and he quotes an Arabic saying which he translates into Persian as:

> Until the slave is beaten on the head with the rod,
> he will not wake from the sleep of heedlessness;
> But, for the free man *(āzādmard),* censure is sufficient.
>
> *Proverb, in al-Ghazālī, Counsel for Kings 2:1, TMNM, GCK pp.88–89*

He means that degenerate people need harsh treatment before they will respond, while a truly noble man or "free man" – a spiritually minded person – will immediately respond positively when his poor conduct is pointed out to him.

Al-Ghazālī also uses the term *javānmard* (pl. *javānmardān*) of which there are a number of definitions in Sufi literature. In essence, a *javānmard* is a person who does good, never taking offence at the ill conduct of others, and never asking for anything in return for his generosity. He acts without thought of reward. Al-Ghazālī quotes an aphorism attributed to a legendary Zoroastrian sage, Buzurgmihr, who, on being asked, "Who is a gentleman *(javānmard)?*", replied, "He who gives and does not mention it."[2] Rūmī says that a *javānmard* is "one who does not harm someone who deserves to be harmed."[3] ʿAṭṭār quotes Kharaqānī as saying:

> "The food and wine of the *javānmardān* is friendship with God.... When God apportioned things among mankind, he bestowed anguish upon the *javānmardān,* and they accepted it."
>
> When asked how 'anguish' was acquired, he said, "God's anguish will overcome you when, having striven wholeheartedly to proceed in purity on His path, you look within yourself and find that you are not pure and can never be so." Elsewhere he said, "The pain of the *javānmardān* is an anguish which the two worlds together could not contain."
>
> *Kharaqānī, in Tadhkirat al-Awliyā' 2, TAN2 pp.240, 243, 249, in SSE2 pp.14, 66*

Javānmard has sometimes been translated as 'man of chivalry', and the related term *javānmardī* as 'chivalry'. The implication, however, is of a deeply spiritual 'generosity'. Sanā'ī writes:

> Manliness and chivalry *(javānmardī)* are my principles and path;
> The souls of kings find life through the fortune of my faith.
>
> *Sanā'ī, Dīvān 32, AMM p.76, in SSE15 p.117*

Writing fifty to eighty years after the death of Rūmī in his book *Manāqib al-ʿĀrifīn* ('Acts of the Mystics'), Aḥmad al-Aflākī relates many anecdotes concerning Rūmī's life and his interaction with disciples and seekers. Here, the word *mardān* is frequently attributed to Rūmī in the context of true and spiritual men, and it is clear that Rūmī was fond of the term. As Rūmī says, "If you are seeking God, be assiduous in serving real men *(mardān),*" by which he means holy men.[4]

In the same book, Rūmī is said to have observed that there are those who mistake the world of the spirit *('ālam-i rūḥ)* for the divine world *('ālam-i rabbānī)* of God. They "settle down" and remain there, he says, unless a *mard,* a true holy man, "takes the person in his embrace and draws him from the world of spirit into the divine world saying: 'Enter in obedience *(mutābaʿat),* for here there is something more subtle.'"[5]

Rūmī seems to have been as outspoken in his personal life as in his writings. After a local tyrant and his partisan followers had caused an uproar at the inauguration ceremony of a new *shaykh* as head of a *khānaqāh,* Rūmī described them in private as *mardum-i khar-dum* (men with donkey's tails), observing, in an allusion to the *Qur'ān,* "With their own hands, they destroy the houses of their souls."[6]

Aflākī also relates an interesting anecdote concerning the cleansing power of the gaze of true holy men *(mardān-i quds).* One of Rūmī's disciples meets his master while in a state of major ritual impurity *(junub):*

> It is also transmitted from Mawlānā Shams al-Dīn-i Mārdīnī that one day it happened that he needed to go to the bathhouse. He rose at dawn and set out, intending to take a bath. Suddenly he met Mawlānā and, out of extreme shame, wished to turn around and hide himself. Mawlānā called to him: "You shouldn't run away. Why are you behaving like this? What's the hindrance?"
>
> He replied: "I feel shame before Mawlānā, and confusion overwhelmed me as I thought I should not gaze upon the pure face of Khudāvandgār in this state of major ritual impurity."
>
> Mawlānā said: "This is good from the external point of view, and very good manners. But you must behold us at this time because the favour-bestowing gaze of holy men *(mardān-i quds)* is no less than the water of the bathhouse, for the meaning of: 'We have sent down from the sky, blessed Water,'[7] refers to the Spirit *(Rūḥ)* of the friends of God.
>
> "What is meant by this Water is the Spirit of the friends,
> which is to wash away your dark blemishes.

> "And since the heroes of God are capable of cleaning the filth of the interior, what difficulty is there for them to deal with external filth?"
>
> *Aḥmad al-Aflākī, Manāqib al-ʿĀrifīn 3:120, MASA1 pp.211–12; cf. FKG (3:121) pp.146–47*

Many mystics have said that to tread the path of spirituality requires the resolve of real manhood. To sacrifice the small self, the ego, in the fire of love for the divine beloved is the greatest sacrifice that can ever be made, and requires the greatest courage. Yet it brings the greatest reward – eternal life. Mystics call it 'losing one's life'. Writing in praise of al-Ḥallāj who was executed for his famous utterance, "I am God." Shaykh Najm al-Dīn Dāyah says:

> Let me burn in the fire of your love,
> if my burning pleases You.
> Since you said, "Lose your life like a man *(mardān),*"
> what can a lover do but lose his life?
>
> *Shaykh Najm al-Dīn Dāyah, Mirṣād al-ʿIbād 3:20, MIMM p.337; cf. in PGBO p.330, MHN p.71*

See also: **rijāl**.

1. Aḥmad al-Aflākī, *Manāqib al-ʿĀrifīn* 4:70, *MASA2* p.668; *cf. FKG* p.462.
2. Buzurgmihr, in *Counsel for Kings* 2:5, *TMNM* p.53, *GCK* p.136.
3. Aḥmad al-Aflākī, *Manāqib al-ʿĀrifīn* 3:335, *MASA1* p.401, *FKG* (3:334) pp.276–77.
4. Aḥmad al-Aflākī, *Manāqib al-ʿĀrifīn* 4:67, *MASA2* p.666; *cf. FKG* p.460.
5. Aḥmad al-Aflākī, *Manāqib al-ʿĀrifīn* 4:75, *MASA2* pp.674–75; *cf. FKG* p.467.
6. Aḥmad al-Aflākī, *Manāqib al-ʿĀrifīn* 6:12, *MASA2* pp.754–55, *FKG* p.527; *cf. Qur'ān* 59:2.
7. *Qur'ān* 50:9.

mard-i dūn (P) *Lit.* vile *(dūn)* man *(mard);* also as *dūnān* (the vile, vile men); expressions used by Rūmī for spiritual imposters who claim to be mystics, pretending to be spiritually evolved, when they are not.

Rūmī points out that not all dervishes are of the same spiritual stature. Some are even imposters. Because of the difficulty in distinguishing the true saint from the false, and the ease with which human beings can be deceived, Rūmī returns repeatedly to this theme. Be on your guard against "trickery", he counsels:

> Look long on the face of everyone, keep watch attentively:
> maybe by being of service, you will find a true face.

Since there is many a devil with the face of Adam,
do not entrust your hand to every hand;
For the fowler produces a whistling sound
in order to decoy the bird,
so that the bird may hear the note of its own kind,
and descend from the air, encountering trap and knife-point.

The vile man *(mard-i dūn)* will steal the language of dervishes
that he may spellbind the simple ones.
The work of holy men is as light and heat:
the work of vile men *(kār-i dūnān)* is trickery and shamelessness. . . .
The wine of God, its seal is pure musk,
as for the other wine, its seal is stench and torment.

Rūmī, Maśnavī I:315–20, 323; cf. MJR2 pp.20–21

mardumak, **mardumak-i chashm**, **mardum-i dīdah** (P) *Lit.* pupil *(mardumak)* of the eye *(chashm, dīdah);* man *(mardum)* of inner vision *(dīdah),* synonymous with *insān al-ʿayn* (man of inner vision); metaphorically, a saint, the perfect man.

The similarity of the two words *mardumak* and *mardum* leads to a natural wordplay, and some Sufis such as Rūmī have described the perfect man or saint as the pupil of the eye of God. The world is perceived and experienced through the smallness and emptiness of the pupil. As the smallest externally visible part of the eye, it symbolizes the saints' humility and, as an empty opening, it symbolizes their absence of ego. God experiences Himself through a saint, and the saint, empty of self, is the eye whereby He perceives His own creation. The pupil is also the point at which light enters the eye, just as a saint is a point at which God's light is manifest. Telling the story of a cunning hare who informs his fellow animals that he has figured out a way of escape from the ravages of a local lion, Rūmī says that saints have also discovered a means of escape from this world of death. But people do not appreciate what they have to say, and consider them of little worth:

Every prophet among the people used to call them
in this manner to a place of deliverance,
for he had seen from heaven the way of escape,
though in their sight he was contracted (despicable)
like the pupil *(mardumak)* (of the eye).
Men regarded him as small like the pupil *(mardumak):*
none understood the worth of the pupil *(mardumak).*

Rūmī, Maśnavī I:1002–4; cf. MJR2 p.56

Because the pupil is a black emptiness, it is undervalued. In the same way, people do not understand the greatness of the saints, though it is God Himself who looks out through their eyes.

Rūmī also tells the story of Bilāl, a freed black slave from Abyssinia who became Muḥammad's first muezzin. Bilāl was mocked by people because he mispronounced words in his prayers, but was actually full of mystic understanding of the words he mispronounced. When the time of Bilāl's death drew near, he became as "thin as the new moon":

His wife saw him and cried, "O sorrow!"
Bilāl said to her, "Nay, nay! Say, 'O joy!'
Until now I have been in sorrow from living:
how should you know how delightful death is,
and what it really is?"
As he was saying this, his countenance was blooming
like narcissi, rose petals, and red anemones.
The glow of his face and his eyes full of radiance
bore witness to the truth of his words.
Yet every black-hearted one was regarding him
as black (*i.e.* despised him).

Why is the pupil of the eye (*mardum-i dīdah,* man of vision) black?
The (spiritually) blind man is black-faced,
but the man of vision *(mardum-i dīdah)*
is a mirror for the Moon (*i.e.* God).
Who in the world, indeed,
sees the man of vision *(mardum-i dīdah),* except the seer?
Since none but that man of vision (*mardum-i dīdah,* the seer)
can see it, who then but he who has attained
its essential colour (become empty of self)?
Therefore, all except him are imitators of the attributes
of the sublime man of vision *(mardum-i dīdah).*

Rūmī, Maśnavī III:3518–26; cf. MJR4 pp.197–98

Rūmī is once again playing on a double meaning of *mardum* as both man and pupil.

See also: **chashm-i dil** (▸3).

mashi´aḥ (He) (Gk. *christos, messias,* L. *christus*) *Lit.* anointed, anointed one; chosen, selected; anglicized as messiah; in common usage, a redeemer, a

saviour, a spiritual master. *Christos* and *christus* are from the same root as chrism (Gk. *chrisma*), meaning consecrated oil, ointment, or water.

The Hebrew *mashi´aḥ* (anointed) refers to the ritual consecration of some person or object by anointing with oil. In the Hebrew Bible, the word is used in a variety of contexts. In *Exodus,* Moses anoints the Temple and its utensils with oil, following by anointing his brother Aaron and Aaron's sons as priests.[1] The preparation of the oil and the anointing procedure decreed by God is also described. A shekel is an ancient Middle Eastern unit of weight and currency, varying at different times between nine and seventeen grams. A hin is equivalent to about three and a half litres:

> *Yahweh* spoke further to Moses and said, "Take the finest spices: five hundred shekels of fresh myrrh, half as much (two hundred and fifty shekels) of fragrant cinnamon, two hundred and fifty shekels of scented reed, five hundred shekels (reckoning by the sanctuary shekel) of cassia, and one hin of olive oil. You will make this into a holy anointing oil, such a blend as the perfumer might make; this will be a holy anointing oil.
>
> "With it you will anoint the tent of meeting and the ark of the testimony, the table and all its accessories, the lampstand and its accessories, the altar of incense, the altar of burnt offerings and all its accessories, and the basin with its stand, consecrating them, so that they will be especially holy, and whatever touches them will become holy.
>
> "You will also anoint Aaron and his sons and consecrate them to be priests in my service. You will then speak to the Israelites and say, 'This anointing oil will be holy for you for all your generations to come. It must not be used for anointing the human body, nor may you make any of the same mixture. It is a holy thing; you will regard it as holy. Anyone who makes up the same oil or uses it on an unauthorized person will be outlawed from his people.'"
>
> *Exodus 30:22–33, NJB*

This highly perfumed, "holy anointing oil", made of "sweet spices, stacte, and onycha, and galbanum, . . . with pure frankincense, each of same quantity", according to "the art of the apothecary",[2] is mentioned in several places in *Exodus.*[3]

Leviticus also speaks of the anointed priest, anointment implying that he has been duly appointed.[4] In *Numbers,* unleavened bread is consecrated with oil.[5] In *1 Kings,* Ẓadok the priest anoints Solomon as king.[6] In *Isaiah,* the prophet speaks of himself as the one anointed by God,[7] and in the same book, Cyrus the Great, the non-Jewish king of Persia, is even portrayed as a messiah for his edict that the Temple at Jerusalem should be rebuilt.[8]

In *1 Samuel,* Samuel the prophet anoints Saul as the first king of a united Israel and Judah, subsequently anointing David (Saul's estranged son-in-law) to replace Saul.[9] The prophet Samuel and King Saul are also both described as the "Lord's anointed *(mashi´aḥ)*".[10] Subsequently, in the psalms, David and his heirs are spoken of as God's "anointed" ("Great deliverance has He given to his king; He shows mercy to His anointed *(mashi´aḥ),* to David and to his seed for evermore").[11] In later times, the epithet came to be used for the awaited messiah-king, of which David was the exemplar. This is why it was believed that the future messiah would be a descendant of David.

In the *Septuagint,* the Greek translation of the Hebrew Bible made in the second century BCE, all thirty-nine occurrences of *mashi´aḥ* are translated as *christos,* which became the term commonly used in early Christianity for Jesus, who was understood to have been the Jewish messiah. *Christos,* of course, is anglicized as Christ. In the New Testament, John's gospel twice refers to Jesus as the *messias,* a Greek transliteration of the Hebrew.[12]

In the Hebrew Bible, therefore, three main figures – priest, prophet, and king – are anointed with oil to mark the assumption of their roles. The priest's "duties and consecration make him a holy implement rather than an Israelite or even a human being. His consecration strips him of personal power, as he becomes the conduit for the All-Powerful."[13]

Following Samuel's anointing of Saul and David, the Israelite kings are anointed by the prophets. The prophet himself is the one who is first anointed, and he in turn anoints the king and priest. The anointing of the prophet, however, was symbolic. As the late-eighth-century (BCE) prophet Isaiah proclaims, "*Yahweh* has anointed *(mashaḥ)* me,"[14] thus asserting that, although the anointing may be performed as a human ceremony, the power invested in him comes from God.

The prophets were traditionally anointed with olive oil, which symbolizes the holy spirit *(ru´aḥ ha-kodesh)* from which the prophet draws his divine authority to teach, guide, and bestow spiritual salvation. The oil represents the divine love and grace flowing from God to his representative on earth, the prophet. This symbolism appears in many places in Jewish and Christian literature. The medieval *Zohar,* for instance, speaking of the selection and anointing of the *ẓaddik,* refers to "the oil of the holy anointing, which flows and emerges from *ʿAtika Kadisha* (the Ancient Holy One)".[15] The image of the oil flowing from the head, beard, and garments of *ʿAtika Kadisha* is used in the *Zohar* to convey the flowing of the divine will from the Godhead through the *sefirot* (emanations of the divine qualities) into the creation. In this way, the "holy oil of the anointing" flows to all.

According to *1 Kings,* the prophet Elijah (*c.*C9th BCE) was instructed by God to anoint three people: the king of the neighbouring country of Aram, the king of Israel, and Elisha as his successor:

> And the Lord said to him (Elijah), "Go, return on your way to the wilderness of Damascus; and when you come, anoint Haza´el to be king over Aram; and Jehu the son of Nimshi shall you anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah shall you anoint to be prophet in your place."
>
> *1 Kings 19:15–16, JCL*

It has been observed that, by this act of anointing, the prophet Elijah had not only been invested with divine authority, he had been given divine protection against both his own co-religionists as well as against neighbouring enemies:

> The prophet, together with the priest and king, fills a representational role for the Divine and stands at a certain distance from the rest of the community and humanity. All three claim to be carrying out orders; they are all playing roles assigned in detail by a superior. This emptying out of human characteristics and the replacement of free choice by divine mandate are two constant and important conditions of all subsequent messiahs and their followers alike.
>
> The biblical accounts of anointment make it clear that messiahs have a peculiar relationship with the Divine. They are God's anointed, just as they are the anointed ones of the people. God ordains their entry into an intermediary, non-human existence; the oil of unction transmits divinity, through the persona of the anointing one, to the one anointed. The prophets do not die, or more specifically, do not die human deaths – in particular, Moses doesn't; nor does Elijah. The anointed one is taken as a partner by God, with all the benefits and liabilities that that entails. . . .
>
> As an associate of *Yahweh,* the anointed one may even be taken as a relative. The king is adopted, if not actually sired, by God in *Psalms* 2:7,[16] in a formulaic recognition: "You are my son; I have sired you today." A quasi-divine nature is established, in the pre-exilic period, for the messiah to possess forever – or for as long as those biblical texts remain potent.
>
> *Harris Lenowitz, Jewish Messiahs, JMHL p.11*

There are, among the biblical psalms, a number that are traditionally interpreted as descriptive of King David as both worldly king and prophet. In one of the psalms, God 'says':

> I have selected My servant David
> and anointed him with My holy oil;
> My Hand will be constantly with him,
> he will be able to rely on My Arm.
>
> *Psalms 89:20–21, JB*

The prophet is "anointed" with God's "holy oil" – the oil of the Holy Spirit, as in the symbolism of the Christian baptism ceremony, which was originally performed with oil. God's "Hand" and "Arm", His means of 'manipulation' and creation, refer to His creative power. They are also a master's constant staff and support.

In another psalm, the writer reveals his theme at the outset: he is addressing the spiritual king, the prophet or messiah who has been "anointed" by God:

> My heart overflows with a noble theme:
> I address my verses to the king,
> my tongue as ready as the pen of a busy scribe.
>
> You are the fairest of the sons of men;
> Grace has been poured into your lips:
> therefore has God blessed you forever. . . .
>
> Your throne, O God, is for ever and ever:
> the sceptre *(shevet)* of Your kingdom
> is a sceptre *(shevet)* of integrity.
>
> You love virtue and hate wickedness:
> therefore God, your God, has anointed you
> with the oil of gladness, above your fellows.
>
> Myrrh and aloes waft from your robes;
> From palaces of ivory, harps entertain you,
> daughters of kings are among your maids of honour;
> On your right stands the queen, in gold of Ophir.
>
> Listen, O daughter, and incline your ear:
> forget your own people and your father's house,
> then the king will fall in love with your beauty.
> He is your Lord now, bow down to him.
>
> *Psalms 45:1–2, 7.3; cf. JB, JCL, KJV*

In the manner of Middle Eastern poetry, the psalm is replete with metaphor, and though it is difficult to be certain of the author's meaning so long ago, there is no doubt that it lends itself naturally to a mystical interpretation of a universal nature. To a devotee, there is no one more beautiful than his master. Even to a person who does not know who the master is, he appears distinguished. "Of all men," writes the psalmist "you are the most handsome; lovingkindness has been poured into your lips." He is full of divine grace. For "God has blessed you forever." The masters dwell eternally with God.

"Your throne shall last for ever and ever" – the divine Source is eternally unlimited and outside of time.

Like David the prophet-king, the theme of the prophets or mystics as the anointed ones or the anointed kings runs throughout the ancient literature of Judaism. It is linked with the "eternal covenant" between God and Israel. The covenant is man's potential to return to God. In one of the biblical psalms, the psalmist therefore exhorts his readers to:

> Remember His covenant forever,
> His word of command for a thousand generations,
> the pact He made with Abraham, His oath to Isaac....
> "Do not touch My anointed ones *(mashi´aḥ),*" He said,
> "do not harm My prophets *(navi)!*"
>
> *Psalms 105:8–9, 15, JB*

Here, the "anointed ones" are specifically identified with the prophets or mystics. In another psalm, the writer speaks of Zion, the heavenly 'Jerusalem', as the eternal abode of *Yahweh,* where He "will stay forever" and where He "will trim a lamp for ... My anointed *(mashi´aḥ)*", identified as David:

> For *Yahweh* has chosen Zion,
> desiring this to be His home,
> "Here I will stay forever,
> this is the home I have chosen.
>
> "I will bless her virtuous with riches,
> provide her poor with food,
> vest her priests in salvation,
> and her devout shall shout for joy.
>
> "Here, I will make a horn sprout for David,
> here, I will trim a lamp for My anointed *(mashi´aḥ),*
> whose enemies I shall clothe in shame,
> while his crown bursts into flower."
>
> *Psalms 132:13–18, JB*

Understood metaphorically, the "virtuous" children of Zion will be blessed with spiritual "riches", and the spiritually poor will be given spiritual food. These are the "devout", the devotees who will "shout" or be filled with inner bliss and joy. They will exult and dance in ecstasy within themselves. The "priests" of this eternal realm are the prophets and mystics who can truly minister to the spiritual needs of souls lost in the creation, who understand the nature of salvation and can grant it.

The concept of the messiah as a longed-for 'saviour' who would rescue the people in some future time first appears during the exilic and post-exilic periods, when the Jews were in exile in Babylonia (C6th BCE) or under the dominion of Greece (C4th–2nd BCE) and Rome (C1st BCE – C4th CE). By the time the Jewish community returned to Judah from their Babylonian exile in 538 BCE, they no longer had a king or a functioning priesthood. Thus the three originally separate functions of prophet, king, and priest were eventually transformed and combined in one person who performed all three functions. But although the king-messiah was transformed into a type of spiritual king and redeemer, the hope persisted that a messiah would appear who would bring about a temporal redemption – a return to political sovereignty, free from foreign dominion:

> He would be the victorious king of a unified nation; he would critique social conduct, and prophesy a specific date for the reign of the nation's God over the whole earth; he would exemplify the pure, holy attributes that are required of an officiating priest. As the combination is melded and transformed, the lines that differentiate the functions are erased. The act of anointing itself disappears altogether by the time of the destruction of the Second Temple in the first century CE.
>
> *Harris Lenowitz, Jewish Messiahs, JMHL p.9*

After their return, the exiled Judaeans were encouraged to rebuild their Temple in Jerusalem as a central place of worship. Along with the returning exiles was the prophet Zechariah. Zechariah describes a vision, received from an angel, which established both the kingly and priestly messiahs as divinely mandated, their presence being a dual support to the prophet-messiah. The vision is significant in understanding the development of the concept of the messiah in both Judaism and Christianity:

> And the angel who talked with me came again, and waked me,
> like a man who is wakened out of his sleep,
> And he said to me, "What do you see?"
>
> And I said, "I have looked, and behold
> a lampstand *(menorah)* all of gold,
> with a bowl upon its top, and seven lamps on it,
> and seven pipes to the seven lamps, which are upon its top;
> And there are two olive trees by it,
> one upon the right side of the bowl,
> and the other upon its left side."

And I answered and spoke to the angel
who talked with me, saying,
"What are these, my lord?"

Then the angel who talked with me
answered and said to me,
"Do you not know what these are?"
And I said, "No, my lord."

Then he answered and spoke to me, saying,
"This is the word of the Lord to Zerubbabel (the high priest),
saying, 'Not by might, nor by power, but by my spirit,
says the Lord of hosts.'"

Zechariah 4:1–6, JCL

The *menorah,* the lampstand with its seven oil lamps, symbolizes the Lord, the prophetic messiah or the spiritual master, who is the source of spiritual illumination in Jewish mysticism. The mystic teacher is often referred to by terms such as the Illuminator, the one who gives light. The legendary Rabbi Simeon bar Yoḥai (*fl.* late C1st CE), for instance, was referred to as 'the Holy Lamp' by his disciples. The seven lamps of the *menorah* represent the seven heavens or realms of spiritual consciousness often mentioned in Jewish literature (and adopted into Christianity and Islam). The seven lamps also represent the various attributes of God, the gradations of His power that were symbolized as the seven lower *sefirot* (divine emanations) in the later mystic teachings of the Kabbalah. In his vision, the angel reminds Zechariah that it is the power of God's holy spirit that sustains everything in the physical world. Zechariah again asks the angel about the significance of the two olive trees:

"What are these two olive trees upon the right side
of the lampstand and upon its left side?"
And I answered again, and said to him,
"What are these two olive branches
which are beside the two golden spouts,
from which the golden oil is poured out?"

And he answered me and said,
"Do you not know what these are?"
And I said, "No, my lord."
And he said, "These are the two anointed ones *(benei ha-yiẓhar),*
who stand by the lord of the whole earth."

Zechariah 4:11–14, JCL

The angel is telling Zechariah that the two trees symbolize the kingly messiah and the priestly messiah ("the two anointed ones"). Both of them will rule from the Temple, one as the worldly leader and the other as the priest, creating peace and harmony through their joint rule, thereby supporting the prophet's mission.

By this time, the concept of the messiah as king-prophet had become inextricably bound to the figure of King David (*c.*C10th BCE), although the Davidic lineage had died out by the time of the Second Temple period (516 BCE – 70 CE). The hoped-for messiah was conceived as a shoot or sprout of the family of David who would return the Jews to a 'golden age' of the distant past. Most messianic figures of later periods claimed Davidic heritage; some also claimed descent from Joseph, the favoured son of the biblical patriarch Jacob who was generally understood as a 'precursor messiah':

> Supernaturalism comes to enrich the portrait of the king-messiah, as the political necessities of the Davidic dynasty demand theological validation. Poems sung by the cult (of *Yahweh*) promise the dynasty of David eternal rule.
>
> *Harris Lenowitz, Jewish Messiahs, JMHL p.11*

By around the third century BCE, the concept of the messiah had evolved into a redeemer who would fulfil two or more of these functions – prophetic, priestly, and kingly – and, most importantly, bring about a spiritual redemption. Redemption in this context implied forgiveness for transgression of God's commandments, restoration to His favour, the experience of His love and grace, and a return to the Holy Land.

In the literature of those times, such as the *Book of Daniel,* the *Apocalypse of Enoch* and some of the Dead Sea Scrolls, the hope for a messiah or messiahs was projected into the future, to the 'time of the end' following a great apocalyptic upheaval or war. Sometimes, the end was deemed to be close at hand, sometimes at some unrevealed future time.

The *Book of Daniel* – a combination of narrative, parable, allegory, apocalypse, and legend, written over a period of time with contributions from more than one author – tells the story of a young Israelite boy, Daniel, who is brought to Babylon together with three of his friends during the days of the Babylonian (Chaldean) king Nebuchadnezzar. Daniel is described as a beautiful youth, symbolic of a spiritually evolved soul. According to the story, Daniel adopts the role of counsellor to the king himself[17] and to "the wise (*maskilim,* the enlightened)".[18] Although he is not explicitly described as a prophet, he is the recipient of prophetic revelation. Through his dreams and visions, he predicts the future and receives messages from God via the angels Gabriel and Michael.

Three chapters of the book describe a vision in which the angel Michael becomes a redeemer, a messiah who will save the people at the "end of days".[19] Daniel, it is said, "grasped the meaning of the revelation, and what was disclosed to him in a vision."[20] At the outset of story, Daniel reveals, "I was doing a three-week penance; I ate no rich food, touched no meat or wine, and did not anoint myself, until these three weeks were over."[21]

The vision begins when Daniel sees a heavenly being whom he describes as:

> A man clothed in linen,
> with a girdle of pure gold around his waist;
> His body was like beryl,
> his face shone like lightning,
> his eyes were like lamps of fire,
> his arms and his legs had the gleam of burnished bronze,
> the sound of his voice was like the roar of a multitude.
>
> *Daniel 10:6; cf. JB, KJV, NJB*

Only Daniel sees this supernatural being, radiating spiritual light and speaking in a magnificent voice. Those who were with him, however, were overtaken by trembling, and fled the scene. Daniel himself is so overcome that he loses all his strength; and at the sound of the angel's voice, he falls unconscious to the ground. The angel then touches Daniel, who regains his strength and rises to his knees. The heavenly messenger informs him that he has come to recount the fate of the Jewish people at the "end of days". At this, Daniel again starts to faint. Another angel then appears, counselling him to have no fear and to be at peace. Hearing this, Daniel grows stronger, and the messenger tells him that the angel Michael, "the great prince (protector) of your people", will stand with him.[22]

What then follows is a brief survey, set as a 'prophecy', of the fall of the Persian empire, the conquests of Alexander, the spread of Greek influence in the Middle East, and the wars between rival Greek dynasties, ending in the time of Judas Maccabee (C2nd BCE), who led the Judaean revolt against Greek supremacy in the shape of the Seleucid dynasty. This provides a probable date for the composition of this part of the text – the prophecy is being told long after the events it purports to foretell. Following this, the 'angel' describes the apocalypse to come; but the descriptions are now more fanciful, as the writer is required to use his imagination, rather than creating his 'prophecy' out of history.

According to Daniel's vision, it is the angel Michael, in the role of the messiah, who will save the people at the time of the apocalypse. As the "end of days" approaches, the king (Antiochus the Great, *r.*223–187 BCE) "shall pitch the tents of his royal headquarters between the seas and the mountains

of the Holy Splendour. Yet he will come to his end, and none will help him."[23] Following this, there will be great turmoil and social upheaval; Michael, however, will come to the rescue of the Jews, and will save them:

> At that time, Michael will arise – the great prince, defender of your people. That will be a time of great distress, unparalleled since nations first came into existence. When that time comes, your own people will be spared – all those whose names are found written in the Book.
>
> *Daniel 12:1, NJB*

The angel then talks about the resurrection at the "end of days", referring most probably to the common Jewish belief in physical resurrection, although if parts of the story can be interpreted allegorically, it could be a metaphorical allusion to spiritual awakening:

> Of those who are sleeping in the land of dust (this world), many will awaken, some to everlasting life, some to shame and everlasting disgrace. Those who are wise will shine as brightly as the expanse of the heavens, and those who have instructed many in uprightness, as bright as stars for all eternity.
>
> *Daniel 12:2–3, NJB*

Names being written in the 'Book of Life' or the 'Book of Destiny' is a metaphor conveying the idea that a person's destiny is known by God and is pre-written. Daniel then hears and sees two other heavenly beings who ask the "man clothed in linen" when the end will come, and they are told enigmatically, at "a time and two times, and half a time; and all these things are going to happen when he who crushes the power of the holy people meets his end". Daniel does not understand; and when he asks what is going to happen, he is told to "keep these words secret and the book sealed" until final judgment at "the time of the end". Many, however, will repent and be saved, while others will remain in their wickedness.[24]

The concept of the biblical messiah therefore evolved into a human but supernatural redeemer who would come at the "time of the end". He would physically liberate the people from exile and create a kingdom of heaven on earth, leading them to a more spiritualized existence. In *Daniel,* this redeemer is personified as the angel Michael, the warrior and liberator, protector of the Jews. Elsewhere, he is called the messiah.

The Jews of this period had suffered through exile, and had returned to Judah a changed people. By the time in which the *Book of Daniel* is set, the Jews had been living under Persian hegemony for two to three hundred years. In approximately 330 BCE, the Jews were conquered by the Greeks under the leadership of Alexander the Great. For the next two hundred and fifty years

or so, they would live under Greek dominion, during which time Hellenistic values would seep into the Jewish consciousness, despite attempts to resist the influence.

It is probable that Jewish religion and spirituality of this period had also absorbed some of the spiritual beliefs of Persia (Zoroastrianism), including the concept of two powers – good and evil, light and darkness – that are perennially engaged in battle. This notion found its way into Judaic apocalyptic literature in the form of great battles that would be fought at the 'end of days', with the 'good' being led by a messianic figure. Jewish mystical writers, though drawing on their own personal experience, were nevertheless influenced by the culture and mindset of their milieu.

Daniel is a classic example of the apocalyptic and revelational genre, common to Jewish literature of the times. Another example from the same period is the *Apocalypse of Enoch,* also known as *1 Enoch* or the *Ethiopic Book of Enoch.* Like *Daniel,* the text is probably an amalgamation of several documents. It is believed to have been written by a number of contributors between 300 BCE and the end of the first century BCE. It follows the same thematic pattern of the messiah who saves the 'remnant' of the people – those surviving an apocalypse. Traditionally ascribed to Enoch, great-grandfather of Noah, the text is not a part of the Jewish biblical canon, although two Christian groups in Ethiopia and Eritrea have accepted the book as a part of their local canon. Aramaic fragments of the text were found among the Dead Sea Scrolls. Those who collected together this ancient library appear to have held the book in some regard.

Jewish *Apocalypses* were a form of literature that focused on the role of the messiah who saves a vestige of humanity from terrible catastrophe. They generally indulged in detailed descriptions of the destruction of the world through wars and natural disasters brought about by the wrath of God as a consequence of human misbehaviour. Many apocalypses were written during this period, and the genre was later adopted by early Christian and gnostic writers.

In the *Apocalypse of Enoch,* the messiah has evolved into an overwhelmingly spiritual figure, at the level of the "Lord of the Spirits". He is called the "elect one of righteousness *(ẓedek)*", the "son of man", the "chosen one", the "light of humanity", and by other similar epithets. The work reveals how a messiah was conceived of at this time – as a quasi-supernatural or divine being, who could ascend to the heavenly realms and return with a vision of future redemption.

The account is clearly of a spiritual nature, and it is possible that the vision is intended to be understood as an inner, mystical experience. However, the author does not say so, and in any case the narrative is fictional. The inspiration for these descriptions draws on earlier apocalypses and biblical accounts of prophetic visions, such as *Ezekiel* and *Isaiah.*

According to the story, Enoch ascends to the heavens and sees the Lord seated on His throne. The Lord calls Enoch to hear His "holy word". Calling the Lord the "great Glory" and the "excellent and glorious One", Enoch then recounts a vision of the magnificent seven mountains of the northwest. Following this, he encounters a beautiful and fragrant tree – the Tree of Life – which, through its spiritual fragrance, will nourish the good *(ẓaddikim)* and the humble pious *(ʻanavim)* for eternity. The Tree of Life is a common motif in Middle Eastern mysticism, often symbolic of the divine creative power.

Enoch then travels to the home of the righteous and of the angels, where he sees the elect one, the messiah, under whose wings he desires to dwell. Here, Enoch sees the "Fountain of Righteousness", the spiritual bounty that has its source in the Divine. It flows eternally to the realms of man. The pious will drink of it and receive wisdom and life. The "son of man" appears to him, "named by the Name in the presence of the Lord":

> There I saw the Fountain of Righteousness, which was inexhaustible. Surrounding it were many fountains of wisdom. All the thirsty ones drank from them and became filled with wisdom, and they lived with the good, the holy, the righteous, and the elect ones.
>
> At that hour, that son of man was named by the Name in the presence of the Lord of the Spirits, the Before-Time (the Head of Days); even before the creation of the sun and the moon, before the creation of the stars, he was given a name in the presence of the Lord of the Spirits.
>
> He will become a staff for the righteous ones in order that they may lean on him and not fall. He is the light of humanity and he will become the hope of those who are sick in their hearts. All those who dwell upon the earth shall fall and worship before him; they shall glorify, bless, and sing the name of the Lord of the Spirits.
>
> For this purpose he became the chosen one; the Lord of the Spirits concealed him by His own presence prior to the creation of the world, and for eternity.
>
> *1 Enoch 48:1–6; cf. BE p.66, OTP1 p.35*

The "son of man" is described in terms used in many writings of this period as a "staff for the righteous, the light of humanity", the hope of those who are "sick in their heart". He is the messiah. He is also described as having been created prior to the creation, and hidden until such time as God wants to reveal him to the world.

Enoch's vision of the infinite spiritual wisdom and glory flowing into the creation is breathtaking. He looks into the future, at a time when the messiah, the elect or chosen one, displays his might, which is the foundation of all virtue, and when oppression "will vanish like a shadow" without reality, and no one will be able to speak falsehood:

> Wisdom is poured out like water
> and glory is measureless before him for ever and ever.
> For his might is in all the mysteries of righteousness,
> and oppression will vanish like a shadow
> having no foundation.
> The elect one stands before the Lord of the Spirits:
> his glory is for ever and ever
> and his power is unto all generations.
> In him dwells the spirit of wisdom,
> the spirit which gives thoughtfulness,
> the spirit of knowledge and strength,
> and the spirit of those who have fallen asleep to righteousness.
> He shall judge the secret things,
> and no one will be able to utter vanity or falsehood in his presence.
> For he is the elect one before the Lord of the Spirits,
> according to His good pleasure.
>
> *1 Enoch 49:1–4, OTP1 p.36*

Here, the concept of a divinely guided king has merged with that of a messiah who brings a flood of spirituality.

In *Daniel* and the *Apocalypse of Enoch,* the messiah is a supernatural and heavenly being, almost unapproachable by regular human beings. In some of the Dead Sea Scrolls, however, he takes on a more approachable guise as a human teacher, able to show other human beings the way to a spiritual life. In the *Damascus Document,* the only text relating specifically to the Qumran sectarians that was known prior to the discovery of the Dead Sea Scrolls, the messiah teaches those whom God wishes to save by means of the "Holy Spirit":

> He made known His Holy Spirit to them by the hand of His messiah,
> and he (the messiah) proclaimed the truth (to them).
>
> *Damascus Document (Cairo Genizah) 2:10; cf. DSSE p.84, APOT2 p.804*

Another text, also found among the Dead Sea Scrolls, directly reveals the qualities that the Jews of the late Second Temple period expected in a messiah. It draws on the language of the prophet Isaiah as well as prayers in the *Shemoneh 'Esrei* ('Eighteen Benedictions'), one of the oldest prayer collections in the Jewish liturgy (probably C4th BCE):

> The heavens and the earth will obey His messiah,
> and none therein will stray from the commandments of the holy ones.
> Seekers of the Lord, strengthen yourselves in His service!

All you hopeful in (your) heart,
 will you not find the Lord in this?
For the Lord will consider the pious *(ḥasidim),*
 and call the righteous *(ẓaddikim)* by name.
Over the poor His spirit will hover,
 and will renew the faithful with His power,
 and He will glorify the pious on the throne of the eternal kingdom.
He who liberates the captives,
 restores sight to the blind, straightens the bent,
And the Lord will accomplish glorious things which have never been. . . .
For He will heal the wounded, and revive the dead,
 and bring good news to the poor. . . .
He will lead the uprooted and shepherd them.

Messianic Apocalypse (4Q521); cf. SMJT, DSSU p.23

The lines echo a passage in *Isaiah,* written a few centuries earlier, in which the prophet describes the mission given to him:

The spirit of the Lord God is upon me,
 because the Lord has anointed *(mashaḥ)* me to announce
 good news to the humble;
He has sent me to bind up the brokenhearted,
 to proclaim liberty to the captives,
 and the opening of the prison to those who are bound; . . .
 to comfort all who mourn.

Isaiah 61:1–2, JCL

In the liturgy of the *Shemoneh ‘Esrei* (‘Eighteen Benedictions’), these qualities of mercy are assigned to God Himself:

You are mighty forever, O Lord,
 You have endowed us with immortal life:
Great is Your saving power.
You sustain the living with lovingkindness,
 and in great mercy You call the departed to life eternal.
You support the fallen, heal the sick,
 and release those who are in bondage.
You maintain the faith of those who sleep in the dust.
Who is like You, almighty God? Who may be compared to You?
From Your hand, O King, comes death as well as life,
 and in You is our deliverance.

Eighteen Benedictions, Prayer Book; cf. PB p.136

The lines from *Isaiah* are repeated and echoed in the Christian gospels,[25] where they are associated with the messiahship of Jesus. Christian interpreters, following the lead of the gospels, especial *Matthew,* have understood a number of passages from the Hebrew Bible that speak of the messiah as prophecies concerning Jesus. The origin of the belief can be discerned in the desire of some early Christians to cast Jesus in the role of the messiah, according to yearnings acquired from their own cultural heritage. Hence, when Isaiah describes the qualities of a human messiah, it is interpreted in Christianity as a prophecy concerning Jesus, 'authenticated' by two (differing) genealogies tracing Joseph back to King David:[26]

> And there shall come forth a branch *(ḥoter)*
> out of the stem of Yishay (Jesse, the father of David),
> and a shoot *(neẓer)* shall grow out of his roots:
> And the spirit of the Lord shall rest upon him,
> the spirit of wisdom and understanding,
> the spirit of counsel and might,
> the spirit of knowledge and of the fear of the Lord;
> And his delight shall be in the fear of the Lord:
> and he shall not judge after the sight of his eyes,
> neither decide after the hearing of his ears:
> But with righteousness shall he judge the poor,
> and decide with equity for the meek of the earth.
>
> *Isaiah 11:1–4; cf. KB*

Likewise, a passage from *Zechariah* is cited in *Matthew* as proof of Jesus' messiahship:[27]

> Rejoice heart and soul, daughter of Zion!
> Shout for joy, daughter of Jerusalem!
> Look, your king is approaching,
> he is victorious, he is triumphant,
> humble and riding on a donkey,
> on a colt, the foal of a donkey.
> He will banish chariots from Ephraim
> and horses from Jerusalem;
> The bow of war will be banished.
> He will proclaim peace to the nations.
> His empire will stretch from sea to sea,
> from the river to the ends of the earth.
>
> *Zechariah 9:9–10; cf. JB, NJB*

Even more significant is the passage used in *Matthew* to foretell the virgin birth of Jesus.[28] Although the *Septuagint* (the Greek translation of the Hebrew Bible)

uses a term that is more readily interpretable as 'virgin', the original Hebrew word *('almah)* means either a young girl or a young recently married woman:

> Listen now, House of David:
> are you not satisfied with trying the patience of men
> without trying the patience of my God, too?
> The Lord himself, therefore, will give you a sign.
> It is this: the maiden *('almah)* is with child
> and will soon give birth to a son
> whom she will call Immanuel (God-with-us).
> On curds and honey will he feed
> until he knows how to refuse evil and choose good.
> For before this child knows how to refuse evil and choose good,
> the land whose two kings terrify you will be deserted.
>
> *Isaiah 7:13–16, JB*

To interpret these passages from the Hebrew Bible as prophesies concerning Jesus as the messiah is to do so according to a preconceived agenda. The fact is that a careful scholarly analysis of *Matthew* reveals that the author has worked backwards from a collection of passages taken from the Hebrew Bible. He weaves them into whatever material – stories and teachings handed down, mostly by word of mouth – that he has collected concerning Jesus, committing them to the written word several decades after Jesus' death.[29] In a number of instances, such as *Matthew's* famous Sermon on the Mount, the narrative settings for sayings attributed to Jesus as related by Matthew, differ from those presented by Luke, indicating that one or other, or both, have fabricated their narrative.[30]

The Jewish concept of the messiah was thus carried forward into Christianity where it was believed that Jesus was the promised Jewish messiah. Christian belief also equated the messiah, the anointed one, with the mystic Son of God, the Creative Word, "by whom . . . he made the worlds, . . . upholding all things by the Word of his power".[31] Hence, the unknown writer of the *Epistle to the Hebrews* speaks of what God might 'say' to his Son. Quoting from psalm 45, he equates the Son – as the divine creative power – with the one "anointed . . . with the oil of gladness". He is equating the messiah or the Christ with the Creative Word:

> But to the Son, He said,
> "Your throne . . . is for ever and ever:
> a sceptre of righteousness is the sceptre of your kingdom.
> You have loved righteousness, and hated iniquity;
> Therefore God, even your God, has anointed you
> with the oil of gladness above your fellows."
>
> *Hebrews 1:8–9, Psalms 45:6–7; cf. KJV*

There are other places in the New Testament where Jesus is presented as the messiah. In *Acts,* there is a passage where (according to the story) Peter speaks of Jesus being "anointed . . . with the Holy Ghost". Peter also points out that all true seekers of God, all people "that fear Him", are acceptable to Him, not just those of some particular sect or religion:

> Then Peter opened his mouth, and said, "Of a truth, I perceive that God is no respecter of persons. But in every nation, he that fears Him, and works righteousness, is accepted by Him."
>
> *Acts 10:34–35; cf. KJV*

He then goes on to talk of the traditional Christian story:

> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
>
> *Acts 10:38, KJV*

It is God who anoints His saviours by filling them with the power of the Word, the Holy Ghost. And by this Power, Jesus was enabled to do nothing but "good". He was able to free his disciples from the hand of the "devil" who rules this world, "for God was with him". Only by the power of God can His anointed one perform this true spiritual healing.

Over time, since Christianity gave a focus to a modified and more definitive concept of the messiah, there have been numerous instances in Jewish literature expressing the hope for, or discussing the appearance of, a messiah who would bring political and spiritual liberation. Those who followed Jesus in the first century believed him to be the promised messiah, although their understanding of what that actually meant may have varied. In the second century, Jews looked to Simon bar Kokhba ('Son of the Star') as the messiah who would free them from Roman domination. However, their messianic expectations were destroyed when Simon and several hundred thousand Jewish soldiers and civilians were massacred by the Romans.

In the *Talmud,* the rabbinic compendium of legal and narrative materials, there is a teaching that the messiah will be found binding the wounds of the leper by the gates of the city. The implication is that the messiah will be humble and compassionate, always ministering to those who suffer. So not only does the Jewish concept of the messiah encompass the establishment of global justice and world peace, and the restoration of Jewish religious and political sovereignty, but the messiah also comes to relieve individual suffering – both physical and spiritual. Symbolically, he binds the wounds of the lepers one by one, demonstrating that the Lord cares for each of His children and that the time of the messiah comes to each one individually.

Salvation is individual, and to those who questioned when the messiah would come, the *Talmud*'s response is: "Today, if only we would listen", meaning that the messiah is with all souls, now and always, and he can be found there when one opens one's heart and mind to the truth that all human beings are worthy of the deepest respect – when one can experience the presence of God in all things and in all people:

> Rabbi Yehoshuʿa ben Levi met (the prophet) Elijah standing by the entrance of Rabbi Simeon ben Yoḥai's tomb. He asked him, "Will I go to the world to come?"
>
> Elijah replied, "If the master wants you to."
>
> Rabbi Joshua ben Levi said, "I saw two, but I heard the sound of three!" (Meaning he saw only himself and Elijah, but heard the sound of the *Shekhinah,* the divine presence, also). Then he asked, "When will the messiah come?"
>
> Elijah replied, "Go and ask him!"
>
> "Where is he staying?"
>
> "At the gateway (of the town)."
>
> "How will I recognize him?"
>
> "He is seated among the poor, who are suffering and sick." …
>
> So he (Rabbi Yehoshuʿa ben Levi) went to him (the messiah) and said, "Greetings to you, my rabbi and my teacher."
>
> The messiah replied, "Greetings to you, son of Levi."
>
> He asked him, "When will you come, master?"
>
> The messiah replied, "Today."
>
> He (Rabbi Yehoshuʿa ben Levi) went back to Elijah, who asked him, "What did he say to you?"
>
> Rabbi Yehoshuʿa ben Levi replied, "He said, 'Greetings to you, son of Levi.'"
>
> Elijah said, "That assures (both) you and your father a place in the world to come."
>
> "But he lied to me," said Rabbi Yehoshuʿa ben Levi, "he said he would come today, and he didn't come."
>
> Elijah replied, "What he said to you was, 'Today, if you will hear his voice.'"[32]
>
> *Babylonian Talmud, Tractate Sanhedrin 98a; cf. WSJA p.17*

Over the past two millennia, numerous Jewish mystics and spiritual leaders have claimed to be the messiah, or their disciples have made this claim on their behalf. They include several Arabian messiahs in the eighth and ninth centuries, and more recent European messiahs, such as Shlomo Molkho (C16th) and Shabatai Ẓevi (C17th). The latter founded the Jewish Sabbataean movement, and his subsequent conversion to Islam created a great upheaval

among his Jewish followers around the Mediterranean. Messianic attributes have been ascribed to many kabbalists and other mystics, such as the first-century Simeon Bar Yoḥai, the thirteenth-century Abraham Abulafia, the sixteenth-century Isaac Luria of Safed, the eighteenth century Moshe Ḥayyim Luzzatto in Italy, and various Hasidic masters in more recent times.

In 1746, the Baʿal Shem Tov, the first spiritual master associated with Hasidism, wrote to a close disciple, Rabbi Gershon, describing an inner vision in which he meets the messiah as a divine being in the spiritual realms: "That which I saw and learned in my ascent – it is impossible to describe or to relate even from mouth to mouth." He tells Rabbi Gershon of his inner ascent through higher regions and his vision of many souls ascending and moving about, all in a state of joy. Even the sinners were in a state of joy, having been forgiven through grace. Later, he describes ascending even higher with them. He meets the messiah and experiences greater joy, to the point where he thinks he must have died, but discovers that he is still alive. Poignantly he asks the messiah, "When will the master come?", and the messiah replies:

> You will know of it in this way; it will be when your teaching becomes famous and revealed to the world, and when that which I have taught you and you have comprehended will spread abroad so that others, too, will be capable of performing unifications (meditation exercises) and having soul ascents as you do. Then will all the *kelipot* (the sources of evil) be consumed, and it will be a time of grace and salvation.
>
> *Baʿal Shem Tov, Letter to Rabbi Gershon, in SBJT p.185*

The Jewish longing for a messiah to redeem them and return them to an idealized 'golden age' – to end their exile from the Holy Land and relieve them from suffering and religious persecution – is reflected in almost every Jewish prayer as well as in the everyday vocabulary of religious Jews. The twelfth-century Moses Maimonides (1135–1204) captured this hope in his thirteen principles of Jewish faith, a declaration commonly called *Ani Maʹamin* ('I Believe'). Over the generations since its composition, it has been recited with great devotion by Jews facing persecution and death, even in the concentration camps of the Holocaust. It simply says: "I believe with perfect faith in the coming of the messiah; and even though he may tarry, nonetheless, I wait every day for his coming."

As in the visions of Daniel, there is a Jewish belief that the messiah will appear when their worldly circumstances have deteriorated very badly, and that the messianic age will follow a period of turmoil and catastrophe. In fact, periods of oppression and suffering have been called *ḥevlei ha-mashiʹaḥ* (birth pangs of the messiah), and have been regarded as a transition necessary for invoking the mercy of God. A section in the *Thanksgiving Hymns,* another of the Dead Sea Scrolls, symbolically depicts this period as the birth

or labour pains of the messiah – the "wonderful, mighty counsellor". The actual conception and birth of the messiah is said to be accompanied by the birth of many evil creatures in hell, but eventually the gates of hell will be bolted against all evil beings:

> They have made my life like a ship in the depths of the sea,
> like a fortified town facing the enemy.
> I was in anguish, like a woman bearing her first child,
> when her labour suddenly begins and she is seized with cruel pangs,
> which hasten the birth in her womb,
> when the child is about to be born with deadly pangs.
>
> Then she who bears the man will be gripped by spasms,
> for she will give birth to a son in deadly pangs.
> He will burst from her womb in hellish spasms –
> a wonderful, mighty counsellor.
> Thus will the man spring forth amid pangs.
>
> At his conception all the (world's) pangs will redouble:
> wherever they spring up there will be cruel spasm,
> wherever they are bred there will be agony.
> At his birth, the womb (of hell) will suddenly be gripped
> by all its throes. . . .
> Then, as they rage, hell and perdition will gape open,
> and the arrows of the pit, let loose, will cry out to the abyss.
> Thus will the gates of hell open up to all the creatures of evil.
> But then the doors of the pit will shut upon the children of wickedness,
> and the eternal bolts will close upon all the spirits of evil.
>
> *Thanksgiving Hymns (1QH) 4, in PBH pp.188–89*

The *Talmud* provides a glimpse of the kind of social degeneration that is expected to precede the coming of the messiah:

> At the advent of the messiah, impudence will increase and prices will soar. The vine will yield its fruit, yet wine will be costly. The empire will fall into heresy, and no one will protest. The meeting place of scholars will be given over to harlotry; the Galilee will be laid waste, the Golan made desolate. Those who live on the frontier will roam from town to town, and no one will take pity on them. The wisdom of the scribes will decay, sin-fearing men will be despised, and truth will be gone. The young will shame their elders; the aged will stand up in the presence of youngsters. "For son maligns father, daughter rebels against mother, daughter-in-law against mother-in-law, and a

> man's household are his enemies."[33] The face of this generation is like a dog's face; the son feels no shame before his father. On whom then can we rely? On our Father in heaven!
>
> *Mishnah Sotah 9:9–13, in PBH pp.190–91*

There is also a belief that if every Jew were to perform the prescribed Sabbath rituals for two consecutive Sabbaths, then the messiah would come.

The Jewish longing for the messiah – and the messiah's longing to liberate the Jews – is told in a lyrical parable known as 'A Thousand Palaces of Longing':

> There is a secret and unknown place in the Garden of Eden where there are concealed a thousand palaces of longing. No one can enter there except for the messiah, who dwells in the Garden of Eden. On new moons, feasts, and Sabbaths, the messiah enters there to find solace in those palaces. On the night of *Rosh Ḥodesh,* when there is a new moon, the messiah wanders through those palaces lifting up his voice and weeping. For the messiah longs for the days of redemption as much as the children of Israel. Only then will his waiting come to an end.
>
> In those palaces of longing, the messiah can see the patriarchs visiting the ruins of the House of God. When he sees Rachel with tears on her face and God trying to comfort her, but Rachel refusing to be comforted, the messiah too lifts up his voice and cries. Then the whole Garden of Eden quakes, and all the righteous who make their home there cry and lament with him. So too are the supernal hosts seized by trembling, until it reaches the Throne of Glory. Then God proclaims that He will avenge Israel through the hands of the messiah. And only then does the messiah return to his place.
>
> *Retold from the Zohar 2:8a, in TSHS p.489*

The translator of this parable comments:

> This is a beautiful, melancholic myth about the immense longing of the messiah to fulfil his destiny and initiate the End of Days. The messiah is described as living in the Garden of Eden, in a palace hidden in a thousand palaces of longing (the inner spiritual realms). He retreats to this secret palace on holy days, when his longing becomes most intense. Nor is the messiah passive in this view, but petitions God with his tears, until God reaffirms His vow to bring in the messianic era.
>
> The portrait of the heavenly messiah that emerges here is of a deeply emotional figure whose relationship with God is as close as that of a child to his parent. And all of the righteous souls of Israel are described as supporting the plea of the messiah to hasten his coming.

> Thus, above all, this myth mirrors the intense longing for the coming of the messiah among the Jewish people, which was often in such an expectant state that pious men often kept a white robe and staff ready, to take up the moment the coming of the messiah was announced.
>
> *Howard Schwartz, Tree of Souls, TSHS p.489*

See also: **mashi´aḥ**, **Oil** (3.1), **righteous one** (3.1).

1. *Exodus* 28:41, 29:1–35, 40:9–15.
2. *Exodus* 30:25, 34–35; *cf. KJV.*
3. *Exodus* 25:6, 30:34–38, 31:11, 35:8, 15, 28, 37:29, 39:38.
4. *Leviticus* 4:3, 5.
5. *Numbers* 6:15.
6. *1 Kings* 1:39.
7. *Isaiah* 61:1.
8. *Isaiah* 45:1.
9. *1 Samuel* 9:16–27, 10:1, 15:1, 17, 16:12–13.
10. *1 Samuel* 12:3, 5, 16:6, 24:6, 10, 26:9, 11, 16, 23.
11. *Psalms* 18:50; *cf. KJV. cf.* also *Psalms* 2:2, 20:6, 28:8, 84:9, 89:20, 38, 51, 105:15, 132:10, 17, *KJV.*
12. *John* 1:41, 4:25.
13. Harris Lenowitz, *Jewish Messiahs, JMHL* p.10.
14. *Isaiah* 61:1.
15. *Zohar* 3:7b, *WZ1* p.431.
16. *Cf. 2 Samuel* 7:14; *Psalms* 89:26.
17. *Daniel* 1:20–21, 2:46–48, 4:24, 6:4, *passim.*
18. *Daniel* 12:10.
19. *Daniel* 10:14.
20. *Daniel* 10:1, *JB.*
21. *Daniel* 10:3, *JB.*
22. *Daniel* 10:7–21.
23. *Daniel* 11:45; *cf. JB, KJV.*
24. *Daniel* 12:4–10.
25. *Luke* 4:18, 7:22; *Matthew* 5:4, 11:5.
26. *Matthew* 1:6–16; *Luke* 3:23–32.
27. *Matthew* 21:2–7.
28. *Matthew* 1:21–23.
29. *E.g. Matthew* 2:17–18 (*Jeremiah* 31:15), 2:23 (*Micah* 5:2), 13:14–15 (*Isaiah* 6:9–10), 15:7–9 (*Isaiah* 29:13), 27:9 (*Zechariah* 11:12–13).
30. *Matthew* 5:1–2; *Luke* 6:17, 20.
31. *Hebrews* 1:2–3, *KJV.*
32. Psalms 95:7.
33. *Micah* 7:6.

maʿshūq (A/P) (fem. *maʿshūqah,* pl. *maʿshūqān*) *Lit.* beloved, sweetheart, mistress; from the same root as *ʿishq* (ardent love, passionate love), *ʿāshiq* (beloved), and so on; equivalent to the Arabic, *maḥbūb* (beloved); used in Sufism for both God and the *shaykh.*

Rūmī says that, in reality, only the divine beloved has any true existence. If the lover appears to exist apart from the beloved, it is due to egotism and separation. The sense of an individual self is the source of spiritual death, for the individual self has no reality:

> The beloved *(maʿshūq)* is all, the lover *(ʿāshiq)* but a veil;
> The beloved *(maʿshūq)* is living, the lover *(ʿāshiq)* a dead thing.
>
> *Rūmī, Maśnavī I:30; cf. MJR2 p.6*

But Rūmī also observes that the divine beloved is a captive of his lovers, and the two are ultimately united in love:

> The hearts of heart-ravishers are captivated
> by those who have lost their hearts to them:
> All beloveds *(maʿshūqān)* are the prey of their lovers *(ʿāshiqān).*
> Whomever you deem to be a lover *(ʿāshiq),*
> regard him as the beloved *(maʿshūq),*
> for relatively he is both this and that.
>
> *Rūmī, Maśnavī I:1739–40; cf. MJR2 p.95*

Rūmī tells the story of a man who goes in search of the king (who symbolizes both God and the master), but when he finds him, "his spirit flew out of his body," leaving him lying senseless. At this, the king remarks:

> "The lover *(ʿāshiq)* hotly seeks the beloved *(dūst):*
> when the beloved *(maʿshūq)* comes, the lover *(ʿāshiq)* is gone."
> You are a lover *(ʿāshiq)* of God,
> and God is such that when He comes,
> there is not a single hair of you remaining.
> At his glance, a hundred like you vanish away:
> I think, good sir, that you are in love *(ʿāshiqī)* with self-annihilation.
> You are a shadow, in love with the sun:
> when the sun comes, the shadow is speedily annihilated.
>
> *Rūmī, Maśnavī III:4620–23; cf. MJR4 p.258*

The lover has lost his own identity in that of the beloved.

See also: **ʿāshiq** (▸4), **ʿishq** (▸4), **Maʿshūq** (2.1).

maskil (He) (pl. *maskilim*) *Lit.* enlightener, enlightened one; a scholar; a wise person, a person of understanding; from *sekhel* (intellect, mind, intelligence, consciousness, spirit).

Maskil is used in various ways – mainly to denote someone of intellectual development, but also for the mystic who has developed a higher consciousness. This dual meaning arises because there is a certain amount of confusion among scholars about the kabbalists' and philosophers' use of the word *sekhel. Sekhel* can mean mind or intellect, but it also means intelligence, consciousness, or spirit. In medieval times, the term *Sekhel elohi* was used by some kabbalists to mean a divine or spiritual level of consciousness. In this sense, it may be better translated as 'divine Spirit', 'divine Mind', or 'divine Intelligence', although it is often translated, somewhat confusingly, as 'divine Intellect'. Philosophers and poets also wrote of the *'ein ha-sekhel,* meaning the eye *('ein)* of spiritual consciousness, which is used synonymously with eye of the heart *('ein ha-lev).* In an early kabbalistic work outlining thirty-two paths of wisdom, thirty-two levels of consciousness are described, which are paralleled by thirty-two levels of spiritual light.[1] *Maskil,* therefore, though sometimes signifying someone with intellectual understanding, can also refer to a person with spiritual or mystical awareness.

Maskil first occurs in the heading of some of the psalms, where it is thought to refer to the choirmaster or music director; psalm 54, for example, has the heading: "For the leader; with stringed instruments, the *maskil* (choirmaster) of David." As a term with a spiritual connotation, *maskil* first appears in the biblical book of *Daniel* (*c*.C3rd BCE). It is used twice in a passage in which an angel foretells the future apocalypse. The implication is that the *maskilim* have a deeper understanding than the wicked:

> Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise *(maskilim)* shall shine as the brightness of the firmament.
>
> *Daniel 12:2–3; cf. JCL*

> Go your way, Daniel; for these words are to remain secret and sealed until the time of the end. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise (the *maskilim*) shall understand.
>
> *Daniel 12: 9–10; cf. KB*

The book of *Daniel* is thought to have influenced the community who inhabited the settlement at Qumran, the discovery site of the Dead Sea Scrolls. In a few of these scrolls, the *maskil* is the possessor of legal knowledge concerning

the requirements of the sect, and is knowledgable about the conduct expected of a faithful Jew who follows the teachings of the *Torah.*[2] In other places, however, the *maskil* refers to an enlightened being and an enlightener of others. The term is used for the teacher of righteousness *(moreh ha-ẓedek),* who is presumed to have been the spiritual leader of the Qumran community:

> According to sectarian teachings, humankind has been predestined to be divided into the sons of light, the sectarians (members of the Qumran sect), and the sons of darkness, the rest of the Jewish people and the other peoples of the world. The job of the *maskil* was to teach the sectarians the nature of the spirits of light and darkness, as well as the way these two spirits manifest themselves in human history. He was to explain how interaction between these two spirits could lead both to misfortune in the world and to peace as well. Presumably, the *maskil* was responsible for conveying the ideology and theology of the Qumran community to other members of the group.
>
> *Lawrence Schiffman, Reclaiming the Dead Sea Scrolls, RDSS p.124*

In *Admonitions to the Sons of Dawn,* the *maskil* is clearly the spiritual leader of the community:

> The words of the *maskil* (teacher) that he spoke to all the sons of dawn: "Give ear to me, all men of heart and those who pursue righteousness; you will understand my words and be seekers after faith. Hear my words with all your strength."
>
> *Admonitions to the Sons of Dawn (4Q298); cf. DSSU p.165*

It has been suggested that the *maskil* may have been the enlightener to a group of mystic practitioners who called themselves the sons of dawn, so named because they would engage in spiritual practice all night, until the coming of dawn. Alternatively, the name may be synonymous with the sons of the light:

> The Hebrew allusion 'sons of dawn' may also obliquely refer to some kind of all-night community vigils mentioned in the *Damascus Document,* a part of the backdrop to the *Qur'ān* as well. . . . Even *sūrah* 89 (in the *Qur'ān*) bears the not unparallel name, 'the Dawn', and quite a few *sūrahs* refer to these vigils. On the other hand, the phrase may simply have a more esoteric or mystical sense relating to an idea of coming into Light. In fact, the best explanation of it . . . is probably as a synonym for 'sons of light', though it should be appreciated that esoteric Qumran expressions like these are capable of multiple levels of meaning.
>
> *R. Eisenman and M. Wise, Dead Sea Scrolls Uncovered, DSSU pp.162–63*

In another of the Dead Sea Scrolls, the *Demons of Death (Beatitudes),* the *maskil* is tasked to teach *(le-haskil):* "For he gave me the knowledge of Wisdom and instruction to teach all the sons of Truth."[3] "Sons of Truth" is probably another synonym for the "sons of the dawn",[4] who are led to mystical enlightenment under the guidance of the *maskil.*

In the *Community Rule,*[5] another significant document among the Dead Sea Scrolls, the *maskil* is again the mystic teacher:

> The *maskil* is "to make known to and teach the sons of light the ways of Light" and how to be "reckoned among the perfect"…. In particular, he is to instruct them in baptismal procedures which include being "purified by the Holy Spirit", "looking upon the living Light",… and "walking in perfection in all the ways of God".
>
> *R. Eisenman and M. Wise, Dead Sea Scrolls Uncovered, DSSU p.163*

These baptismal procedures most probably refer to mystical initiation by the *maskil.* Another passage in the *Community Rule* speaks of the *maskil* as the teacher of the Way:

> "Walking in Perfection", "the Holy Spirit",… and more startling even than these, that "this is the time of the preparation of the Way in the wilderness." This is specifically tied in exegesis to the *maskil'*s "preparation of the Way" by "teaching the miraculous mysteries". The reader will recognize this pregnant passage from *Isaiah* 40:1–3 as that used (in the Gospels) to describe John the Baptist's activities in the wilderness, including most notably baptism. It is clear that these "mysteries" and baptismal procedures that "the *maskil*" is to teach the sons of dawn… are to be seen as in some way part of the preparation (probably "in the wilderness") for "perfection" and whatever "crown of glory" and "eternal light" was envisaged.
>
> *R. Eisenman and M. Wise, Dead Sea Scrolls Uncovered, DSSU pp.163–64*

All these references indicate a mystical role for the *maskil* as the teacher of the sons of dawn or sons of light.

Maskil is also used in a mystical sense many centuries later in some texts from the kabbalistic period. In a sixteenth-century document, the author points out that *maskil* is used in one of the psalms to denote "a man of understanding", which he equates with a "man mindful of God". The writer draws on folklore concerning the hatching of an ostrich chick as a result of the mother's careful and focused attention:

> You should constantly see your Creator with the eye of your consciousness *('ein ha-sekhel),* for, "The Lord looks down from heaven

> on mankind to find a man of understanding *(maskil),* a man mindful of God."[6] That is, with the eyes of your consciousness *(ʿein ha-sekhel)* he seeks Him, and when he sees Him it makes an impression, as in the case of the ostrich, for when she looks well at her egg the (baby) ostrich is formed and takes shape within it, and (the egg) breaks open and (the ostrich) comes out. So, too, with respect to God, when He looks at you, He causes all kinds of bountifulness and blessings to flow upon you.
>
> Thus it says, "all your males shall appear".[7] The rabbis interpreted (the word) *yeraʾeh* (appear) as *yirʾeh* (will see), for just as a man comes to be seen *(le-raʾot),* so he comes to see *(lirʾot).* For the masses of people, this occurs on the three festivals of the year in the time of the Temple, but for the enlightened ones *(maskilim),* (it happens) on a regular basis, every day, at any time, in every place. When you look heavenward with the intention of the heart, the arousal of the will of every will (*i.e.* the divine will), will be stirred, blessed be He and blessed be His name for ever and ever.[8]
>
> *Eleʿazar Azikri, Milei di-Shemaya, MSEA p.103; cf. in TSSW pp.318–19*

Maskil was also used as a title of respect among Italian Jewish scholars in the fourteenth century; in some instances it alludes to an assistant rabbi in the community or to rabbinical students and teachers. In eighteenth- and nineteenth-century Eastern Europe, it referred to leaders of the *Haskalah* ('enlightenment', 'education') movement, which aimed to modernize Jewish education and introduce secular subjects such as agriculture, arts, science and crafts in order to integrate the Jewish community with the society around them. *Haskalah* is from the same root as *maskil.*

1. *Sefer Yezirah* 1:1, in *SYAK* pp.5–9, 295–99.
2. *Community Rule (1QS)* 3:13–15, 9:12–14; *Zadokite Fragments* 12:20–22, 13:22–41.2; see Lawrence Schiffman, *Reclaiming the Dead Sea Scrolls, RDSS* pp.123–25.
3. *Demons of Death (Beatitudes, 4Q525),* in *DSSU* pp.162, 172, 175.
4. R. Eisenman and M. Wise, *Dead Sea Scrolls Uncovered, DSSU* p.162.
5. *Community Rule (1QS).*
6. *Psalms* 14:2.
7. *Deuteronomy* 16:16.
8. *Cf.* Eleʿazar Azikri, *Milei di-Shemaya, MSEA* pp.120, 174–76.

mastānah (P/U), **mastānā** (Pu) *Lit.* one in a condition of *mastī* (intoxication); also called a *mast faqīr* (intoxicated holy man); a person in a state of spiritual ecstasy and exuberance; a person in whom a state of intense spiritual

one-pointedness has arisen from the mind's devotion to God, resulting in disregard of the physical body. The term is sometimes used non-specifically for a spiritually elevated person.

Some stories and apposite comments from Maharaj Sawan Singh (1858–1948) concerning *mastānās,* sometimes abbreviated to *mast,* are to be found in the diaries of his secretary, Rai Sahib Munshi Ram:

> Today, during the evening walk, Huzur said, "One day Bābā Kāhan, a *mast,* came to my office during the day and, looking at the account books lying there, asked what they contained. I jokingly said that it was written that a sum of four thousand rupees was due from Bābā Kāhan. Bābā Kāhan said, 'Brother, I am poor. Please reduce the amount.' I said, 'Alright. Give two thousand.' He replied, "Alright, I will pay it after a little time."
>
> "After five or six months I was sent on an expedition to Kala Pahar (the Black Mountain), and when I returned I was paid two thousand rupees, that being the amount of my salary and travelling allowances.
>
> "I went to meet the Bābā and he told me, 'I will take twenty rupees, and these must be bright and shining ones.' I told the Bābā that he had grown greedy. He replied, 'The deduction is according to the income. You have this time brought two thousand rupees, and I have asked only for twenty.'
>
> "I took out twenty rupees and placed them before him. The Bābā said, 'No, take these away. Your mind will be hurt.' I said, 'No, I will not take these back now.' The Bābā then said, 'Look. I am not going to spend these rupees. In a few minutes some young children will come and will snatch all of these away from me. I only wish that this income should bring you happiness.'"
>
> I asked Huzur whether *mahātmās* of this kind, who are always in ecstasy, come straight from higher regions in this state, or if they become so when they come down into this world. Huzur said, 'He meditated for twelve years, and by looking at the spiritual sights of the inner higher regions, he got absorbed in them. Such men cannot benefit others spiritually, but do give worldly help. When they leave this world, they make someone else like themselves, and leave him behind."
>
> *Rai Sahib Munshi Ram, With the Three Masters, WTM2 pp.178–79*

In one of Maharaj Sawan Singh's letters to his American disciples, back in the first half of the twentieth century, he writes about a *mastānā* who lived on the waste land of what has since developed into a large and populous community – a development that all began when Baba Jaimal Singh ("Baba Ji") built a small and secluded adobe hut on the banks of the river Beas in 1891:

> It is only by great good luck that you meet saints. I will tell you my own story. If now and then we have the good fortune to come across such people, then we do not believe what they say. Before Baba Ji came here (to Beas), I am told that there used to be an apparently half-witted fellow, but really a very spiritual person (a *mastānā*), who would often pick up bricks from far and near and make them into small heaps at the place where the Dera is now situated. He was called Kānhom, the half-witted. If people asked him what he was busying himself with, he would stop and say: "This will be a very flourishing place. Splendid houses will be built here. It will be populated just like a city." In those days there was absolutely nothing here – no buildings of any kind. It was all waste land and desert.
>
> *Maharaj Sawan Singh, Spiritual Gems 3, SG pp.8–9*

See also: **mastī** (▸3).

master, **perfect master**, **spiritual master** In a general sense, a master is a person in authority, at the head of a household, group, or organization; someone of exceptional skill at something; someone in complete control of a situation. In mysticism, a master is someone who teaches the spiritual path to others. Since masters can be of varying degrees of spiritual realization, a perfect master is regarded as a fully God-realized soul who has also been appointed by his own master to accept disciples and teach them the path to God. He or she is an incarnation or personification of the primal emanation of God, the divine Word or creative power. Sometimes, God is also referred to as the master.

Many spiritual teachers have been regarded as perfect masters, though the truth is that only a person who has also become God-realized can know the actual spiritual attainment of another. Jesus, Mānī, Guru Nānak, Kabīr, and many Indian mystics have all been described as perfect masters. Many others may have been perfect masters, too, without the label necessarily being applied to them. Even more have been called spiritual masters without any consideration as to their degree of spiritual realization.

It is generally recognized in all spiritual traditions that the acceptable way to make spiritual progress is through the guidance of a master. A spiritual aspirant without a suitable guide is often held in disregard. In Christianity, the supreme master is always Jesus. He is commonly addressed as "master (Gk. *didaskalos*)" throughout the gospels and Christian literature. In John's gospel, Jesus is described as the "Word made flesh",[1] the Word incarnate, and it is in this way that he is understood in Christian doctrine. As Irenaeus observes:

> In no other way could we have learned the things of God, unless our master, existing as the Word, had become man. For no other being had

> the power of revealing to us the things of the Father, except His own proper Word. For what other person "knew the mind of the Lord," or who else "has become His counsellor?"[2] Again, we could have learned in no other way than by seeing our teacher, and hearing his voice with our own ears, that, having become imitators of his works as well as doers of his words, we may have communion with him, receiving increase from the perfect One, and from him who is prior to all creation.
>
> *Irenaeus, Against Heresies V:1.1, AH2 p.55*

Nevertheless, the role of the personal spiritual director, guide or master, and obedience to him, has always been a part of the Catholic and Orthodox traditions. Quoting *John,* the unknown author of the *Cloud of Unknowing* describes the pitfalls of a mind left to its own undisciplined imaginings:

> But he who "enters not by the door, but climbs up some other way"[3] to perfection, indulging the speculative and fantastic theories of his wild, undisciplined mind and who ignores not only the simple, open entrance mentioned above, but also the sound advice of spiritual masters, is, whoever he may be, not only a burglar of the night, but a sneak thief of the day!
>
> *Cloud of Unknowing 9, CUCW p.187*

Elsewhere, the same writer says:

> You set limits to your humility if you refuse to accept the guidance of your spiritual master unless or on condition that your reason agrees that what he advises is appropriate to you.
>
> *Letter of Privy Counselling 7; cf. LPD pp.45–46*

Mysticism is the practical and personal exploration of consciousness or being. As such, its experiences cannot be contained in words. It requires the touch of person to person, of being to being. It is no surprise, therefore, to discover that the tradition of every master having his own master is present in all mystical traditions. Socratēs was the teacher of Plato, Ammonius Saccas of the Neo-Platonist Plotinus, and Musonius Rufus of the Stoic philosopher Epictetus (*c.*50–130). The mystical *Corpus Hermeticum* consists of dialogues between master and disciple. Shams-i Tabrīz was the master of Rūmī, Ramakrishna of Swami Vivekananda, and so on and on. In fact, everyone who has developed any degree of spiritual enlightenment has had a master, however fragmentary or uncertain the history may be on the matter.

In the ancient Middle East, the biblical prophets were masters to their disciples. The master also played a significant role among the Qumran community who collected together the library that has become known as

the Dead Sea Scrolls. Among the gnostics, John the Baptist was the master of the first-century Simon Magus, and – it may be conjectured – of Jesus himself. According to both Justin Martyr and Irenaeus, Simon's successor was Menander,[4] who was the teacher of the gnostics Saturninus, Basilidēs and Valentinus.[5] Clement of Alexandria writes that Basilidēs professed "for his master, Glaucias, an interpreter of Peter"[6] – a somewhat unclear designation. He also adds that Basilidēs was taught by Matthew, while Hippolytus (*fl.*210–236), Bishop of Rome, has it that

> Basilidēs . . . and Isodorus, the true son and disciple of Basilidēs, say that Matthias (not Matthew) communicated to them secret discourses, which, being specially instructed, he heard from the saviour.
>
> *Hippolytus, Refutation of All Heresies VII:8, RAH p.273*

The uncertainty over who was the master of who is not so very important. What is significant is the assumption that every mystic has a master.

Among the Manichaean texts, Mānī and Jesus are both referred to as masters. "Blessed are you, O light-bringing master," declares a hymn in praise of Mānī,[7] while another addresses an unspecified saviour as:

> You are the master physician,
> teacher of the compassionate;
> Through your love you bring joy to those whom you accept.
>
> *Manichaean Text, TMC3 p.24; cf. GSR p.295*

Likewise, Mānī is praised as the "real and true master" who can bring salvation to souls:

> Glory and praise to the real and true master (C. *zhēnshí zhǔ*),
> the mighty Mānī, the venerable Lord,
> who can . . . bring salvation to the light-natures (*míngxìng, i.e.* souls).
>
> *Mónǐjiào xiàbù zàn, T54 2140:1279a6–7; cf. LSMH (383–84) p.212*

The concept of a spiritual master is commonly related to the East, especially India. It is certainly true that in modern times, more masters or *gurus* seem to have originated in India than in any other nation. Masters can be of differing spiritual attainments. Speaking of one who has attained the final spiritual goal, Maharaj Sawan Singh points out in a letter to a Western disciple that such a master has no personal agenda. A true master is in this world solely for the purpose of helping souls return to their divine Source:

> Your conception of the master is correct. He is in the world for our good and guidance, for without a master, who will teach us? Man can

> be taught by man only. The master is unselfish, without any prejudice, and our true well-wisher and benefactor. He is with us in this world, in spiritual regions, and even in the court of the Most High; but this realization comes only when the veil of mind has been lifted.
>
> *Maharaj Sawan Singh, Spiritual Gems 103, SG p.134*

In question-and-answer sessions with Westerners, Maharaj Charan Singh points out that the uplifting atmosphere of spirituality that surrounds a master is of tremendous help in lifting and expanding the consciousness of a disciple:

> You know how we are influenced by the company we keep. If we keep the company of good people, they influence us, as we also like to be like them. If we keep the company of bad people, we are influenced by their bad thoughts, and we go astray along with them. So we need a master to build that atmosphere of devotion around us in order to follow that path and to go within. We do not achieve anything in this world without a teacher or a guide, so how can we achieve God-realization without an inner teacher or guide?
>
> *Maharaj Charan Singh, Master Answers 198, MA p.228*

See also: **guide**, **guru**, **murshid**, **sadguru**, **saviour**, **spiritual director**, **teacher**, **ẓaddik**.

1. *John* 1:14.
2. *Romans* 11:34.
3. John 10:1*ff.*
4. Justin Martyr, *First Apology* XXVI, *WJMA* p.29; Irenaeus, *Against Heresies* I:23.4, *AH1* p.89.
5. *E.g.* Irenaeus, *Against Heresies* I:23–24, *AH1* pp.89–93; Hippolytus, *Refutation of All Heresies* VII, *RAH* pp.265–307; Hegesippus, in Eusebius, *History of the Church* 4:22, *HC* p.182.
6. Clement of Alexandria, *Miscellanies* 7:17, *WCA2* p.486.
7. *Manichaean Hymns, DEMH* p.18*ff., GSR* p.172.

māthrā, **māthrāne** (Av) *Lit.* he of the Word *(Māthra);* the one of the Word; a prophet, saviour, messenger; hence, *Māthra*-reciter, chanter, or singer; singer of the Word, teacher of the Word; a term used by Zarathushtra for the master of the divine creative Word:

> Working from realms above, O *Mazdā Ahura,*
> in harmony with Your divine Law *(Ashā),*
> when You pour down grace

upon Your one of the Word *(māthrāne),*
giving clear and manifest support to him –
Then with the merest gesture of His hand,
he can lead us to the Light.

As Your singer of the Word *(māthrā),* O *Mazdā,*
I will lift up my voice,
I, Zarathushtra, befriended by the Law *(Ashā).*
May the Creator of Wisdom guide the path of my tongue forever,
may He teach me the guiding principles
through Your First Mind *(Vohu Manah).*

Zarathushtra, Yasna 50:5–6; cf. DSZ pp.745–47

In Zoroastrian tradition, the Holy Word *(Spentā Māthra)* is generally understood to mean either the Zoroastrian doctrine or the sacred Zoroastrian verse, the *Ahūna Vairya,* which is credited in the *Yasna* with producing the entire creation.[1] Mystically, the only Word that is understood to possess such power is the divine creative Word, of which a saviour is an incarnation.

See also: **Ahūna Vairya**, **ashavan**, **daēva**, **fshuyant**, **Māthra** (▸1), **ratu**, **saoshyant**, **vāstrya**.

1. Zarathushtra, *Yasna* 19.

maṭlūb (A/P) *Lit.* sought; the sought one; also as *Maṭlūb-i Ḥaqīqī* (True Sought One); God, the divine Beloved; also, the master, since he is sought by both the seeker and by God:

> The terms seeker *(ṭālib)* and sought *(maṭlūb)* have also been applied to the disciple and master, where the seeker may be defined as the one who searches for Reality *(Ḥaqīqat)* in order to find it, and the sought is the one whom Reality seeks in order to bestow intimacy with Itself upon him.
>
> *Javād Nūrbakhsh, Sufi Symbolism, FNI2 p.213, SSE2 p.45;*
> *cf. ʿAyn al-Quḍāt Hamadānī, Tamhīdāt 30, TQH p.19; cf. in SSE6 p.111*

In Sufi understanding, the seeker only seeks when he is sought by the Divine:

The truth is that, when one seeks someone,
that sought one's *(maṭlūb)* soul seeks him.

Mir'āt-i ʿUshshāq, in TAT p.228, in SSE2 p.44

Even so, says Rūmī, although the seeker is being sought, yet the finding of the beloved involves seeking in the wrong places before he is ultimately found. That which is found easily is not valued as much as that which is found after effort and anguish:

> The path is there, but it is hidden in a secret place:
> its discovery involves first seeking in vain.
> Separation is secretly in quest of union:
> in this seeker *(ṭālib),* discern the face of the sought *(maṭlūb).*
> *Rūmī, Maśnavī IV:2040–41; cf. MJR4 p.385*

Quoting a *ḥadīth,* Rūmī warns the "seeker" or disciple not to argue with his master:

> The Prophet said, "O seeker *(ṭālib)* of divine bounty, beware!
> Do not dispute with a sought one *(maṭlūb).*"
> *Rūmī, Maśnavī I:1605; cf. MJR2 p.88*

mawlānā (A/P) *Lit.* our *(-nā)* lord *(mawlā);* an honorific given to sovereigns, judges, heads of religious orders, and so on; a Muslim divine, theologian, or scholar; one learned in Islamic religious law and theology; in Sufism, applied especially to Jalāl al-Dīn Rūmī (Mawlānā Rūm).

Rūmī is traditionally regarded as the founder of the Turkish *Mewlewīyah* or *Mevlevī* Sufi order. In the West, the members are sometimes called the whirling dervishes because of the dance they perform to the music of flutes, drums, and chanting. The dance, known as the *raqṣ,* takes place during a session of *samāʿ* ('listening', musical gatherings). It is of an intricate nature, lasting about an hour, and requires careful training. According to tradition, it was introduced by Rūmī's son, Sulṭān Valad, who is generally credited with organizing the *Mevlevī* order after his father's death, and was Rūmī's first biographer. Rūmī appointed Ḥusām al-Dīn Chelebī as his successor. After the death of Ḥusām al-Dīn, the position as head of the order was taken by Sulṭān Valad.

Although all Sufi orders were banned in Turkey in 1928, following the fall of the Ottoman Empire in 1924, the restriction has subsequently been relaxed and some of the *Mevlevīs* have even toured the West, presenting their dance. Although *Mevlevīs* are found in Egypt, Syria and other countries of the old Ottoman Empire, they are now only active in Turkey, especially in Istanbul and Konya (the town in Rūm, now Turkey, where Rūmī's family settled, and where Rūmī's tomb now stands).

Although the *Mevlevī* order retains a considerable following in modern-day Turkey, Sufism is regarded as heresy in most Muslim countries, especially

among *Sunnīs.* Sufism is more tolerated among the *Shīʿahs* of Iran, perhaps because of the predominance of the great Persian Sufis like Rūmī, ʿAṭṭār, Ḥāfiẓ, Saʿdī, Jāmī and others whose writings form a part of Persian literature and culture, and which have received worldwide acclaim.

See also: **mawlá**, **raqṣ** (▸3), **samāʿ** (▸3).

may-firūsh (P) (pl. *may-firūshān*) *Lit.* wine *(may)* seller *(firūsh),* wine dealer; in Sufi symbolism, the spiritual master, especially as the divine beloved who bestows the grace of divine intoxication, dispensing the wine of divine love from within; also as *pīr-i may-firūsh* (master wineseller); also called *bādah-firūsh, bādah* being another word for wine.

Ḥāfiẓ makes extensive use of metaphors concerning wine. The master, he says, does not care for outward formalities such as the patched Sufi cloak. Hypocrisy, austerities and outward demonstrations of piety cannot be exchanged even for "a single cup" of divine love, though Ḥāfiẓ says that he would willingly make the exchange:

> One day, I shall burn this gilded cloak,
> which the master wineseller *(pīr-i may-firūsh)*
> will not exchange even for the price of a single cup.
> *Ḥāfiẓ, Dīvān, DHA p.74, DIH p.156; cf. DHWC (143:4) p.289*

> The excellent prayer mat of piety
> is not worth a single cup of wine:
> In the street of the winesellers *(may-firūshān),*
> it cannot buy even a single cup.
> *Ḥāfiẓ, Dīvān, DHA p.75, DIH p.157; cf. DHWC (142:3) p.287*

> Take these glad tidings to the street of the winesellers *(may-firūshān):*
> Ḥāfiẓ has abandoned austerity and hypocrisy.
> *Ḥāfiẓ, Dīvān, DHA p.89, DIH p.177; cf. DHWC (116:10) p.243*

Ḥāfiẓ says that the master wineseller can bestow such a look on a disciple that he is lifted beyond the realms of time:

> The form of the wineseller *(may-firūsh)* gave me such a look
> that I became safe from the illusion of time.
> *Ḥāfiẓ, Dīvān, DHA p.229, DIH p.367; cf. DHWC (487:3) p.804*

He says that, in his nightly meditation, his master conceded that the mystery of the inner spiritual form of the wineseller was known to him (Ḥāfiẓ):

Last night, a knower of the mysteries,
one of deep awareness, spoke secretly, saying,
"The mystery of the wineseller *(may-firūsh)*
cannot be kept secret from you."
Ḥāfiẓ, Dīvān, DHA p.148, DIH p.257; cf. DHWC (325:1) p.563

The "master wineseller", says Ḥāfiẓ, prescribes intoxication of divine love ("wine") as the remedy for all suffering. This divine wine will take away all sorrows and grief – both the pains of living in this world, as well as the pain of separation from God:

Yesterday, the master wineseller *(pīr-i may-firūsh)*
(may his memory be blessed!) declared:
"Drink wine, and erase from your memory
all suffering of the heart."
Ḥāfiẓ, Dīvān, DHA p.79, DIH p.152; cf. DHWC (264:1) p.469

He says that when the wineseller has accepted responsibility for his disciples ("profligates"), then God will forgive their sins and protect them:

If the wineseller *(may-firūsh)*
takes care of the needs of the profligates,
God will forgive their sins and avert all calamities.
Ḥāfiẓ, Dīvān, DHA p.105, DIH p.193; cf. DHWC (208:1) p.386

Then the disciple will realize that only love can assuage his "yearning" heart:

I have made an arrangement with the winesellers *(may-firūshān)*
that, in the moment of grief,
I will turn to nothing but the cup (of love).
Ḥāfiẓ, Dīvān, DHA p.202, DIH p.329; cf. DHWC (429:9) p.717

See also: **bādah-fīrūsh**, **khammār**, **mugh**, **pīr**, **sāqī**.

mediator See **intercessor**.

mekavenim (He) *Lit.* those who concentrate, who engage in *kavanot* (concentration exercises); used for members of those groups of kabbalists in Italy, Turkey, Germany, Poland and Israel who followed the teachings of Rabbi Isaac Luria (1534–1572). These included groups of kabbalists and *ḥasidim* in the large Jewish communities of Galicia (now divided between Poland and Ukraine)

and the group founded by Gedaliah Ḥayyon in Jerusalem in 1737, known as *Bet-El* ('House of God'), later led by his son-in-law Shalom Sharabi.

See also: **Bet-El** (▸3), **kavanot** (▸3).

menorah (He) *Lit.* lamp; candelabra; from the roots *ner* (candle) or *nur* (light). The first *menorah* referred to in the Bible is the seven-branched lampstand made for and used in the *Mishkan,* the portable Temple set up by the Israelites in the wilderness after their exodus from Egypt.[1] The *menorah* is thus the oldest symbol associated with Judaism, and it appears in many legends.

According to *Exodus,* God commanded Moses to create the *menorah* out of pure gold, giving him specific instructions. A retelling of the story in the *Midrash* (narrative commentaries) relates that God tells him how to make it out of a single, hammered clump of gold. But despite asking God several times how it is to be done, Moses keeps on having difficulty, even forgetting God's instructions. Finally, God tells him to go to Beẓalel, known to have been a divinely inspired craftsman, and no sooner does Moses speak with him than the *menorah* is made.[2] There are several variations on the story. According to another:

> "This is how the lampstand was made."[3] When Moses came up on the mount and the Holy One (commanded him) concerning the lampstand, he was baffled how he was to make it. The Holy One said: "I will make (a pattern of) it in your presence." What did the Holy One do? He showed him white fire, red fire, black fire, and green fire, and out of these He made the lampstand, its cups, its calyxes, its petals, and the six branches. Then He said to him, "This is how the lampstand is made," implying that, with His finger, the Holy One showed Moses the details of the making of the lampstand.
>
> *Midrash Tanḥuma B, Shemini 11, MTSB, in BLBR (72) p.86*

Mystically, the seven-branched *menorah* (the kind most commonly found) symbolizes the primal divine Light as it emanates by stages into the creation, the branches representing the various *sefirot* (emanations), which themselves signify the attributes of God and the stages on the inner mystical journey. Just as the Tree of Life symbolizes the successive emanations of the divine light into the creation through various stages or branches, so too is the *menorah* a symbol of the Tree of Life in all its mystical connotations.

As a metaphor for the primal light of God as it manifests in creation, the *menorah* also symbolizes the true prophet or holy man as the giver of light, as one who receives light from God and spreads it in creation.

The late-sixth-century (BCE) prophet Zechariah uses the *menorah* that was

installed in the Jerusalem Temple to symbolize the divine power that flows to the prophet. He relates the vision of an angel, who came to him by night:

> And the angel who talked with me came again, and waked me,
> like a man who is wakened out of his sleep,
> And he said to me, "What do you see?"
>
> And I said, "I have looked, and behold
> a lampstand *(menorah)* all of gold,
> with a bowl upon its top, and seven lamps on it,
> and seven pipes to the seven lamps, which are upon its top;
> And there are two olive trees by it,
> one upon the right side of the bowl,
> and the other upon its left side."
>
> And I answered and spoke to the angel
> who talked with me, saying,
> "What are these, my lord?"
>
> Then the angel who talked with me
> answered and said to me,
> "Do you not know what these are?"
> And I said, "No, my lord."
>
> Then he answered and spoke to me, saying,
> "This is the word of the Lord to Zerubbabel (the high priest),
> saying, 'Not by might, nor by power, but by my spirit,
> says the Lord of hosts.'"
>
> *Zechariah 4:1–6, JCL*

In Jewish mysticism, the mystic teacher is often symbolized as the 'illuminator', the lamp who gives light. The *menorah,* the lampstand with its seven oil lamps, represents the Lord or the prophet-messiah, God's representative on earth, who is the source of spiritual illumination or light in the creation. The seven lamps represent the seven realms or heavens of spiritual consciousness mentioned in Jewish literature. They also represent the various qualities of God or gradations of His power, which are likened to branches on the Tree of Life. In the medieval Kabbalah, the seven lamps were taken to symbolize the seven lower *sefirot* (emanations). Zechariah reminds the priest that it is the power of God's holy Spirit that sustains everything; and it is this power that is embodied in the prophet-messiah.

Ancient Judaism speaks of three messiahs (anointed ones) – the king, the priest, and the prophet. In his vision, Zechariah asks the angel the significance

of the two olive trees, and is told that they symbolize the king and priest as divinely mandated, anointed ones (messiahs). Symbolically, the two side branches and the one central stem of the *menorah* represents the kingly and priestly messiahs lending support to the central prophetic messiah, "the lord of the whole earth". Zechariah asks:

> "What are these two olive trees upon the right side
> of the lampstand and upon its left side?…
> What are these two olive branches
> which are beside the two golden spouts,
> from which the golden oil is poured out?"
>
> And he answered me and said,
> "Do you not know what these are?"
> And I said, "No, my lord."
> And he said, "These are the two anointed ones *(benei ha-yiẓhar),*
> who stand by the lord of the whole earth."
>
> *Zechariah 4:11–14, JCL*

The angel is telling Zechariah that the two olive trees represent a kingly messiah and a priestly messiah, both of whom would rule from the Temple, one as the worldly leader and the other as the priest. Through their joint rule, they create peace and harmony, supporting the prophet's mission as God's representative on earth. The oil flowing from the bowl or reservoir on top, down through the stems of the *menorah,* symbolizes how the one divine power flows through the realm of duality into the realized or illumined soul, the lamp. It suggests the transcendence of duality through awareness of the unity that is God.

Among Jewish mystics who have been described as lamps or illuminators is the first-century Rabbi Simeon Ben Yoḥai, who was called the 'Holy Lamp' or the 'Sacred Lamp'. Rabbi Simeon was a spiritual master around whom many legends have been woven and to whom kabbalists have traditionally attributed the *Zohar* ('shining', 'radiance'), the primary work of the Kabbalah:

> Rabbi Jose said: "Let us take these things (the mysteries of the scriptures) up to the Sacred Lamp, for he prepares sweet dishes (reveals the secrets of the *Torah*), like those of the holy Ancient One *('Atika Kadisha* or *Keter,* the highest level of the *sefirot),* the mystery of all mysteries; he prepares dishes that do not need salt from another. Furthermore, we can eat and drink our fill from all the delights of the world, and still have some to spare. He fulfils the verse, 'So he set it before them, and they ate, and had some to spare, according to the word of the Lord.'"[4]…

> Rabbi Isaac said: "What you say is true, for one day I was walking along with him (Rabbi Simeon), and he opened his mouth to speak *Torah,* and I saw a pillar of cloud stretching down from heaven to earth, and a light shone in the middle of the pillar. I was greatly afraid and I said: 'Happy is the man for whom such things can happen in this world.'"
>
> *Zohar 2:149a, WZ1 pp.148–49*

The *Zohar* continues with Rabbi Abba's description of the relationship of Rabbi Simeon with his disciples, prior to his death:

> It is taught that, from that day forward, the companions did not leave Rabbi Simeon's house, and that when Rabbi Simeon was revealing secrets, only they were present with him. And Rabbi Simeon used to say of them: "We seven are the eyes of the Lord, as it is written, 'these seven, the eyes of the Lord'.[5] Of us is this said."
>
> Rabbi Abba said: "We are six lamps that derive their light from the seventh (as with *menorah,* whose candles are lit by the 'lead' candle). You are the seventh over all, for the six cannot survive without the seventh. Everything depends on the seventh."
>
> Rabbi Judah called him 'Sabbath', because the (other) six (days) receive blessing from it, for it is written, "Sabbath to the Lord",[6] and it is also written "Holy to the Lord",[7] Just as the Sabbath is holy to the Lord, so Rabbi Simeon, the Sabbath, is holy to the Lord.
>
> *Zohar 3:144a–b, Idra Rabba, WZ1 p.159*

One of these close disciples was Rabbi Simeon's successor Rabbi Ḥiyya, whom Rabbi Simeon called the 'Light of the Lamp of the *Torah*'. The *Zohar* goes on to recount the death of Rabbi Simeon, describing a vision of light and fire, reminiscent of God's revelation of Himself to Moses in the burning bush:[8]

> Rabbi Abba said: "The Holy Light (Rabbi Simeon) had not finished saying 'life', when his words were hushed. I was writing as if there were more to write, but I heard nothing. And I did not raise my head, for the light was strong, and I could not look at it. Then I became afraid. . . . All that day the fire did not leave the house, and no one could get near it. They were unable, because the light and the fire surrounded it the whole day. I threw myself upon the ground and groaned. When the fire had gone, I saw that the Holy Light, the Holy of Holies, had departed from the world. He was lying on his right side, wrapped in his cloak, and his face was laughing. Rabbi Eleʿazar, his son, rose, took his hands and kissed them, and I licked the dust beneath his feet. The companions wanted to mourn, but they could not speak.

> The companions began to weep, and Rabbi Eleʿazar, his son, fell three times, and he could not open his mouth." . . .
>
> Rabbi Ḥiyya got to his feet, and said: "Up till now the Holy Light has taken care of us. Now we can do nothing but attend to his honour."
>
> Rabbi Eleʿazar and Rabbi Abba rose, and put him in a litter. Who has ever seen disarray like that of the companions? The whole house exuded perfume.
>
> *Zohar 3:296b, Idra Zuta, WZ1 p.164*

An eight-branched *menorah* is a key element of Ḥanukkah (Festival of Lights). The eight-branched *menorah* has a ninth branch added as the 'chief' or 'servant' lamp from which the others are lit, its addition perhaps arising from the practical need to light one candle from which the others can be lit. As in the *Zohar,* the Ḥanukkah *menorah* can be understood as a symbol of how a mystic or saint transfers spiritual light to his disciples. The master has the inner light, the spiritual knowledge. He imparts this light, the way to God, to his disciples by metaphorically igniting the wick of their souls, and giving them light. It is a universal principle that the disciple needs a master to 'light his wick' of spiritual consciousness. Just as an oil lamp or candle cannot light itself, so the individual needs to be lit by one who is already 'aflame' through divine realization.

See also: **mashi´aḥ**, **menorah** (4.1), **Tree of Life** (3.1).

1. *Exodus* 25:31–40.
2. *Midrash Numbers Rabbah* 15:9.
3. *Numbers* 8:4.
4. *2 Kings* 4:44.
5. *Zechariah* 4:10.
6. *Exodus* 20:10.
7. *Exodus* 31:15.
8. *Exodus* 3:1–6.

merchant(s) Mystically, a metaphor for the masters who come to this world as merchants sent by God to do His business. The wealth they carry is that of the Word. The commodity that interests them is the souls assigned to their care, whom they 'purchase' from the 'devil', by making payment for their burden of sin. They then take their 'purchases' back to the One who sent them.

One of the Manichaean *Psalms of Thomas,* for instance, which are Coptic translations of earlier Mandaean texts, speaks of the masters as "great traders", "faithful men of Truth" and "merchants" who are sent by God (the "Living Spirit", "Life") to collect souls (the "distilled part") and return with them to Him:

He (the Living Spirit) spread out this great sea,
he built the ships and launched them on it,
the ships of the great traders, the faithful men of Truth,
the barks of the merchants,
that will convey up the distilled part to Life.

Psalms of Thomas VII, Manichaean Psalm Book, MPB p.213

Another psalm mentions a number of terms used for the masters, including "living merchants". The masters themselves praise and render devotion to all other masters, for they see God manifest in them:

The race of the righteous
and the spirits and souls of the wise,
the assemblies of the messengers,…
the living merchants, the preachers of light:
They render glory to this conqueror – the sage, the paraclete.

Manichaean Psalm Book CCXXXVII; cf. MPB p.37

A Mandaean text also speaks of the saviours as "merchants". God ("Life") sends saviours into this world as merchants with a divine mandate. Those who buy the goods of this merchant, their "eyes were filled with light," unlike those who did not purchase his wares, whose eyes "saw not":

He chose one out of a thousand,
out of two thousand he chose two.
He made merchants out of them,
labouring and plying their trade on earth.…
Brighter than sun and moon do they shine.…
I came to the community of souls –
for Life, Life sent me forth.…

Many a one bought my wares,
his eyes were filled with light.
His eyes were filled with light,
when he saw the Great One in the house of perfection.

Many there were who bought not my wares.…
They were blind and saw not,
their ears were stopped, and they heard not;
Their hearts were not awakened
to behold the Great One in the house of perfection.

Mandaean Prayer Book 90; cf. CPM pp.93–94, in MEM p.91

In early Christianity, both the saviour and the apostles were sometimes depicted as merchants. In the *Acts of Peter and the Twelve Apostles,* a Nag Hammadi gnostic text, a mysterious pearl merchant, who later turns out to be the saviour, comes – not to trade in pearls – but to give them away. The pearls represent the spiritual goal, the return of the soul to its native home. The rich and self-important do not understand, and judge him to be like themselves. They cannot believe that anyone would really be prepared to give away priceless pearls, so they do not even investigate his offer. The pearl merchant therefore offers his pearls to the poor. But he lays down conditions. They must come to his city to collect the pearls, overcoming various obstacles on the way. The obstacles, however, turn out to be the attractions of the material world. To reach his city, they have to detach themselves entirely from the world.[1]

In the *Clementine Homilies,* otherwise known as the *Travels of Peter,* the apostle Peter is speaking to a group of people in Tripolis, a Mediterranean trading port now in northern Lebanon. Describing himself, by analogy, as a "good merchant" and his teachings as "wares", he says that it is by accepting his wares that a soul will be enabled to escape the effect of the "demons" of human imperfection:

> Many forms of worship, then, having passed away in the world, we come, bringing to you, as good merchants, the worship that has been handed down to us from our fathers, and preserved; showing you, as it were, the seeds of plants, and placing them under your judgment and in your power. Choose that which seems good to you.
>
> If, therefore, you choose our wares, not only will you be able to escape demons and the sufferings inflicted by demons, but having put them to flight, and having them reduced to make supplication to you, you will yourselves enjoy future blessings forever.
>
> *Clementine Homilies IX:8; cf. CH p.152*

The metaphor is also used for souls in human form who – like merchants – have the option to trade in either worthless things or in something of more enduring value. Jesus, for instance, gives the example of a merchant who, on finding a "pearl of great price", makes it his sole object of desire.[2] The pearl is the spiritual goal.

See also: **merchandise** (▸4), **pearl** (3.1).

1. *Acts of Peter and the Twelve Apostles* 1–9; *cf. NHS11* pp.204–23; "The Pearl Merchant," in *PSW* pp.56–63.
2. *Matthew* 13:45–46.

messenger, **messenger of God**, **messenger of life**, **messenger of light** A messenger is one who carries a communication or message from one group or party to another; mystically, any person, being, agency or event sent from or deemed to have been sent from God, whether appearing to originate in this world or from a higher level; often, a supernatural being, such as an angel (Gk. *angelos,* messenger); also, a master, a saviour; in Greek mythology, *Hermēs,* the winged messenger; in Roman mythology, Mercury; in the Bible, an angel, a prophet; also, the "messenger of the covenant" who is prophesied in *Malachi* to herald the coming of the messiah: "Behold, I will send my messenger (He. *malakh*), and he shall prepare the way before me,"[1] interpreted by the Christian gospels and subsequent Christianity as John the Baptist.[2] 'Malachi (He. *Malakhi*)' means 'my messenger', which is probably a pseudonym for the otherwise anonymous writer of this text. Various terms in the original languages are, of course, translated as 'messenger', or sometimes as 'ambassador', 'apostle', or 'envoy'.

The Hebrew prophets were commonly regarded as divine messengers. Haggai is specifically described as "God's messenger *(Yahweh malakh)*",[3] but a specific term is not always used. As Isaiah relates:

> Then I heard the voice of the Lord saying: "Whom shall I send? Who will go for us?" And I answered, "Here I am, send me."
>
> *Isaiah 6:8; cf. KJV, NJB*

A fragment from the Dead Sea Scrolls interprets another passage from *Isaiah:*

> "How beautiful upon the mountains are the feet of the messenger (He. *mevasser,* 'he who brings news') who announces peace, who brings good news, who announces salvation, who says to Zion, 'Your divine being reigns.'"[4]
>
> This scripture's interpretation: "the mountains" are the prophets, they who were sent to proclaim God's truth and to prophesy to all Israel. "The messenger *(mevasser)*" is the anointed of the spirit, of whom Daniel spoke;[5] . . . The "messenger *(mevasser)* who brings good news, who announces salvation" is the one of whom it is written: "to proclaim the year of the Lord's favour, the day of the vengeance of our God; to comfort all who mourn".[6] . . . "Zion" is the congregation of all the sons of righteousness, who uphold the covenant and turn from walking in the way of the people. "Your divine being" is Melchizedek (the high priest-king), who will deliver them from the power of Belial.
>
> *Coming of Melchizedek, Dead Sea Scrolls, Fragment 11Q13, col.2; cf. GSL*

Much later, of course, but following in the same tradition, the Prophet Muḥammad was also deemed to be a messenger *(rasūl)* of God.

In Christian tradition, the primary messenger is Christ as the Word, the *Logos,* the Wisdom or only Son of God, as in an early Greek hymn that is possibly an overwriting of an earlier Jewish text:

> For You are the knowledge without beginning,
> the eternal vision, the hearing without origin,
> the Wisdom without teaching,
> the first by nature, and only one in being,
> and far exceeding every number:
> The One who brought everything into being out of nonbeing,
> through Your only Son,
> and gave him birth before all the ages,
> by purpose, and power, and unmediated goodness –
> An only Son, a divine Word, a living Wisdom, a firstborn of all creation,
> a messenger (Gk. *angelos*) of Your great purpose, Your high priest –
> Both king and lord of all intelligible and perceptible nature,
> the One before all things, through whom are all things!
> For You, O eternal God, have made all things through him,
> and through him, by suitable foreknowledge, You design everything.
>
> *Hellenistic Prayers 12, OTP2 p.690*

Following in the same tradition, Maximos the Confessor writes that it is because "Christ is God and the *Logos* of the Father," that "the fullness of the Godhead dwells bodily in Him."[7] Likewise, he continues, if a man imbibes the highest wisdom and virtue, the *Logos* comes to dwell in him. And just as a thought springs from the mind like "a messenger of the intellect's *(nous)* hidden activity", so too does "he who is in essence the *Logos*" (*i.e.* Christ) know God, "no creature being able to approach the Father without him. That is why," he concludes by reference to *Isaiah,* "He is called 'messenger *(angelos)* of great counsel.'[8]"[9]

Gnostic texts also speak of the saviour as the messenger. In the *Pistis Sophia,* he is "the great messenger of the Ineffable", and the "messenger for the First Ordinance".[10] In the *Acts of Thomas,* the "Name of the Messiah" is described as the "revealer of hidden mysteries, . . . messenger of reconciliation, . . . Spirit of Holiness".[11]

In Manichaean texts, the messenger is often depicted as the Third Messenger, Third Ambassador, or Third Apostle, and equated with the Iranian *'Vahman* (Primal Mind, from the Avestan, *Vohu Manah*)*'* and the Greek '*Nous* (Mind, Intelligence)', both being terms for the creative power who manifests as a human messenger or master. The duty of the Third Messenger is to retrieve the particles of light (the souls) and return with them to God.

With the coming of the Third Messenger to the world, human beings are urged to, "Abandon sleep, awake, behold the Light that has drawn near!" With his appearance, "spirits, souls and all creatures look upon him and arise from their fall," and "all the sons of darkness hide". The messenger "takes away fear". He "gives health and joy to the world . . . and puts an end to pain". At his advent, "The sign of the lofty realm has become apparent, and all who have eyes perceive."[12]

Manichaean mythology speaks of the master as the Third Messenger or Third Ambassador because he appears as the saviour in the third stage of creation. He is the 'Messenger of the Third Creation'. According to the complex Manichaean mythology, in the first stage of creation, the realms of darkness and light were completely separated. But once the realm of darkness had become aware of the realm of light, it began to make plans to partake of the light. Realizing that an attack was imminent, the Father of Light or the Father of Greatness decided to forestall the event by taking the battle to the enemy. He therefore called forth or emanated from Himself, the Mother of the Living. The Mother of the Living similarly brought forth the First Man. Equipped with five powers or five elements of light, portrayed as his sons or his arms, the First Man sallies forth, offering himself as a bait to the powers of darkness. The powers of darkness greedily devour or capture the elements of light, thereby creating the admixture of light and darkness that subsequently gives rise to the world of matter.

In the second stage of creation, the sons of the First Man have been devoured or captured, and the First Man himself has been overcome, lying unconscious in darkness. The Father of Light therefore sends forth a series of emanations, each emanation emanating from the one before. These are the Friend of the Lights, the Great Builder, and the Living Spirit, all of which remain within the realm of light. Like the First Man, the Living Spirit also has five sons who are later instrumental in the formation and administration of the universe.

From the lowest point in the realm of light, the Living Spirit sends out a Call. The First Man hears the Call, is roused from his unconsciousness, and responds with an Answer. The Living Spirit, together with his five sons and the Mother of the Living, now descend to the depths of creation to lead the First Man and his sons back to the realm of light.

As a part of the means whereby this is to be accomplished, whereby the light that has been captured or devoured by the darkness is to be liberated, the Living Spirit, with the help of his five sons, creates and administers the material universe from a mixture of darkness and light. This is the third creation. The captured light is referred to *in toto* as the Living Soul or Living Self.

After the creation of the material world, the Father of Light calls forth or emanates the Third Messenger, who is charged with the responsibility of rescuing and purifying the particles of light that are still held captive in

their bodies by the powers of darkness. To help him in this task, the Third Messenger evokes the Column of Glory, who is both a god and the path by which the liberated light can ascend to the heavens. In short, the Third Messenger, the Messenger of the Third Creation, is the saviour who comes to the material world.

Various names are given to the Third Messenger according to the languages in which Manichaeism was promulgated. In Iranian, he was identified with *Nairyōsangha,* the divine Zoroastrian messenger, and was known by the Middle Persian *Narisah* (deity of the world of light) or the Parthian and Sogdian, *Narisaf.* He is also equated with the Iranian deity, *Mithras.*[13]

There are a number of variations and further complexities to this simplified account of Manichaean mythology, some of which were added with the passage of time. How much of this myth was taught by Mānī, how much was added later, and how much was taken on board by the average Manichaean is difficult to determine, but it must be remembered that Mānī was teaching in ancient Persia, whose religion had an emphasis on personalized deities. The forces even of the natural world were perceived as deities of one degree or another, just as evil or negative propensities or energies were understood as devils or demons. The Iranian mindset and way of seeing things in those times was far removed from what is understood in modern times as rational and scientific.

Although the mythology surrounding Third Messenger pervades much of Manichaean literature, there are also many places where the masters are simply referred to as messengers or apostles. As Mānī himself wrote:

> Wisdom (the creative power) and deeds (its practice) have always from time to time been brought to mankind by the messengers of God. So in one age they have been brought by the messenger called Buddha to India, in another by Zaradust (Zarathushtra) to Persia, in another by Jesus to the West. Thereupon, this revelation has come down and this prophecy has appeared in the form of myself, Mānī, the envoy of the true God in the land of Babylon.
>
> *Mānī, Shāhburkān, in al-Bīrūnī, Chronology of Ancient Nations 207; cf. CAN p.190*

In many places, Mānī himself is addressed as the Messenger or Apostle of Light, as in passages that speak of the departure of his soul from the body, and from this world:

> It was an hour of grief and a day of sorrow when the Messenger of Light entered *parinirvāṇa.* He left behind him the leaders that tend the community, and gave parting words of blessing to the whole great flock.
>
> *Manichaean Text, RMP ce; cf. GSR p.86, ML p.57*

And:

> Just as a sovereign who takes off his armour and his garment (worn in battle), and puts on another royal garment, so did the Messenger of Light put aside the warlike garment of his body; and he sat down in the ship of light, and received the divine garment, the diadem of light, and the beautiful garland. And in great joy he ascended, together with the gods of light, accompanying him on the right and left, to the sound of harps and the songs of joy, in divine miraculous power, like swift lightning or a shooting star, to the Column of Glory, the Path of Light. . . . And there he stayed with God *Ohrmazd,* the Father.
>
> *Manichaean Text, RMP p; cf. ML pp.55–56*

Mānī is also addressed as the "Messenger of Joy":

> You have come with salvation, O messenger of joy!
> Salvation to those who understand the message
> they hear from you.
>
> *Manichaean Text, Pelliot M9l4.2, in HMV p.306; cf. GSR p.84, ML p.11*

The term appears extensively in Manichaean manuscripts that arose from various stages in the development of the religion after the departure of Mānī and his successors. In a text from Chinese Turkestan, which blends the terminology of many traditions, notably Manichaeism, Buddhism, Daoism and Christianity, the devotee petitions all the messengers who have ever come to this world to help him:

> I also petition the rich and abundant world-upholding master,
> the brave, resolute and free king of the ten heavens,
> the bold and strong herculean devil-conquering messenger *(shǐ)*. . . .
>
> I also petition the good-doing venerable master of *Dào (dàoshì),*
> who represents the real form *(zhēn xiàng)*
> of the Third Messenger of Light *(sān míngshǐ)* –
> The ever-victorious Son *(zǐ)* who came to his own rescue,
> the firm upholder of Reality and Truth. . . .
>
> I also petition all the messengers of light *(míngshǐ),*
> and the supernaturally powerful, clean, and pure messengers –
> Each of you grant great mercy, shade and shelter us universally,
> and cleanse and remove all our sins and faults.
>
> *Mónǐjiào xiàbù zàn, T54 2140:1273b13–14, c6–7, c24–25;*
> *cf. LSMH (130, 141, 150) pp.187–89*

In an interesting piece of syncretism, the same writer also petitions, "the *buddhas (fó)* and messengers of light *(míngshǐ)*" to give shelter and protection, both "within and without *(nèiwài)*".[14]

Mandaean literature also frequently mentions the messenger who comes to collect souls from this world. Many of their prayers or poems invoke the help of this messenger:

> Come, come, lofty Messenger,
> Come, come from the house of my Father!
> Come and irradiate us with the radiance of Life.
>
> *Mandaean Prayer Book 349, CPM p.241*

The messenger is a divine being, sent by the "Father":

> For toward you will go forth a messenger,
> and the messenger who goes towards you
> is all radiance and light from head to foot.
>
> *Mandaean Prayer Book 70, CPM pp.56–57*

He is a personification of the Word, who reveals himself in this world:

> Praise, honour, magnify and bless
> *Haiashum-Kushṭa,* Messenger of Life,
> the Word of the first chosen elect.
> He crossed the worlds, came,
> pierced the firmament, and revealed himself.
>
> *Mandaean Prayer Book 77, CPM p.85*

Mandaean texts also tell the story of the messenger who is sent to awaken the sleeping and "corporeal Adam", who symbolizes man, spiritually asleep in the material universe:

> At the Voice of the messenger,
> Adam, who was lying down, awakened.
> Adam, who was lying down, awakened,
> and went to meet the messenger, saying:
> "Come in peace, O messenger,
> apostle of Life, who has come
> from the house of my Father!
> How precious and beautiful is Life,
> dwelling in its own abode.
> How can such a throne have been set up for me,
> while I, in my form of darkness, sit here wailing?"

> The messenger answered and said to the corporeal Adam: . . .
> "I have come and will instruct you, Adam,
> in order to save you from this world.
> Hearken and listen, and be instructed,
> and ascend with victory to the place of light!"
> *Mandaean John-Book, JMM pp.52–53; cf. JM p.57, in MEM pp.76–77*

The idea of a divine messenger, sent on a mission of redemption to mankind, is present in the earliest literature. It appears as a constant theme in the ancient Mesopotamian, pre-biblical Tammuz liturgies, where a messenger is sent to rescue the First Man, later known as Adam, from "slumbering in the heavy sleep of death".[15] The even-earlier Sumerian hymns, dating from the third millennium BCE, speak of a "Messenger of *Ea*", *Ea* being *Enki,* the god of Wisdom:

> I am the Messenger of *Ea,*
> He has sent me in order to give life to straying mankind.
> *Ea* has informed me what he has sent me to do.
> *Sumerian Hymns, SBHG pp.31, 38; cf. in MEM p.171*

See also: **ambassador**, **apostle**, **envoy**, **Jesus the Splendour** (7.2), **messenger** (▸4), **narisah**.

1. *Malachi* 3:1, *KJV.*
2. *Luke* 7:27, *Mark* 1:2, *Matthew* 11:10.
3. *Haggai* 1:13.
4. *Isaiah* 52:7.
5. *Daniel* 9:25–26.
6. *Isaiah* 61:2.
7. *Colossians* 2:9.
8. *Isaiah* 9:6, *LXX.*
9. Maximos the Confessor, *On Theology* 2:21–22, *Philokalia; cf. PCT2* pp.142–43.
10. *Pistis Sophia* 319:126, *PS* pp.638–39; *cf. PSGG* p.267.
11. *Acts of Thomas* II, *AAA* pp.166–67.
12. *Manichaean Text M30 78,* 107–9, 75–77, 83, 110–11, 116, 105–6; *cf.* in *MMP* pp.50–51.
13. From *Gnosis on the Silk Road, GSR* p.55.
14. *Mónǐjiào xiàbù zàn, T54* 2140:1278a21–22; *cf. LSMH* (346) p.208.
15. Geo Widengren, *Mesopotamian Elements in Manichaeism, MEM* p.78.

messiah (He. *mashi´aḥ,* Gk. *christos, messias,* L. *christus*) An anglicization of the Hebrew *mashi´aḥ* (anointed, anointed one; chosen, selected). See **mashi´aḥ**.

míngshī (C) *Lit.* bright *(míng)* teacher *(shī);* illumined teacher; a great teacher or master; a famous, excellent, or eminent master; an enlightened master.

In his book *Bàopǔzǐ,* fourth-century Daoist scholar and writer Gě Hóng (*aka.* Bàopǔzǐ, 'Master who Embraces Simplicity') devotes an entire chapter, entitled 'Seek Diligently', to the importance of finding a genuine teacher:

> If you wish to become a divine immortal *(shénxiān),* you must grasp the essential. The essential consists of treasuring the essence *(bǎojīng),* circulating breath *(xíngqì),* and ingesting the great medicine *(dàyào).* In these three, however, there is profundity and shallowness. You cannot learn all about them in a short time unless you meet an enlightened master *(míngshī)* and go through much hard work.
>
> *Gě Hóng, Bàopǔzǐ nèipiān 8:149, AMRC p.138*

The "essential" refers to the three-part method of spiritual practice propounded by Gě Hóng for attaining spiritual immortality. The first two components refer to ensuring the health of body and mind. "Ingesting the great medicine" refers to the third component, which is meditation. The "great medicine" is the golden elixir *(jīndān),* an alchemical term relating to the spiritual fruits of meditation.

Gě Hóng calls such a master a *míngshī* and writes extensively about an excellent teacher of this calibre. But he also counsels seekers to ensure that they have indeed found a truly perfected master before taking instruction:

> Although students of the future must make it their duty to seek a master *(shī),* it is vital that they do so having made very sure of him first. A person of poor and narrow knowledge will be powerless to help them to achieve the Way *(Dào),* because his actions will be shallow, his virtue weak, his accomplishment feeble, and his resources scarce.
>
> *Gě Hóng, Bàopǔzǐ nèipiān 14:257–58, AMRC p.237*

To those wishing to succeed in their quest for spiritual immortality, Daoist literature repeatedly stresses the importance of seeking and studying under a *míngshī.* Thirteenth-century Daoist master Lǐ Dàochún openly shares what he learned from his own master and affirms that diligent and earnest seekers ("eminent learners") cannot fail to succeed – provided that they acquire these secrets from a *míngshī:*

> An enlightened teacher *(míngshī)* taught me
> to forge the blade of spirit;
> What it all depends upon
> is the creative work of (harmonizing) *yīn* and *yáng.*
> Tempering the firmness of heaven *(quán),*
> earth *(kūn)* does the forging;

Fanning the fire of awareness
 is the wind of docility.
Having achieved unfailing concentration,
 the mind-director is skilled;
Wiping out pernicious influences,
 the will-general is valiant.
When eminent learners of *Dào*
 know the meaning of this,
It is easy for them
 to shatter cosmic space.

Lǐ Dàochún, Zhōnghé jí, TCC2 p.468

Present-day Daoist master and prolific writer on Daoism Ni Hua-Ching describes four integral steps to spiritual enlightenment, emphasizing that the very first and essential step is to find a *míngshī:*

There are four stages of the spiritual process:

First, seek the guidance of a truly enlightened master,
 whose light and protection
 can illuminate the darkness of your soul.

Second, learn diligently the sacred method,
 and increase the true knowledge of your inner life.
When your spiritual energy grows,
 you will become enlightened,
 and all mysteries will be exposed to you.

Third, cultivate yourself step by step.
From the guidance you gain
 in your unceasing pursuit of truth,
 subjectively continue the spiritual evolution.
Beware of your inertia.

Fourth, unify the inner and the outer,
 attain mystical union with *Dào.*
Immortality is total and whole:
 the real integrity is indistinguishable.

These are four stages for those
 newly starting on the spiritual path,
 and yet they are one
 in any single contact with spirit.

Ni Hua-Ching, Taoist Inner View 22:9, TIVU pp.187–88

These four stages of spiritual growth may be said to correlate to the four seasons of nature. The first stage is like the new beginnings of spring. The spirit or soul is like the seed in the earth; the enlightened master is like the sun, whose light penetrates the darkness enveloping the soul. In the second stage, like a flower in the light and warmth of summer, the disciple learns and then practises the "sacred method" that he has learned from his master; the spirit flourishes and becomes enlightened. Then, like a plant in autumn, change occurs in the disciple's spiritual cultivation. With growth comes maturity; the disciple is cautioned to beware of inertia and is advised to gradually but persistently cultivate the *Dào.* Just as a plant's life force begins to withdraw into its roots in autumn, the disciple continues to evolve spiritually by withdrawing within. Finally, like a plant in winter, the withdrawal is complete. In this fourth stage of spiritual development, the spirit merges with the *Dào.* Immortality is attained through this divine and mystical union and, in this true wholeness ("real integrity"), the spirit is indistinguishable from the *Dào.*

A sixth-century scripture, the *Xīshēng jīng,* written as though it were the words of Lǎozǐ, expresses the need of a *míngshī.* It is a matter of practicality:

> If you want to practise my *Dào,* you must first know about the source *(yuán)* of the highest insight *(huì).* Even wisdom *(zhì)* doesn't arise by itself, but like all other things must have its underlying cause (*yīnyuán,* 'predestined relationship')…. One may study, yet without an enlightened teacher *(míngshī),* how could one ever resolve one's doubts *(yí)?*
>
> *Xīshēng jīng 2:15b, 2:17b, TMPS p.241*

As a student of a *míngshī,* a seeker is assured of receiving the right instructions. By faithfully following the instructions of a genuinely enlightened teacher and by diligently carrying out the practices taught by him, it is possible to make swift progress ("in a moment"):

> If you can get the chance to meet an enlightened master *(míngshī),*
> and receive his instructions,
> in a moment (spiritual) transformation will occur.
>
> *Zhōnglí Quán, Pòmí zhēngdào gē; cf. PZGS*

See also: **shī**.

mirror A surface that reflects light; spiritually, a master or saviour who reflects God's light within himself and upon other souls; also, the divine Word or Wisdom of God, which in itself reflects all the qualities of the Divine; also, and most commonly, a pure soul who reflects the light of God; hence the expression, the mirror of the soul.

As a metaphor for the saviour, the term is occasionally used in Christianity for Jesus Christ, as in:[1]

> O pure clear mirror of the divine Majesty,
> how have you become defiled for very love of me!
> Wash out the great stains of my evil deeds.
>
> *Henry Suso, Little Book of Eternal Wisdom 3, Saturday Meditations 2; cf. BEW p.160*

The saviour was also regarded as a mirror into which the soul should look, in order to see the extent of its own impurity. As Jesus says in the *Acts of John,* "A mirror am I to you who see Me."[2] Or, more extensively, in the *Odes of Solomon:*

> Behold, the Lord is our mirror:
> open your eyes and see yourselves in Him.
> And learn the true nature of your face,
> and utter praises to His Spirit.
> And wipe away the dirt from your face,
> and love His holiness,
> and clothe yourself therewith.
> Then you will be spotless,
> resting at all times with Him.
>
> *Odes of Solomon 13:1–4, OSD p.62*

In Mandaean literature, the saviour is similarly described as a "pure Mirror":[3]

> Our father, you are a pure mirror!
> You have become an illuminator in all the worlds.
>
> *Mandaean Prayer Book 326; cf. CPM p.229*

Sometimes, the divine Word or Wisdom of God is described as the image or mirror of God, as in the *Wisdom of Solomon:*

> She is a reflection of the eternal light,
> untarnished mirror of God's active power,
> image of His goodness.
>
> *Wisdom of Solomon 7:26, JB*

See also: **illuminator**, **mirror** (5.1), **Wisdom** (3.1).

1. Henry Suso, *Little Book of Eternal Wisdom* 1:12, 16, 17, 19, *BEW* pp.71, 93, 100, 110.

2. *Acts of John* 95; *cf. ANT* p.253.
3. *Cf. Mandaean Prayer Book* 323, 378, *CPM* pp.228, 287.

miskīn (A/P) (pl. *masākīn, miskīnān*) *Lit.* a destitute, a very poor person, an indigent; also, one who is meek or lowly; one who is spiritually poor or humble; one who relies on God for his sustenance; related to *maskanat* (destitution, lowliness). A *miskīn* may or may not be a beggar, according to individual definition. A *ḥadīth* relates:

> The Prophet said, "I stood at the gate of paradise, and saw that most of the people who entered it were the poor *(masākīn),* while the wealthy were detained."
>
> *Ḥadīth Ṣaḥīḥ al-Bukhārī 7:62.124, 8:76.555; cf. HSB*[1]

According to another *ḥadīth,* "The poor man *(miskīn)* is not the one who goes round to the people and is dismissed with one or two morsels and one or two dates." He is "one with insufficient for his needs, but yet does not beg anything from people".[2]

The *miskīn* is commonly compared to or contrasted with the *faqīr,* which also means the 'poor one'. Hujwīrī records that Sufis disagree as to who has chosen the higher path – the *faqīr* (the poor) or the *miskīn.* The debate is over who places the greater reliance on God, but much depends upon how the terms are defined. Some *shaykhs* regard "the poor *(faqīr)*" as superior to "the lowly *(miskīn)*" because of a verse in the *Qur'ān* that speaks of "the poor *(fuqarā')*" who are unable to move about and earn a living because they spend their time "in the cause of *Allāh*".[3] They are in need of help but are too modest to say so.[4] The poor *(faqīr)* are therefore to be regarded more highly because "the lowly *(miskīn)* possess a means of livelihood, which the poor *(faqīr)* renounce." Hujwīrī also mentions various other differing shades of opinion among Muslim scholars,[5] although all such distinctions would appear to be hairsplitting.

Considering the matter from a more spiritual viewpoint, Maybudī believes that the *miskīn* is one who is utterly devoid of selfish motivation, and has taken complete refuge in God. The *faqīr,* on the other hand, "still has traces of self-gratification within him":

> It has been said that spiritual poverty *(faqr)* comprises three levels: want *(ḥājat),* poverty *(faqr),* and destitution *(maskanat).* The one who wants is subservient to the world, so that the world may alleviate his poverty. The poor one *(faqr)* does not give his heart to the world; rather, he is inclined to the hereafter, seeking ease in the bounty of heaven. The destitute *(maskanat)* desires nothing but God; he cares nothing

for worldly wealth or other worldly blessings, only for closeness to the Bestower of bounty.

The Prophet sought destitution *(maskanat)* when he prayed, "O Lord, cause me to live in destitution *(miskīn),* to die in destitution *(miskīn),* and to be judged in the ranks of the destitute *(al-masākīn).*" He sought refuge from poverty *(faqr)* saying, "I take refuge in You from poverty *(al-faqr),*" which means that the one in poverty *(faqr)* still has traces of self-gratification within him, such that he is still veiled from his Lord.

Maybudī, Kashf al-Asrār, KA4 p.168; cf. in SSE6 pp.106–7

Al-Ghazālī, however, appears to be avoiding the debate when he quotes the verse:

Rejoice, O my heart, for your Beloved *(Maḥbūb)*
is the friend of the poor *(darvīshān)* and the meek *(miskīnān).*

Unattributed; cf. in RRS p.183

See also: **darvesh**, **faqīr**.

1. *Cf. Ḥadīth Ṣaḥīḥ Muslim* 36:6596, *HSM.*
2. *Ḥadīth Ṣaḥīḥ Muslim* 5:2261; *cf. HSM.*
3. *Qur'ān* 2:273.
4. *Qur'ān* 2:273.
5. Hujwīrī, *Kashf al-Maḥjūb* V, *KMM* pp.67–68, *KM* p.60.

mitbodedim (He) *Lit.* meditators; mystics who practised *hitbodedut* (meditation); a term used by Rabbi Isaac of Akko (*fl.*C13th–14th).

See also: **hitbodedut** (▸3), **perushim**.

mkhan po (T) *Lit.* abbot, preceptor; commonly rendered phonetically as *khenpo.* See **khenpo**.

monk (Gk. *monachos,* L. *monachus*) A male member of a religious and sometimes contemplative community, bound by various vows, such as (in Christianity) poverty, chastity, and obedience, the vows varying between different monastic orders.

In fourth-century Christianity, the Greek *monachos* was commonly used for those who had consecrated their lives to God, whether as solitaries or

community dwellers. The word is related to *monos* (single, lonely), suggesting solitude. In earlier times, a monk was not necessarily an ordained priest and, in the Eastern Church, monks have traditionally resisted ordination. As the early desert father Evagrios (*c.*345–399) puts it:

> If you want to pray as a monk, shun all lies and take no vows. Otherwise you will pretend vainly to be what you are not.
>
> *Evagrios Pontikos, On Prayer 127, Philokalia; cf. PCT1 p.69*

The earliest monastic rule, created by St Benedict around 530, mentions four kinds of monk: coenobites, who live together under a rule or abbot; hermits or anchorites, who live a solitary existence after undergoing training in a community; sarabaites, widespread in early Christianity, especially in Egypt, who lived either at home or in communities, followed no particular rule, and disposed personally of the fruits of their manual labour; and *gyrovagi* (wandering monks), some of whom were evangelical preachers, and others no doubt were professional beggars. St Benedict approves of the first two categories, but condemns the sarabaites and *gyrovagi* as religious pretenders and hypocrites.

Various religious orders have arisen since the time of St Benedict. These include Benedictine offshoots like the Cistercians and the Trappists; monastic orders such as Carthusians, the Premonstratensians, and the Camaldolese; mendicant friars such as the Carmelites, Dominicans, and Franciscans, who are not correctly regarded as monks due to their practice of mixing freely with people, moving from place to place, and begging alms; and likewise the scholarly Jesuits, to whom the importance of the rule of missionary activity excuses them from the monastic obligation of singing at the daily service in a choir.

In whatever way the various movements may have developed, the ideal of the early Christian monks was contemplative and mystical, and the writings of the ascetic monks known as the desert fathers have remained popular for their pithy, epigrammatic wisdom. Among the earliest of these desert monks was Evagrios Pontikos (345–399). Regarding the souls in this world as being in a fallen state, Evagrios understood that the essential aim of a monk was to once again become a pure spirit *(nous).* In his thinking, angels were pure souls, hence:

> The monk becomes equal to the angels through prayer, because of his longing to "behold the face of the Father who is in heaven".[1]
>
> *Evagrios Pontikos, On Prayer 113, Philokalia, PCT1 p.68*

Having regained the state of purity, the monk is one with "all men", and wishes them the highest spiritual good:

> Blessed is the mind that has acquired complete freedom from sensation during prayer. Blessed is the monk who regards all men as God, after God. Blessed is the monk who regards the salvation and progress of all with great joy, as if it were his own. . . . A monk is he who is separate from all, yet one with all. A monk is one who regards himself as one with everyone, through always seeing himself in each.
>
> *Evagrios Pontikos, On Prayer 120–22, 124–25, Philokalia; cf. OCM pp.112–13, PCT1 pp.68–69*

Others of the Eastern tradition have also written of a monk's spiritual path. Firstly, a monk must be inwardly mindful and vigilant. Until he has achieved this, his mind will waver, and be subject to doubt and uncertainty:

> Every monk will have doubt about his spiritual work until he has achieved watchfulness of mind. Either he will be ignorant of the beauty of this watchfulness or, if he is aware of it, he will fail to achieve it because of his negligence. He will resolve his doubt only when he has learnt to guard his mind. . . . A true monk is one who has achieved watchfulness; and he who is truly watchful is a monk in his heart.
>
> *St Hesychios the Priest, On Watchfulness and Holiness 157, 159, Philokalia; cf. PCT1 p.190*

He should be as spiritually diligent as if today were his last day. Conversely, he should keep his body in good health, so that it does not distract him from his prayer:

> A monk should always act as if he was going to die tomorrow; yet he should treat his body as if it was going to live for many years. The first cuts off the inclination to listlessness, and makes the monk more diligent; the second keeps his body sound and his self-control well balanced.
>
> *Evagrios Pontikos, On Watchfulness 1, Philokalia, PCT1 p.53*

He should keep his attention from straying out through the gates of his senses, so that his inward being can become recollected:

> The monk should shut all the gates of his soul *(psychē),* that is, the senses, so that he is not lured astray. When the spirit *(nous)* sees that it is not dominated by anything, it prepares itself for immortality, gathering its senses together and forming them into one body.
>
> *St Isaiah the Solitary, On Guarding the Mind 7, Philokalia; cf. PCT1 p.23*

He must keep his thoughts pure:

> The monk should wage a truceless war on these three things, more than all others: gluttony, futile self-esteem, and avarice – which is a form of idolatry.[2]
>
> *St John of Karpathos, Encouragement of Monks 86; cf. Philokalia, PCT1 p.318*

Without such purity, he can never reach the realms of the spirit:

> The monk, therefore, must be detached from material things, must be dispassionate, free from all evil desires, not given to soft living, not a tippler, not slothful, not indolent, not a lover of wealth, pleasure or praise. Unless he raises himself above all these things, he will fail to achieve the angelic way of life. For those who do achieve it, the "yoke is easy and the burden is light",[3] divine hope sustaining them in all things. This life and its activities are full of delight, and the lot of the soul that has attained it is blessed and "cannot be taken away".[4]
>
> *St Theodoros, Spiritual Texts 49, Philokalia, PCT2 p.23*

The way of the monk is the opposite of the worldly man:

> The achievements of the worldly man constitute the failings of the monk, and the achievements of the monk constitute the failings of the worldly man. For example, the achievements of the worldly man are wealth, fame, power, luxury, comfort, children, and what is consequent upon all these things. But the monk is destroyed if he obtains any of them. His achievements are the total shedding of possessions, the rejection of esteem and power, self-control, hardship, and all that is consequent upon them.
>
> *St Maximos the Confessor, On Love 3:85, Philokalia, PCT2 pp.96–97*

Yet, simply giving up external things does not mean that the inner mind is similarly detached:

> Prove yourself a monk, not outwardly, but inwardly, by freeing yourself from the passions.
>
> *Thalassios the Libyan, On Love 3:22, Philokalia, PCT2 p.320*

And:

> He who has renounced such things as marriage, possessions and other worldly pursuits is outwardly a monk, but may not yet be a monk inwardly. Only he who has renounced the impassioned conceptual images of these things has made a monk of the inner self, the mind.

> It is easy to be a monk in one's outer self, if one wants to be; but no small struggle is required to be a monk in one's inner self.
>
> Who in this generation is completely freed from impassioned conceptual images, and has been granted uninterrupted, pure, and spiritual prayer? Yet this is the mark of the inner monk.
>
> *St Maximos the Confessor, On Love 4:50–51, Philokalia; cf. PCT2 p.106*

The dichotomy between inward and outward purity is illustrated by an example:

> Meeting some nuns on the road, a monk made a detour. The superior said to him, "If you were a perfect monk, you would not have noticed we were women."
>
> *Wisdom of the Desert Fathers 22, in WDF p.6*

Though the monk lives apart from the world, nevertheless, he is of great benefit to it, never losing his sympathy with the plight of the ordinary man. As Staretz Silouan observed: "A monk is a man who prays for the whole world."[5] And Thomas Merton says:

> The monk searches not only his own heart: he plunges deep into the heart of that world of which he remains a part, although he seems to have left it. In reality, he abandons the world only in order to listen more intently to the voices that proceed from its inmost depths.
>
> *Thomas Merton, Climate of Monastic Prayer, CMP p.35*

Though the monks of old had much to say that is universal, it is worth remembering that they saw other things according to the religious mindset of their own times. Little exemplifies this better than their belief in demons. In modern times, it is customary to interpret demons metaphorically, as one's own inner problems and imperfections. This may well be true, but for the desert fathers and many monks of the past, demons were as real as angels, and many stories are told of their actual physical battles. Hence, it was perfectly commonplace for Peter of Damaskos to illustrate how inwardly concentrated in prayer a monk should be by reference to a demon story:

> Evagrios (Pontikos) the Solitary has recounted how a certain monk was praying when, for his benefit and for that of many others, God allowed the demons to take him by his hands and feet and throw him in the air; and so that his body would not be hurt when he fell to the earth, they caught him in a rush mat. This they did for a long time, but were unable to distract his spirit from heaven.[6]
>
> *Peter of Damaskos, Treasury of Divine Knowledge 2:10, Philokalia; cf. PCT3 p.242*

See also: **hesychast**.

1. *Matthew* 18:10.
2. *Cf. Colossians* 3:5.
3. *Matthew* 11:30.
4. *Luke* 10:42.
5. Staretz Silouan, in *Monk of Mount Athos, MMA* p.91.
6. Evagrios the Solitary, *On Prayer* 111, *Philokalia, PCT1* p.68.

moreh ha-ẓedek (He) *Lit.* teacher *(moreh)* of righteousness *(ẓedek),* righteous teacher, teacher of virtue; a title given to the spiritual leader mentioned in the Dead Sea Scrolls[1] and (it is hence presumed) used by members of the community who lived in the settlement at Khirbet Qumran (*c.*200 BCE – 100 CE) near to where the scrolls were found.

The identity of the *moreh ha-ẓedek* mentioned in these documents is a mystery. It is possible that he was regarded as the messiah, but even that is uncertain. The style of the texts is often allegorical or refers to incidents so vaguely, no names being given, that it is impossible for scholars to be sure what events are being described, and consequently to fix any date for them. From the evidence, it seems likely that the teacher of righteousness was a mystic.

The *moreh ha-ẓedek* also appears in what has become known as the *Damascus Document,* which consists of two tenth- and twelfth-century manuscripts discovered in 1896–1897 in the *genizah* (storeroom) of the Ezra synagogue in Cairo, fragments of which were also found at Qumran. It has been suggested that 'Damascus' is probably a symbolic reference to the Qumran settlement. The stage is set when the document says that it is 390 years since the fall of Jerusalem (587 BCE) to Nebuchadnezzar, king of Babylon, and God has now sent a teacher to guide them in His ways, following a period of twenty years without a teacher:

> Three hundred and ninety years after He (God) had given them into the hand of king Nebuchadnezzar of Babylon, He visited them, and He caused a plant root to spring from Israel and Aaron to inherit His land and to prosper on the good things of His earth. And they perceived their iniquity and recognized that they were guilty men, yet for twenty years they were like blind men groping for the way. And God observed their deeds, that they sought Him with a whole heart, and He raised up for them a teacher of righteousness *(moreh ha-ẓedek)* to guide them in the way of His heart. . . .
>
> None of the men who enter the New Covenant in the land of Damascus, and who again betray it and depart from the Fountain

> of Living Waters, shall be reckoned with the council of the people or inscribed in its Book, from the day of gathering in of the teacher *(moreh)* of the community until the comings of the messiah out of Aaron and Israel.
>
> *Damascus Document 1:5ff., 8:20ff., DSSE pp.83, 90*

The implication is that the teacher of righteousness was sent to help seekers who did not know the way to God. More extensively, the document continues, those who are sincerely aware of their shortcomings, and listen to the teacher of righteousness, "shall see His salvation":

> But all those who hold fast to these precepts, going and coming in accordance with the Law, and who heed the voice of the teacher *(moreh),* and confess before God, "We have sinned, we and our fathers, by walking counter to the precepts of the Covenant. Your judgment against us is true"; and who do not lift their hand against His holy precepts, His righteous judgments, and His true testimonies; and who have learnt from the former judgments by which the children of men were judged; and who give ear to the voice of the teacher of righteousness *(moreh ẓedek),* not rejecting the precepts of righteousness when they hear them – they shall rejoice and be glad, and their hearts shall be strong, and they shall prevail over the sons of the world, and God will forgive them, and they shall see His salvation, because they took refuge in His Holy Name.
>
> *Damascus Document 9:50–54;*
> *cf. APOT2 pp.822–23, DSSE p.91, DSSM pp.357–58*

The *moreh ha-ẓedek* is also mentioned in the *Ḥabakkuk Pesher.* Ḥabakkuk is regarded as one of the minor Israelite prophets and the biblical book of *Ḥabakkuk,* with only three chapters, is quite short. The commentary *(pesher)* found among the Dead Sea Scrolls, however, is significant for the understanding it provides concerning the part played by the *moreh ha-ẓedek* in the lives of the Qumran community, and how they interpolated their beliefs into the biblical text. One of the opening verses of *Ḥabakkuk* is stated and then interpreted:

> Behold the nations and see, marvel and be astonished:
> For I accomplish a deed in your days,
> but you will not believe it when told.[2]

> [Interpreted, this concerns] those who were unfaithful together with the liar, in that they [did] not [listen to the word received by] the teacher of righteousness *(moreh ha-ẓedek)* from the mouth of God. And it

> concerns the unfaithful of the New [Covenant] in that they have not believed in the Covenant of God [and have profaned] his Holy Name.
>
> *Ḥabakkuk Pesher (1QpHab) 1:1–4, CHVK*

Saving souls from this world through the power of the Holy Name, the divine creative power, is what mystic saviours do. The "liar" or "wicked priest *(ha-kohen ha-rasha)*" is generally understood to have been an opponent of the *moreh ha-ẓedek*. The expression is probably a play on *ha-kohen ha-rosh* (high priest), though his identity – the subject of considerable scholarly speculation – is uncertain, with opinion favouring one of the high priests of the Hasmonean dynasty (164–63 BCE).

Commenting again on a verse from *Ḥabakkuk,* "But the righteous shall live by his faith,"[3] it is said:

> This refers to all those who observe the Law in the house of Judah, whom God will rescue from the house of judgment, because of their suffering, and because of their faith in the teacher of righteousness *(moreh ha-ẓedek).*
>
> *Ḥabakkuk Pesher (1QpHab) 8:1–3; cf. DSSE p.287, DSSM p.368, CHVK*

Again, only a mystic can rescue souls who have faith in him from the "house of judgment", which is this world. Faith and love constitute the bond that unites the soul with the mystic, making it possible for him to draw the soul out of this world. And again, with the text of *Ḥabakkuk* preceding the commentary:

> I will take my stand to watch
> and will station myself upon my fortress.
> I will watch to see what he will say to me
> and how [he will answer] my complaint.
> And *Yahweh* answered [and said to me,
> "Write down the vision and
> make it plain] upon the tablets,
> that [he who reads] may read it speedily."[4]

> And God told Ḥabakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And, as for that which He said, "that he who reads may read it speedily", interpreted, this concerns the teacher of righteousness *(moreh ha-ẓedek)* to whom God made known all the mysteries of the words of His servants the prophets.
>
> *Ḥabakkuk Pesher (1QpHab) 6:12–7:5, CHVK*

In another of the Dead Sea Scrolls, in a commentary on the biblical book of the prophet Micah, it is mentioned that the *moreh ha-ẓedek* expounded on the law correctly.[5] Apparently he was regarded as having knowledge of the authentic Jewish "law" or teachings. Although little detail is provided, it seems clear that the dwellers in the Qumran community at that time looked towards the *moreh ha-ẓedek* to lead them to salvation on the Day of Judgment, whatever they may have understood by that.

Perhaps even more suggestive of the mystical character of the teacher of righteousness are the *Thanksgiving Hymns,* often attributed to him, though the authorship remains uncertain. Complex in character, the hymns contain much that is mystical in nature, including passages that link them to the biblical wisdom literature, where Wisdom is depicted as the divine creative power by which all things come into being:

> By Thy Wisdom all things exist from eternity,
> and before creating them Thou knewest their works
> for ever and ever.
> Nothing is done without Thee
> and nothing is known unless Thou desire it.
>
> Thou hast created all the spirits,
> and hast established a Statute and Law
> for all their works.
>
> *Thanksgiving Hymns 6:1–10, CDSV pp.258–9*

Wisdom is also the means by which human beings come to know the mysteries of God:

> These things I know
> by the Wisdom which comes from Thee;
> For Thou hast unstopped my ears
> to marvellous mysteries.
>
> *Thanksgiving Hymns 6:20–25, CDSV p.260*

Although speculation over the Dead Sea Scrolls, their origins, and that of the teacher of righteousness, can be endless, little more can be said. But whoever he was, he shared with John the Baptist, Jesus, and many other unknown or little-known holy men, the same spiritual heritage, making up the Jewish mystical milieu immediately before and at the start of the Christian era.

See also: **Essenes**, **righteous one**, **ẓaddik**.

1. *Dead Sea Scrolls* 4Q265–273, 5Q12, 6Q15.
2. *Ḥabakkuk* 1:5, *CHVK.*
3. *Ḥabakkuk* 2:4, *RSV.*
4. *Ḥabakkuk* 2:1–2, *CHVK.*
5. *Commentary on Micah (1QpMic), CDSV* p.503.

muʾadhdhin (A), **muʾaźźin** (P) *Lit.* announcer, proclaimer; the religious official who gives the call to prayer from the top of the mosque, several times a day; one who calls the people to prayer; anglicized as 'muezzin'. Traditionally, muezzins have been highly respected in Islamic society for their pious task. Some of the Sufis, however, have pointed out that there is another side of the picture. ʿAṭṭār writes:

> Sanāʾī, in his wanderings without end,
> once saw a sweeper busy with his job.
> When looking to the other side, his eye
> fell on a *muʾaźźin* who called to prayer.
> "The latter's work," he said, "is in no way better,
> in fact, they carry out a similar task.
> They do not know what they are really doing,
> performing only duties for a living.
> Both immature, merely earning their bread,
> I do not see what difference there is.
> Only, the sweeper does the honest labour:
> the *muʾaźźin* is deluded by his pious task."
> *ʿAṭṭār, Muṣībat-Nāmah, MNFA p.240; cf. in CNSA pp.15–16*

The inner, mystic call to prayer is the music of the divine creative Word, the Voice or Call of God. In this sense, the one who really gives the call to prayer is a master of the Word. Hence, a seventeenth-century Indian Sufi, Sulṭān Bāhū, writes:

> The *muʾaźźin* of love gave out a Call,
> and the heart of the lover heard the Voice!
> When he saw the glory of extinction in God,
> he became powerless to turn his back.
> Praising His greatness, he merged in Him,
> and thus he thanked the Lord.
> *Sulṭān Bāhū, Bait 120, SBU p.420, SBE pp.312–13*

See also: **adhān** (▸3).

mugh (P) (pl. *mughān*) *Lit.* a magus (pl. magi); a Zoroastrian priest; also, a general term for a Zoroastrian; in Sufi terminology, a mystic, one who is intoxicated with the fire of divine love; also as *mugh-bachchah* (magian child) and *pīr-i mughān* (master of the magi), and in terms such a *dayr-i mughān* (temple of the magi), the inner dwelling place of the divine beloved, and *kū-yi mughān* (lane of the magi), the place where the master dwells – either outwardly or inwardly. Since the magi were dualists, and – in Muslim eyes – infidels, the term can also signify an infidel or a polytheist.

The magi were originally a Median tribe of ancient Iran who had acquired the privilege of being the community from whom the Zoroastrian priests were drawn. Like the Sayyid family clan among Muslims (who claim descent from Muḥammad's grandson Ḥusayn), they flourished greatly.

Because alcohol is forbidden under Islamic law, wine could only be obtained from non-Muslims. In Persia, this effectively meant Zoroastrians, especially Zoroastrian priests – the magi. Since wine was symbolic of divine love, the wineseller and cupbearer came to represent the master, and so, too, did the magi. An alternative explanation of the term's metaphorical use in Sufism stems from Zoroastrian fire worship. In Sufism, fire symbolizes the ardour of divine love, and the fire temple represents the inner sanctum or inner being where the beloved is sought.

Among the many Sufis who have used the family of metaphors associated with wine drinking have been Rūmī, Ḥāfiẓ, Sanā'ī, Sa'dī, Maghribī, 'Irāqī, and the loosely knit *Qalandarīyah* order. According to a short biography appearing in the introduction to many manuscripts of his *Dīvān,* by the age of seventeen, the brilliant young 'Irāqī had studied all the known sciences, and had begun his life as a teacher. One day, a group of wandering *qalandars* came to his city. Holding a meeting, they began to sing some verses to a sweet melody, which greatly inspired the young 'Irāqī. In Sufi symbolism, the "tavern of ruin" is the inner sanctum where the spiritual beloved is encountered:

> We have moved our bedrolls from the mosque
> to the tavern of ruin *(kharābāt);*
> We have scribbled on the page of asceticism,
> and erased all miracles of piety.
> Now we sit in the ranks of lovers
> in the lane of the magi *(kū-yi mughān),*
> and drink a cup from the hands of the
> dissolute haunters of the tavern *(kharābāt).*
> *'Irāqī, Divine Flashes, Introduction, KHI p.49; cf. in DF p.34*

Subsequently, 'Irāqī abandoned his scholarly learning in quest of divine knowledge.

Ḥāfiẓ, a prolific user of wine imagery, also speaks of the "street of the magi":

Turn not your face from the street of the magi *(kū-yi mughān),*
for they sell there the key that unlocks all problems.
Ḥāfiẓ, Dīvān, DHA p.259, DIH p.410; cf. DHWC (538:6) p.882

And likewise Maghribī:

In the lane of the magi *(kū-yi mughān),*
we became nothing;
Since our being became nothing,
we have become all Being.
Maghribī, Dīvān 137:1327, DSMR p.171, in SSE3 p.218

Among other magian metaphors, the magian child *(mugh-bachchah)* embodies the unsullied conscience, purity, simplicity and humility of the true mystic, in this case, a spiritual master:

In the corner of the tavern of ruin *(kharābāt)*
I saw a magian child *(mugh-bachchah);*
And once again I bowed my head before his face.
ʿIrāqī, Kullīyāt 2637, KHI p.206; cf. in SSE3 p.216

The wineseller's *(bādah-firūsh)* magian child *(mugh-bachchah)* arrived,
crying: "Awake, O sleep-besotted wayfarer!"
Ḥāfiẓ, Dīvān, DHA p.229, DIH p.366; cf. DHWC (485:2) p.801

Emphasizing the meaning of the magian imagery, Ḥāfiẓ writes of the *pīr-i mughān:*

I am the slave of the master of the magi *(pīr-i mughān),*
who released me from ignorance.
Whatever the *pīr* does is for our ultimate benefit.
Ḥāfiẓ, Dīvān, DHA p.114, DIH p.201; cf. DHWC (190:5) p.360

Last night, I took my problem
to the master of the magi *(pīr-i mughān),*
who solves all riddles with the power of his glance
Ḥāfiẓ, Dīvān, DHA p.87, DIH p.170; cf. DHWC (123:3) p.258

Why should I remove my head
from the threshold of the *pīr* of the magi *(mughān)?*
For in his head lies fortune, at his door, peace.
Ḥāfiẓ, Dīvān, DHA p.15, DIH p.55; cf. DHWC (35:4) p.93

O Ḥāfiẓ, the court of the master of the magi *(pīr-i mughān)*
is a place of good fortune:
Never will I cease
to kiss the dust at this door.
Ḥāfiẓ, Dīvān, DHA p.204, DIH p.331; cf. DHWC (430:9) p.719

In the "magi's cloister", the inner sanctum, the mystic beloved can be encountered:

Into the magi's *(mughān)* cloister came my friend,
goblet in hand:
Himself with wine intoxicated,
with his eyes alone he intoxicated the wine drinkers.
Ḥāfiẓ, Dīvān, DHA p.26, DIH p.73; cf. DHWC (37:1) p.100

Ḥāfiẓ maintains that his master has actually brought about those things that religion only promises:

Be not concerned, O preacher,
that I am a disciple of the master of the magi *(pīr-i mughān):*
For things that you have only promised,
he has made happen.
Ḥāfiẓ, Dīvān, DHA p.64, DIH p.139; cf. DHWC (140:8) p.284

See also: **bādah-firūsh**, **dayr-i mughān** (▸3), **kharābah** (7.2), **may-firūsh**, **sharāb-khānah** (7.2).

mughannī (A/P) *Lit.* singer, minstrel; mystically, the perfect master, especially, the inner master, the spiritual beloved, whose characteristic is the music of the divine creative power; this entirely spiritual Music is the remedy for all human ills, since it lifts the soul out of the body and this world, taking it back to God; also called *muṭrib* (minstrel) and *qawwāl* (singer).

The Sufi poets have been extensive users of this family of metaphors, indicating the importance they gave to contact with the inner Music. A well-known poem, attributed to Ḥāfiẓ, is full of allusions to this divine Music and the pivotal role of the master in bringing the soul into contact with it:

O *mughannī!* Tune up your tambourine and harp:
sing a sweet Melody to the lovers.
Show the way whereby the Sufi knows the mystic state *(ḥāl),*
through which he may receive the intoxication of union.

O *mughannī!* Strike your hand upon the organ:
remove from my heart the thought of this sad world.
Maybe my heart will enjoy great rest,
when no stain of suffering lies upon it. . . .

O *mughannī!* Where are you? It is the season of roses,
and the gardens are full of the song of the bulbul.
Truly, to best quicken my blood,
bring my heartbeat into tune with the Breath of the Harp.

O *mughannī!* Come! Tune up your lyre:
play a new kind of Melody.
With just one Song, cure my ills:
rend my heart like a cloak *(khirqat)* with a hundred patches.

O *mughannī!* What is it to you, if you do me a favour?
If, with your reed flute, you throw fire into my heart again?
If you draw me away from thoughts of myself?
If you disturb the household of my pain?

O *mughannī!* Where are you? Enfold us with your sweet Melody:
welcome us helpless ones with your kindness. . . .
O *mughannī!* Sing your Song, pick up your lute *(sāz):*
for we who are helpless, your Song is a remedy.

Ḥāfiẓ, Dīvān, DHM pp.526–27, DIH pp.478–79;
cf. DHWC (687:7–10, 13–19, 21) pp.993–94

In another verse, Ḥāfiẓ equates this divine minstrel with God Himself:

Pass round the wine,
for the harp has brought a secret to my ear, saying,
"Be happy, and hear this musical master."
O Ḥāfiẓ, drink wine, so that you may hear
the Song of the minstrel *(mughannī),* God the independent One.

Ḥāfiẓ, Dīvān, DHA p.262, DIH p.415; cf. DHWC (557:5–6) p.906

Rūmī says that the divine music of the master brings intense longing and the anguish of love to the soul:

The singer *(mughannī)* returns with his lyre *(chang)* retuned,
opening wide the door of the pain of love.
Rūmī, Dīvān-i Shams-i Tabrīz 2391:25259, KSD5 p.162; cf. in SSE1 p.172

See also: **daff** (3.2), **muṭrib**, **naghmah** (3.2), **samāʿ** (▸3), **ʿūd** (3.2).

muḥaqqiq (A/P) (pl. *muḥaqqiqūn*) *Lit.* one who knows, a knower, a gnostic, a realized one; a mystic, an adept; "the perfect realized one to whom the Reality of things becomes manifest and unveiled";[1] from the same root as *al-Ḥaqq* (Truth, Reality, God); one who knows the Truth, one who is aware of the Real, one who has attained Reality, one who has mystical knowledge of God; also as *mutaḥaqqiq bi al-Ḥaqq* (one realized in God), "one who sees God in every determined (manifest) thing, transcending the determination of that thing;"[2] often contrasted with *muqallid* (imitator), one whose knowledge has been acquired through books and discussions.

See also: **muqallid**.

1. Lāhījī, *Sharḥ-i Gulshan-i Rāz, SGR* p.58, in *SSE6* p.43.
2. Shāh Niʿmat Allāh Valī, *Rasā'il, RNV4* p.54, in *SSE6* pp.43–44.

mukta-jīva (S/H) *Lit.* liberated *(mukta)* living being *(jīva);* a being who has attained enlightenment and liberation while still living in a human body *(jīvanmukti).* See **jīvanmukta**.

mullā (A/P/H/Pu), **mawlá** (A), **mawlā** (P), **mullān** (H/Pu) *Lit.* patron, lord, master, protector; also, one dependent upon another's patronage; a title of respect; also, a Muslim teacher, scholar, religious leader, or one who gives the call to prayer; also, a spiritual master; also, the Lord, as in the term, *mushtāqān-i Mawlā,* those who long for the Lord.

According to a *ḥadīth* (traditional saying), the title of *mawlá* was conferred by Muḥammad on his cousin and son-in-law ʿAlī ibn Abī Ṭālib. Rūmī quotes this *ḥadīth,* going on to use it as a means of explaining that the true lords and protectors are the "prophets", by whom he means the spiritual masters, for they alone are truly able to give spiritual protection and freedom to their disciples (the "true believers"). The "Hypocrites" were a group who at times pledged allegiance to Muḥammad, but at other times were antagonistic to him:

Expounding the tradition that Muḥammad said, the blessings of God be upon him: "For whoever I am, the spiritual protector *(mawlā)* ʿAlī is his spiritual protector *(mawlā),* too," so that the Hypocrites asked sarcastically, "Was he not satisfied with the obedience and service rendered by us to himself that he bids us render the same service to a snivelling child?" *etc.*

For this reason the Prophet,
who laboured spiritually with the utmost zeal,
applied the name 'protector *(mawlā)*' to himself and to ʿAlī.
He said, "My cousin ʿAlī is the protector *(mawlā)* and friend
of everyone who is under my protection."
Who is the protector *(mawlā)?*
He who sets you free,
and removes the fetters of servitude from your feet.
Since prophethood *(nubūvat)* is the guide to freedom,
freedom is bestowed on true believers
by the prophets *(anbiyā').*

Rūmī, Maśnavī VI:4538 (heading), 4538–41; cf. MJR6 p.509

The term is used in the *Qur'ān* as descriptive of God rather than as a name of God:

God is the protector *(mawlá)* of those who believe,
but those who reject God have no protector *(mawlá).*
Verily, God will admit those who believe and do righteous deeds,
to gardens beneath which rivers flow.
But those who reject God take their fill of pleasure
and eat as cattle eat;
And the fire (hell) will be their abode.

Qur'ān 47:11–12; cf. AYA, KPA

In India, the fifteenth-century mystic Kabīr, who was born into a Muslim family and taught in the *brāhmaṇ* stronghold of Vārāṇasī at a time when religious leaders exercised considerable control over the minds of the masses, was critical of both Indian and Muslim religious traditions alike:

The mosque is built with stones, large and small,
to the tower of which the *mullā* climbs,
and cries till he is hoarse
as though the Lord were deaf.
Why do you shout, O *mullā?*

Don't you know, O *mullā,*
that the Invisible is not hard of hearing?
That He whom you invoke so loudly,
lives within your heart?
The Turk goes to the mosque,
the Hindu goes to the temple,
both rushing about in their own way.
But the invisible Lord is within the body;
Him they do not see.
Kabīr, Sākhī Sangrah, Sākhiyān 13–15, KSS2 p.165

He alone is a *mullān* who struggles with his mind,
and, through the *guru*'s *(gur)* teachings, fights with death.
He crushes the pride of the messenger of death *(kāl purakh).*
Unto that *mullā,* I ever offer greetings of respect.
Kabīr, Ādi Granth 1159, AGK

See also: **Mawlá** (▸1), **mawlānā**.

muni, **mauni** (S/H/Pu) *Lit.* sage, seer, ascetic, recluse, especially one who has taken a vow of silence; one who has renounced home, family and worldly concerns in the quest for liberation; of uncertain derivation, though commonly understood to be related to *mauna,* which means both silence and the status or position of a *muni* (*muni*-hood); hence, *mauni,* one who observes silence. Another more probable etymology derives *muni* from the root *man* (impulse, eagerness, inspiration), with *muni* meaning one who is moved by an inward impulse, one inspired, an inspired or ecstatic person, and hence a sage, and so on.[1] In this derivation, *muni* is probably cognate with the Greek *mania* (exaltation).

In Jainism, a *muni* or *sādhu* is a monk or nun *(sādhvī* or *āryikā)* who holds no particular position in a mendicant order. *Muni* and *āryikā* are terms used especially by *Digambaras – sādhu* and *sādhvī* being more common among *Shvetāmbaras.*

Throughout Indian and Buddhist sacred literature, *muni* appears as a general term for a sage, a holy man, a man of God, or a prophet, the majority of whom are teachers and counsellors and anything but silent, often appearing in large numbers, as in the *Rāmāyaṇa* and *Mahābhārata.* Some individual *munis* are portrayed as spiritually advanced or even enlightened, although the majority are not.

Muni is used in the *Ṛig Veda* to mean both "one inspired"[2] and 'sage'. In the latter context, there is a hymn in which the *muni* is equated with the *keshin* (long-haired one, an ecstatic). The hymn refers to a cup of *visha* (poison), which is prepared, pressed, and drunk by the *keshin,* in the company of *Rudra.*

Rudra is the Vedic god of wind and storm; also, as his 'alter-ego' *Shiva* (god of ascetics and yogis), he is the deity who took poison to save the world (and is rescued by his consort *Pārvatī*).[3]

The meaning of *visha* in this context is uncertain, although some scholars have suggested that it refers to a hallucinogenic plant preparation taken by *muni-keshins* to give them a sense of the mystical.[4] Whether or not this drink was the fabled "*soma* juice", taken for the same purpose, and described elsewhere in the *Vedas*[5] is uncertain. Alternatively, *visha* could be a metaphor for divine grace or for the immortal nectar *(rasāmṛita)* that enables the soul to 'fly' into spiritual realms:

> Within the *keshin* is fire, within the *keshin* is *visha,*
> within the *keshin* both heaven and earth.
> The *keshin* is the Sun that sees everything,
> the *keshin* is indeed the Light itself.
>
> These sages *(munis),* girt with the wind,
> have donned ochre mud as their garment.
> When the gods enter within them,
> they follow the wings of the wind.
>
> "Intoxicated," (they say), "by our *muni*-hood *(mauneya)*
> we have taken the wind as a steed.
> Our bodies are all you mere mortals
> can see of us here below."
>
> The *muni* sails through the air,
> beholding the forms of all things below.
> He has made himself friend and collaborator
> in the holy work of the gods.
>
> The stallion of *Vāta* (wind god), friend of *Vāyu* (wind god),
> driven on by the gods –
> The *muni* has his home in the oceans,
> east and west.
>
> Treading the path of woodland beasts,
> of *gandharvas* and *apsaras* (heavenly spirits) –
> Understanding their minds, bubbling with joy,
> the *keshin* is their dearest friend.
>
> *Vāyu* has prepared and mixed him a draught,
> pressed out by *Kunamnamā.*

Together with *Rudra,*
the *keshin* has drunk from the cup of *visha.*
Ṛig Veda 10:136.1–7; cf. RV pp.137–38, RVRG, VE pp.436–37

In the *Kaṭha Upanishad,* the idealized *muni* is one who has merged his *ātman* (self, soul) into *Brahman,* like water poured into water:

As pure water poured into pure water becomes one with it,
so also, O Gautama, does the self *(ātman)*
of the sage *(muni)* who knows.
Kaṭha Upanishad 2:1.15

The *Bṛihadāraṇyaka Upanishad* reiterates, "Knowing It *(Brahman)* alone does one become a sage *(muni).*"[6] The *Bhagavad Gītā* summarizes the yogic practices of a *muni:*

Shutting out all external sensory contacts;
Fixing the gaze between the eyebrows;
Regulating the flow of *prāṇa* (incoming breath)
and *apāna* (outgoing breath) through the nostrils;
With the senses, mind, and intellect under control;
Free from desires, fear, and anger;
And aspiring to liberation *(moksha)* alone –
a sage *(muni)* is forever liberated *(mukta).*
Bhagavad Gītā 5:27–28

Other texts continue in a similar vein:

A *muni* is he who is devoid of love and hate, who regards equally a clod of earth, stone and gold, who does no injury to any living creature, and is free of all desires. He will attain liberation, possessing the virtues of self-knowledge, when he is free of pride and egotism, of causing injury and wickedness.
Nārada-Parivrājaka Upanishad 3:34–35; cf. SUAR p.52, TMU p.107

Though in the midst of limitations *(upādhis),* the *muni* is untouched by their nature, like the sky; he remains unconcerned under all circumstances, like a fool; and he stays unattached, like the wind.

On the destruction of limitations *(upādhis),* the *muni* becomes totally absorbed in *Vishṇu,* the all-pervading Spirit, like water in water, space in space, and light in light.
Shankara, Ātmabodha 52–53; cf. ABSC pp.97–99, SKS pp.208–9

The *Haṭha Yoga Pradīpikā* says that the *muni* who practises *haṭha yoga* listens to the inner sound *(nāda, dhvani):*

> Blocking the ears with his hands, a *muni* should listen to the inner sound *(dhvani)* with a steady *(sthira)* mind; then a state of stillness *(sthira-pada)* is attained. Through sustained listening to this *nāda,* awareness of external sounds *(dhvani)* diminishes.... In the first stages of the practice, various loud and prominent *nādas* are heard but, with prolonged practice, the subtlest of subtleties becomes audible.
>
> *Haṭha Yoga Pradīpikā 4:82–84; cf. HYPM p.578*

Although the terms *muni* and *ṛishi* are generally used more or less synonymously, the twentieth-century yogi Yogananda does make a distinction. According to his viewpoint, a *muni* is an ecstatic mystic, while a *ṛishi,* like a *bodhisattva* in Buddhism, undertakes to remain in this world and work for the liberation of others:

> A *muni* is he who has ecstatically dissolved himself in God by the science of *yoga.* And a *ṛishi* is he who, after finding liberation as a *muni,* goes on to live in the world as an example to others of the effectiveness of *yoga* as the supreme science of liberation.
>
> *Yogananda, God Talks with Arjuna, GTBG p.578*

The Indian Sufi ʿInāyat Khān summarizes the general meaning of the term:

> In the East, there are great sages and saints who sit quite still, with lips closed, for years. They are called *muni,* which means, "he who takes the vow of silence". The man of today may think, "What a life, to be silent and do nothing!" But he does not know that some, by their silence, can do more than others can accomplish by talking for ten years. A person may argue for months about a problem, and not be able to explain it, while another with inner radiance, may be able to answer the same thing in one moment. But the answer that comes without words explains still more.
>
> *ʿInāyat Khān, Sufi Message, SMIK10 p.76*

In Buddhism, one of the alternative titles of the Buddha is Shākyamuni (sage of the *Shakyas*), indicating the clan into which he was born. The epithet is especially common in *Mahāyāna* texts, where Shākyamuni is used to distinguish the historical Siddhārtha Gautama from a pantheon of other *buddhas. Muni* is also sometimes applied infrequently to Buddhist *arhats.* Expressions such as *santo muni* (peaceful sage) and *muni santo* (sage at peace) can refer

either specifically to the Buddha or to an enlightened being.[7] The term appears mostly in the older parts of the Pali literature, such as the *Dhammapada* and the *Sutta Nipāta,* where it refers in general to an enlightened sage. The *Dhammapada* depicts the qualities of a *muni* in accordance with the ideal of a perfect Buddhist monk:

> Even as a bee gathers nectar from a flower,
> and flies away without injuring the flower, its colour or its scent –
> So should a *muni* dwell in his village. . . .
>
> Not by observing silence *(mona)* does a man
> who is foolish and ignorant become a sage *(muni).*
> But a wise man who – as if holding a pair of scales –
> takes the good and avoids evil, he indeed is a sage *(muni).*
> That is why he is a sage *(muni).*
> He who, in this world, weighs both sides of a thing
> is therefore called a sage *(muni).* . . .
>
> Him I call a *brāhmaṇ* who knows his previous lives,
> who knows heaven and hell,
> who has reached the end of birth and death,
> who is a sage *(muni)* with perfect wisdom,
> and who has done all that needs to be done.
>
> *Dhammapada 4:6, 19:13–14, 26:41*

The *Sutta Nipāta* devotes a long section to the qualities and characteristics of a true *muni.* He is wise, pure in thought and deed, solitary, accepting, balanced, and at peace:

> Intimacy gives rise to fear, human company to impurity;
> Free of intimacy, free of human company:
> such is the vision of the sage *(muni).*
>
> He who, destroying what has arisen (evil),
> lets it not take root, nor gives in to it when it arises:
> Him they call a wandering, solitary sage *(muni):*
> he has known the state of peace.
>
> Having considered the ground (cause), and crushed the seed,
> let him not nourish the sap (of regrowth).
> Such a sage *(muni),* seeing the end of rebirth,
> leaving aside reasoning, is beyond classification.

Knowing all resting places (of the mind), desiring none of them:
Such a sage *(muni),* free of covetousness, free of greed,
builds no more (creates no further *karma*),
for he has reached the other shore.

Overcoming all, knowing all, wise in all things,
undefiled, abandoning all things,
liberated through destruction of desire:
Him the enlightened call a sage *(muni).*

Strong in understanding, virtuous in deed,
delighting in contemplation *(jhāna),* mindful,
free of attachment, free of constraint, free of passions:
Him the enlightened call a sage *(muni).*

The itinerant solitary sage *(muni),* uncomplacent,
unshaken by praise or blame,
unstartled, like a lion on hearing a sound,
unsnared, like wind in a net,
unsoiled, like a lotus in water,
leader of others, by others unled:
Him the enlightened call a sage *(muni).*...

Self-restrained, he does no evil.
Young or middle-aged, self-controlled,
the sage *(muni),* never angered, angers none:
Him the enlightened call a sage *(muni).*

Receiving alms from the best, the middling, or the leftovers –
sustaining himself on what others give:
Him the enlightened call a sage *(muni).*

The itinerant sage *(muni),* abstaining from sex,
in youth fettered by none,
abstaining from intoxication, liberated:
Him the enlightened call a sage *(muni).*...

Two there are that are far apart:
the householder supporting a wife and the unselfish virtuous one.
In killing other creatures, the householder is unrestrained.
The sage *(muni)* always protects other creatures, exercises restraint.

As the crested blue-necked peacock in flight
never matches the swiftness of the wild goose:
Even so the householder never matches the monk *(bhikkhu)* –
the solitary sage *(muni),* practising meditation *(jhāna)* in the forest.
Sutta Nipāta 1:12, Muni Sutta, PTSN pp.35–38; cf. KNTB, SNVF pp.33–35

He is desireless, timeless, mindful, unflustered, firm in understanding, without pride, unattached, honest, generous, kind, intelligent, and untroubled by the many philosophies of life:

Free from desire before dissolution (of the body),
independent of beginning and end,
reckoning not what lies between,
yearning for nothing –
Unangered, unstartled, unboastful, unanxious,
speaking wisely, unexcited:
He is a sage *(muni),* his speech controlled.

No desire for the future, no sorrow for the past,
he finds solitude in the midst of sensory contacts.
In his perspectives, he cannot be led.

Neither attached, nor deceitful, neither stingy, nor envious,
neither insolent, nor contemptuous, nor given to slander –
Neither intoxicated by pleasures, nor given to pride,
gentle, quick-witted, not credulous –
He is displeased with nothing.

Not in hope of material gain does he take up this training;
Undisturbed by loss, unhindered by craving,
untroubled by desire, he hungers not for sweet flavours.

Balanced *(upekhaka),* always mindful –
he thinks not of himself in the world
as equal, superior, or inferior –
In him are no swellings of pride.

Depending on nothing, understanding the *Dhamma,* independent,
in whom there is no desire for becoming or not becoming –
He is said to be at peace, unintent on sensual pleasures,
nothing to tie him down, he has overcome desire.

He has no children, cattle, fields, or wealth –
you can find nothing in him that is grasped or rejected,
of self or not-self.
He has no yearning for that which ordinary people,
or priests and contemplatives might criticize him.
Therefore, he is unperturbed by their words. . . .

For whom nothing in the world is his own
who grieves not over what is no more,
enters not into the multiplicity of doctrines –
He is said to be at peace.

Sutta Nipāta 4:10, Purābheda Sutta, PTSN pp.166–68;
cf. KNTB, SNVF pp.157–58

He overcomes all human impediments to a spiritual life:

Let a sage *(muni)* be truthful, without arrogance,
not deceptive, free of criticism,
without anger, surmounting greed and avarice.

Let a man who has turned his mind to *nibbāna*
conquer laziness, weariness, and sloth,
be no companion to heedlessness,
not stand firm in his pride.

Let him not engage in deception,
nor turn his affection to the allure of form;
Let him fully fathom conceit,
and live a life free of impulsiveness;
Let him not delight in what is old,
nor prefer what is new, nor grieve for what is lost,
nor give himself up to what is dazzling and bright.

Greed, I call a great flood – a whirlpool that sucks you down,
a constant yearning, seeking a hold, continually in movement:
Difficult to cross is the morass of sensual desire.

Without deviation from Truth,
a sage *(muni)* stands on high ground – a *brāhmaṇ.*
Having renounced everything, he indeed is at peace;
Having clearly understood, he indeed is wise;
Knowing the *Dhamma,* he is independent;
Moving rightly through the world, he envies no one here.

Whoever here has overcome lust –
 an attachment hard to transcend in the world –
 neither grieves, nor frets;
Having cut off the stream, he is free of fetters.

Lay aside what went before,
 regard nothing behind;
If you grasp not at the present,
 you will move about at peace.

He who has no desire in any way for name and form (individuality),
 who grieves not over what is no more:
He is never overcome in the world, suffers no loss.

He to whom it never occurs, "This is mine,"
 and "Others have something," feels no sense of I-ness,
 and grieves not at the thought "I have nothing."

Not harsh, not greedy, without desire,
 the same under all circumstances –
That is the reward, I say when asked,
 for those who are free from preconceptions.

For he who is without desire, for the man of understanding,
 there is no accumulating.
Abstaining, unaroused, he finds security everywhere.
Sutta Nipāta 4:15, Attadaṇḍa Sutta, PTSN pp.183–85; cf. KNJI, SNVF pp.170–72

See also: **brāhmaṇ**, **mauna** (▸3), **sādhu**.

1. See "Muni," *Sanskrit-English Dictionary, SEMW.*
2. *Ṛig Veda* 7:56.8.
3. *Bhāgavata Purāṇa* 8:7.18–21, 41–42, *BPT3* pp.1032, 1037; *Mahābhārata* 1:18.42, *MRS1* p.84.
4. See Wendy O'Flaherty, *The Rig Veda, RV* p.137.
5. *E.g. Ṛig Veda* 8:17, 9:112, 10:119, *passim.*
6. *Bṛihadāraṇyaka Upanishad* 4:4.22; *cf. U3* p.302.
7. *E.g. Majjhima Nikāya* 131 *(Bhaddekaratta Sutta),* 140 *(Dhātuvibhanga Sutta), PTSM3* pp.197, 246, *MDBB* pp.1039, 1094, 1344 (n.1214), 1355 (n.1285).

muqaddam (A/P) (fem. *muqaddamah, muqaddmih*) *Lit.* placed in front; facilitator, expediter, assistant; any of a number of religious or civil officials; in

the military, a rank equivalent to lieutenant-colonel; in medieval India, the headman of a village; in Sufism, a deputy to a *shaykh* in the hierarchy of a Sufi order or monastery *(khānaqāh),* especially in North Africa, who is generally deputed to give the initiation to novices; one of a number of such terms, variously used depending on the country, as well as the size and the way in which a particular order or individual monastery is constituted.

See also: **khalīfah**, **shaykh**.

muqallid (A/P) *Lit.* an imitator; from the same root as *taqlīd* (imitation); one whose opinion is not acceptable or reliable in the interpretation of Muslim religious law; in Sufism, one whose knowledge of the inner mysteries is only from books, discussions and scholastic learning; contrasted with *muḥaqqiq* (one who knows the Truth) and *mujtahid* (one who strives, one whose interpretation is reliable).

Book learning and discussion is called imitation because the inner mysteries can only be truly known through direct experience. The *muqallid* may have theoretical understanding and eloquent speech, capable of moving others to tears, yet he himself is spiritually blind; his inner faculties of perception have not opened, and he has no direct perception of the inner realities. As Rūmī observes:

> Though he speak words finer than a hair,
> his heart has no knowledge of those words.
> He has a certain intoxication from his own words,
> but there is a good distance between him and the wine.
> He is like a river bed: it does not drink any water –
> the water passes through it to the water drinkers.
> The water does not settle in the river bed
> because the river bed is not thirsty and water drinking.
> Like the reed flute, he makes a piteous lament,
> but he only seeks a purchaser (an admirer).
> The imitator *(muqallid)* in his discourse
> is like a professional mourner:
> That wicked man has no motive except cupidity.
> The professional mourner utters burning words of grief,
> but where is the glow of the heart and the rent skirt?
>
> Between the true knower *(muḥaqqiq)* and the imitator *(muqallid)*
> there are great differences:
> The former is like David, the other but an echo.

The source of the former's words is a glow:
the imitator *(muqallid)* is one who learns old things by rote.
Beware! Do not be duped by his sorrowful words:
the ox bears the load, but it is the cart that creaks.

Rūmī, Maśnavī II:486–95; cf. MJR2 pp.246–47

Rūmī addresses the spiritual blindness of imitation *(taqlīd):*

O eye *(dīdah),* you lament for others:
sit down awhile and weep for yourself! . . .
Since the stamp of blind imitation *(taqlīd)*
is a lock upon the heart:
Go, dissolve the lock with tears;
Since imitation *(taqlīd)* is the bane of every good thing:
imitation is but a straw, even if it is a mighty mountain.
If a blind man is big and choleric,
deem him but a lump of flesh, since he lacks vision.

Rūmī, Maśnavī II:479, 483–85; cf. MJR2 p.246

Rūmī also tells the story of a *muqallid* (imitator) who follows a *muḥaqqiq* (seeker of truth) into the desert in search of a lost camel. The lost camel symbolizes inner mystical knowledge of the soul and of God. The imitator follows the true seeker out of selfish motives, desiring to profit in some way from the genuine interest of the true seeker. He draws his energy from the true seeker. He has no claim to the camel, but when he sees the true seeker's camel, he suddenly becomes aware that he too has lost his own camel, and he sees it in the desert. In this way, the *muqallid* is transformed into a *muḥaqqiq:*

He (the imitator) had no just claim to this camel,
but he too has lost a camel; yes, he has.
Desire for another's camel has become a veil to him:
he has forgotten what he himself has lost.
Wherever the real owner runs, the imitator runs, too:
from desire, he becomes a partner in the real owner's pain.
When a liar journeys with a truthful man,
his falsehood suddenly turns to truth.
In the desert, whither that camel had hastened,
the imitator also found his own camel.
As soon as he saw the other camel, he remembered his own,
and ceased to covet the camels of friend and kinsman.
That imitator *(muqallid)* became a true seeker *(muḥaqqiq)*
when he saw his own camel browsing there.

> Only at that moment did he become a seeker *(ṭalabgār)* of the camel:
> he never truly sought it until he saw it in the desert.
> After that, he began to go alone:
> his eyes were open towards his own camel.
>
> *Rūmī, Maśnavī II:2990–98; cf. MJR2 pp.376–77*

See also: **ʿilm al-taḥqīqī** (▸3), **muḥaqqiq**, **taqlīd** (▸3).

murād (A/P) *Lit.* desired, wished, wanted, intended; desire, wish, intention, purpose, goal; that which is desired, one who is desired, that which is sought; the heart's desire, the sought one, the desired one, the beloved; hence also, master, guide; thus, the perfect saint, who is the object of God's desire or love; also called *maṭlūb* (the sought one); from *rāda* (to desire), as are *murīd* (one who seeks or aspires, a seeker or disciple) and *irādah* (devotion).

Murād is often paired in Sufism with *murīd.* Abū Sahl Tustarī says that seekers *(murīd)* are of human stock, while the saints are from *al-Nūr al-Muḥammadīyah* (the Light of Muḥammad), a term equated with the divine creative power:

> *Allāh,* almighty and majestic, created the seekers *(murīd)* from the light of Adam and created the sought ones *(murād)* from the Light of Muḥammad.
>
> *Abū Sahl Tustarī, Tafsīr on Al-Aʿrāf, TTHQ p.69; cf. in EIM p.94*

Hujwīrī also sees the *murād* as existing at a higher level than the *murīd.* The *murīd* aligns his will to the will of God, but still exists in separateness. The *murād,* on the other hand, lives entirely in God. The question of having a will of his own does not arise:

> He (al-Rūdbārī) said, "He who desires *(murīd)* desires for himself only what God desires for him; and he who is desired *(murād)* does not desire anything in this world or the next except God." . . . He who desires God desires only what God desires, and he whom God desires desires only God. . . . This being so, the desirer *(murīd)* subsists in himself, and the desired *(murād)* subsists in God.
>
> *Hujwīrī, Kashf al-Maḥjūb XI:59, KMM pp.197–98, KM p.157*

See also: **irādah** (▸4), **maṭlūb**, **murīd** (▸4).

mursal (A/P) (pl. *mursalūn*) *Lit.* sent to others; messenger, ambassador, apostle, prophet; in Islam, one who is sent by God to humankind. Rūmī says that

a messenger is required because life in the body is a veil between the soul and God:

> Because of this present life,
> the messenger *(mursal)* is a link for the true believers,
> for he is the intermediary.
> *Rūmī, Maśnavī IV:2978; cf. MJR4 p.436*

Such messengers, he says, have access to the highest realms, and work from there. The soul encumbered by the body cannot perceive this:

> The work and business
> of the prophets *(anbiyā')* and messengers *(mursalūn)*
> is beyond the skies and the stars.
> Transcend the skies and their revolution!
> Then you can contemplate that work and business.
> While you are inside the egg, like chicks,
> you cannot hear the glorification of God
> by the birds (souls) of the air (spirit).
> *Rūmī, Maśnavī VI:3447–49; cf. MJR6 p.448*

See also: **hātif** (7.2), **nabī**, **payk**, **rasūl**.

murshid (A/P) *Lit.* master, director, guide, protector; in Sufism, a spiritual guide, a spiritual master; in the hierarchy of some Sufi orders, especially in Iran of the past, the *murshid* ranked after the *shaykh* and his *khulafā'* (caliphs, deputies); used for masters or mystic teachers of a wide range spiritual attainment, the highest being *al-murshid al-kāmil* (the perfect master), a master who has realized complete union with God. The term appears in the *Qur'ān,* which says that God guides souls to Himself through a *murshid:*

> He whom God guides *(yahd)* is rightly guided *(muhtad);*
> He whom God sends astray
> will find no friend and guide *(walīy murshid).*
> *Qur'ān 18:17; cf. AYA, KPA*

A *murshid* is a spiritually evolved soul, regardless of his religious background. To Islam, the Zoroastrians (the magi) were dualists and infidels, yet Ḥāfiẓ says that the religion of a *murshid* makes no difference. God is within everybody:

> Who cares if the *pīr-i mughān* (master of the magi)
> becomes my master *(murshid)?*

There is no head that does not contain
the secret of God.
Ḥāfiẓ, Dīvān, DHA p.39, DIH p.95; cf. DHWC (102:11) p.218

There can be no master without a disciple, and no disciple without a master. The two are inextricably bound. Consequently, much that is said about masters is in relationship to their disciples. This relationship develops into one of complete absorption:

> The disciple must, mystically, always bear his *murshid* in mind, and become mentally absorbed in him through a constant meditation and contemplation of him. . . . The spirit of the Teacher follows him in all his efforts, and accompanies him wherever he may be, quite as a guardian spirit. To such a degree is this carried that he sees the master in all men and in all things. . . . This condition is called self-annihilation in the *murshid* or *shaykh.*
>
> *J.P. Brown, The Dervishes, TDOS p.298, in MOI p.140*

A *murshid* knows his disciples very well, and knows what is best for them:

> A *murshid* is a skilful healer. He cures the disease in a manner best suited to the condition of the seeker.
>
> *Ṣalāḥ ibn Bukhārī, Anīs al-Ṭālibīn 3, ATUS p.69*

The disciple of a *murshid* comes to understand that divine love is the gift of the master. "Morning prayer" refers to meditation:

O *murshid!* For the sake of God,
bestow a draught on this early rising lover.
May his morning prayer reach you!
Ḥāfiẓ, Dīvān, DHA p.3, DIH p.32; cf. DHWC (11:8) p.50

The master can grant this love with a single glance:

Those *murshids* who can transform dust with a single glance,
will they bestow a sidelong glance on us?
Ḥāfiẓ, Dīvān, DHA p.46, DIH p.117; cf. DHWC (134:1) p.276

Among the Indian Sufis, Bāhū writes explicitly of the role that his *murshid* has played in his life, and the need of a *murshid* if a person is genuinely interested in spiritual progress. Only seeking within with the help of a *murshid* will lead to God – external prayers and observances will not be effective:

Considering me a weakling,
love has settled itself like a squatter in my heart.
It has forced its way in through a secret opening –
what an act of daring trespass!
When I went within myself to investigate,
I found my love sitting alone – waiting!
Without a perfect master *(murshid kāmil),* O Bāhū,
none can ever realize the goal of life.

Sulṭān Bāhū, Bait 138, SBU p.432; cf. SBE pp.325–26

Reading of scriptures, worship and rituals
are all barren and fruitless practices.
Without a master *(murshid)* nothing will be achieved
even if you read your prayers the whole night long.
Only if you die *(marīye)* before your death *(maran),* O Bāhū,
will you attain God.

Sulṭān Bāhū, Bait 58, SBU p.374, SBE pp.268–69

If someone practises devotion without a master *(murshid),*
he will drown himself in the mire of unbelief.
He may set himself up as a *shaykh* in a mosque,
or acquire other religious titles to boost his ego.
With a rosary in hand, he may sit in his cell
like a mouse, sticking his head out of his hole.
Little does the poor fellow realize that the night is dark,
the path steep, and the journey is plagued by untold pitfalls.

Sulṭān Bāhū, Bait 171, SBU p.456; cf. SBE pp.346–47

The twentieth-century Indian Sufi, Ḥażrat ʿInāyat Khān, commonly titled *pīr-u murshid* (master of masters), speaks at length concerning the nature of the *murshid,* and the master-disciple relationship.

Murshids are of various kinds. They may receive their calling while living in the depths of solitude; they may be illiterate; they may or may not teach within a particular tradition; but they teach only of the One who is beyond all differences:

> The *murshid* is one who is passive (receptive) to the word of God from within, who is illuminated, and who holds communion with God.
>
> There are two kinds of *murshid.* In the first place, there is the *murshid* who receives inspiration in the jungle or in the solitude, and when he arrives at the fullness of the message, he comes forth to find a suitable *ṭālib* (seeker) or *murīd* (disciple), one who is responsive, to whom he can give this message, for the light must find expression. For

> this light to manifest, no learning is necessary. The most unlettered have been the greatest teachers in the world. One notable example is Kabīr, the weaver who wrote volumes of inspired verse. His poems were in the language of an illiterate man, but in spite of this they have been read and admired all over India, and Kabīr is looked upon as one of the greatest and most enlightened teachers. This class of *murshid,* therefore, gathers around him *murīds* who are responsive, and who will make themselves passive to receive his training. This is difficult for some people who say that they cannot give up their individuality to another. But when we consider the question, we may ask ourselves, "Who is another?" Then we realize that in the true sense of being there is but One. When the veil of ignorance is raised, there is no longer any 'I' and 'you', but only the One exists. This is the teaching of the Bible and of all scriptures. The *murshid* and the *murīd* are one.
>
> The other *murshids* are *khalīfahs* (caliphs), those who belonged to a special school such as the *Chishtīyahs, Qādirī, Naqshbandī, Suhravardī,* and who base their training on a careful and special observation of human beings, and their character and tendencies. They teach exactly the same truth as the other class of Sufi, but they follow a method adapted to suit the faith, belief, nature, and manner of the people who come under their care. The system is only the outer garment, the coat as it were. Many people claim to know all about Sufism from simply reading about it in books, but what such people know is in reality only the system, the outer garment, not the inner truth.
>
> Some people who see Sufism taught by a Muslim, preaching in the mosque, naturally call it a branch of Islam. But they do not know that the seed which is found in the fruit was in its origin the root of the same plant. Those who see it in the garb of Hinduism, say it is derived from Hinduism. Those who see its resemblance to Buddhism, say that its origin is Buddhism.
>
> *'Ināyat Khān, Sufi Message, SMIK5 pp.221–22*

The *murshid* knows the individual natures of each of his disciples, their strengths and weaknesses, and he cares for them accordingly. He is the "bridge" between his disciples and the Divine. But the disciple must be receptive, and live the right kind of life:

> The *murshid* is like a gardener who knows all the flowers, plants and fruits in his garden, and carefully tends to them. In like manner, the *murshid* tends all those who have entrusted themselves to his guidance. . . .
>
> A true *murshid* is looked upon as a bridge to unite his *murīds* with their Lord. He is, as it were, the gatekeeper of the king's palace, and he

> can guide only to the inner door, which leads to the presence chamber. The *murshid* is far greater than an earthly sovereign, for by his glance or his word he can change the life of another who comes to him in faith, for his kingdom is the kingdom of heaven, which has its domain over all the kingdoms of the earth. Ḥāfiẓ says, "Do not mistake the ragged sleeves of the dervish; for under those sleeves that are full of patches, most powerful arms are hid."[1]
>
> The *murshid* desires all earthly as well as heavenly blessings for his *murīds.* But he can do little where there is no response and faith. The *murshid* sets far greater stress on the life of his *murīd* than on the punctuality of his meditation. He teaches that it is of far greater importance to cultivate in one's life attributes such as kindness, gentleness, and love. It is when the *murīd* fails in this that the *murshid* is unable to inspire him, for the *murīd* is standing in his own light.
>
> *ʿInāyat Khān, Sufi Message, SMIK5 p.222*

A sincere disciple finds all of life's experiences and encounters to be his teachers. By degrees, he loses all his narrow-mindedness:

> The Persian word for master is *murshid.* The Sufi recognizes the *murshid* in all beings of the world, and is ready to learn from young and old, educated and uneducated, rich and poor, without questioning from whom he learns. Then he begins to see the light of *Risālat,* the torch of Truth which shines before him in every being and thing in the universe, thus he sees *rasūl,* his divine message bearer, a living identity before him. Thus the Sufi sees the vision of God, the worshipped deity, in His immanence, manifest in nature; and life now becomes for him a perfect revelation both within and without.
>
> It is often for no other reason than clinging to the personality of their particular teacher, claiming for him superiority over other teachers, and degrading a teacher held in the same esteem by others, that people have separated themselves from one another, and caused most of the wars and factions and contentions which history records among the children of God.
>
> *ʿInāyat Khān, Sufi Message, SMIK1 pp.14–15*

ʿInāyat Khān relates a story to illustrate how – to a truly humble mind – everyone in life is a teacher:

> One day I was walking in a city and met a dervish with a wonderful personality. He was dressed in a patched robe, but his speech, his voice, his thought, his movement, his atmosphere, were all most winning. At that time I was very young in the pursuit of philosophy. Youth is a time

> when pride has full play. So as we were walking along, and he called me *"murshid",* I was very glad. He had addressed me as *murshid* every time he spoke to me! Presently we met another person, who seemed to be without any education, without any knowledge of philosophy or religion or anything out of the way, but he called him *"murshid",* too. My pride was hurt, especially when next he came across a policeman whom he also called *"murshid".* So then I asked my teacher what could be the meaning of all this, and he said, "Your dervish showed you the first step towards recognizing God: to recognize all beings as your teacher. A foolish person can teach you, a wise person, a learned person, a student, a pious or wicked person, even a little child; everyone can teach you something. Therefore, have this attitude towards everybody, then it may be said that you recognize God."
>
> There is a Hindu saying, "When the *chela* is ready, the *guru* appears," which means that when you are ready to discern it, you will find your teacher beside you.
>
> *'Ināyat Khān, Sufi Message, SMIK12 p.73*

The first prerequisite is for a disciple to have faith in his *murshid.* A wavering mind will find it difficult to proceed:

> There are three ways in which people trust. One is not to trust a person until he proves in time to be trustworthy. To those who trust in this way there will be no satisfactory gain on this path, for they will go on, like a spy, trying and testing the *murshid* with their eyes focused downward. Hence they can only see the imperfect self of the teacher, and will never be able to see the beauty of the perfect self, above and beyond the limits of their view.
>
> The second way of trusting is to trust and to continue to do so until the person is proved unworthy of trust. Those who trust in this way are better suited than the first, for if their trust makes their sight keen they will have every prospect of development, provided that intelligence guides them all the way.
>
> But the third way of trusting a person is to have an absolute trust, and to continue until it be proved true. This is the trust of devotees. It is these *murīds* who make the *murshid.* It is such worshippers who made God. "By faith, a tongue is produced from the rock, and it speaks to us as God; but when faith is lacking, even God, the eternal Being, is as dead as a rock."[2] The word of the *murshid* is as useless to the doubting mind as a remedy to the unbelieving patient.
>
> To become an initiate in the Sufi order therefore implies a willingness to agree with its teachings and object. A willingness to cease to attach importance to the differences of the world's various faiths, and

> to see in all the masters only one embodiment of the divine Spirit, and thirdly it implies that one is not already following another course of spiritual training. In such a case, why go to another kind of teacher as well? It would be like travelling in two boats, one foot in each. When each boat goes its own way, although they meet in the end at the same goal, yet the traveller will sink in the sea. No one could seek guidance under two teachers except out of lack of patience with the one or lack of confidence in the other, making him still cling to the first.
>
> *ʿInāyat Khān, Sufi Message, SMIK1 pp.47–48*

Once faith and trust have been established, the mere presence and atmosphere of the *murshid* is sufficient inspiration for the disciple. Masters are aware that words are a very poor medium for communication:

> The further such souls go, the more humble they become; the greater the mystery they have realized, the less they speak about it. You would scarcely believe it if I were to tell you that during four years of the presence of my *murshid,* hardly more than once or twice I had a conversation on spiritual matters. Usually the conversation was on worldly things, like everybody else's; nobody would perceive that here was a God-realized man, who was always absorbed in God. His conversation was like that of every other person; he spoke on everything belonging to this world, never a spiritual conversation, nor any special show of piety or spirituality; and yet his atmosphere, the voice of his soul and his presence revealed all that was hidden in his heart.
>
> Those who are God-realized and those who have touched wisdom speak very little on the subject. It is those who do not know who try to discuss it, not because they know, but because they themselves have doubts. When there is knowledge, there is satisfaction, there is no tendency towards dispute. When one disputes, it is because there is something not satisfied.
>
> *ʿInāyat Khān, Sufi Message, SMIK1 pp.75–76*

There is a great difference between words and understanding that a *murshid* wishes to impart:

> There is a language of the heart. Heart speaks to heart, and that communication makes life interesting. Two persons may not speak, but their sitting together may be an exchange of lofty ideal and harmony. When first I became initiated at the hands of my spiritual teacher in India, I was eager as any man could be to assimilate, to grasp, as much as I could. Day after day I was in the presence of my *murshid,* but not once did he speak on spiritual matters. Sometimes he spoke about

> herbs and plants, at other times about milk and butter. I went there every day for six months to see if I could hear anything about spiritual things. After six months the teacher spoke to me one day about the two parts of a personality, the outer and the inner. And I was over-enthusiastic; the moment he began, I took a notebook and pencil. But as soon as I did this, my teacher changed the subject and spoke about other things. I understood what that meant. It meant in the first place that the teaching of the heart should be assimilated in the heart. The heart is the notebook for it. When it is written in another notebook it will remain in one's pocket, but when it is written in the heart it will remain in the soul. Besides, one has to learn the lesson of patience, to wait; for all knowledge comes in its own time. I asked myself further if it was worthwhile to come to a place after a long journey, and go there every day for six months to hear of nothing but trees and butter. And my deepest self answered: yes, more than worthwhile, for there is nothing in the whole world more precious than the presence of the holy one. His teaching may not be given in theories, but it is in his atmosphere. That is a living teaching, which is real upliftment.
>
> *ʿInāyat Khān, Sufi Message, SMIK4 pp.141–42*

The true *murshid* is superlatively aware of what is going on in the minds of those around him:

> I shall tell you a story of my insolence that will interest you. Once I looked at my *murshid,* and there came to my restless mind a thought, "Why should a great soul such as my *murshid* wear gold embroidered slippers!?" I checked myself at once; it was only a thought. It could never have escaped my lips, it was under control. But there, it was known. I could not cover my insolence with my lips; my heart was open before my *murshid* as an open book. He instantly saw into it and read my thought. Do you know what answer he gave me? He said, "The treasures of the world are at my feet."
>
> *ʿInāyat Khān, Sufi Message, SMIK2 p.245*

A *murshid* heals the impure and distracted minds of his disciples through the power of his own spiritual vibration. ʿInāyat Khān call this "abstract healing". Such healing is a blessing, as he relates in a story concerning Ḥāfiẓ:

> In abstract healing, the soul, heart, and body are healed of all diseases and weaknesses therein. This healing is only possible during the ecstasy of the healer. The strong psychical vibration, which runs through the pores of his body from his inner self, naturally pierces

through the bodies, hearts, and souls, of all around him, who receive them in accordance with their power of receptivity. *Murshids* have frequently inspired their *murīds* without reading or discussing, and such *murīds* have reached perfection. It is a wonderful phenomenon, which an exceptional *murīd* once in a while experiences under the guidance of his *murshid.*

There is a story of Ḥāfiẓ Shīrāzī, who, together with ten other Ḥāfiẓ, was being trained under the same *murshid.* A certain time was set apart for their meditation and other practices, and a certain time for food and sleep. Ḥāfiẓ Shīrāzī kept awake during the night in rapt contemplation of *Allāh.* After years of patient waiting, one evening the *murshid,* in ecstasy, called for Ḥāfiẓ. The wakeful Ḥāfiẓ was the only one who heard, and he answered the call and was blessed by the *murshid,* who chose this ideal time to inspire all his *murīds.* Each time he called for Ḥāfiẓ, the same Ḥāfiẓ answered the call, all the others being asleep. So the wakeful one received an elevenfold blessing, his own and that of the ten others, who lost this precious opportunity, by their sleep. And Ḥāfiẓ became the greatest spiritual healer of his time, whose every word, from that day to this, has been powerful to heal.

ʿInāyat Khān, Sufi Message, SMIK4 pp.93–94

Even the most restless of minds may become quiet in the presence of a *murshid:*

At one time I wanted to take a friend to meet my *murshid.* This friend was a very material man, restless and pessimistic and doubting and sceptical. And every day I urged him to come with me and meet my *murshid.* "But," he asked, "what can he do for me?" I said, "You can ask him something." He said, "I have twenty thousand questions to ask, when could he answer them?" I said, "You can ask one or two of the twenty thousand, that is already something." "Well," he said, " one day I will see." And indeed sometime later he came along, but the moment he reached my *murshid*'s presence he forgot every single question and did not know what to ask. He was sitting spellbound and breathing the atmosphere of the master's presence; he had no desire to ask a question. And after the interview, when we were leaving the house of my *murshid,* he again began to feel inclined to twenty thousand questions, this time of me, and when I asked him why he had forgotten them there, he only answered, "I cannot understand why."

Where do questions come from? Very often they come from the restlessness of the mind. And does any answer satisfy them? Never.

ʿInāyat Khān, Sufi Message, SMIK11 p.214

The height of true philosophy, says ʿInāyat Khān, cannot be learnt from books, but only from a *murshid* in whom the disciple has developed complete trust. Once this trust is established and all doubt resolved, then it is simply a matter of putting the ego aside and following unquestioningly:

> Philosophy, which is the fourth stage of development, has five aspects: physical, intellectual, mental, moral, and spiritual. These cannot be learned by the mere perusal of books, and by listening to the discussions of philosophers. For philosophy is not a study which is taught in the universities alone; it contains quite an opposite path to knowledge, and it can only be truly studied under the guidance of a *murshid.* In him the *murīd* has perfect trust and confidence, as complete discipline – even to the sacrifice of free will – is required. At first this appears to be a loss of individuality, while the ego rebels at being thus crushed and submerged beneath the stronger laws of will and reason. But the battle against self gives a mastery over self in the end, which in other words is a mastery over the whole universe.
>
> But it is well to remember that such utter trust should never be reposed in a *murshid* until the self has gained entire confidence in him, and every doubt has been subdued. When once this confidence is given, there should be nothing on earth, which could break or cast it down for the whole gamut of eternity. There are some who consider it most humiliating to be guided by another, but they are greatly mistaken, for in the light of truth there is but One. The intercourse between *murshid* and *murīd* is preferable to any other fellowship in the world, when one considers that a friendship in God is the only true friendship, which endures forever. "Sprinkle with wine thy prayer rug if thy *pīr-u murshid* says so. The guide is not unmindful of the customs and ways of the Path," says Ḥāfiẓ.[3]
>
> A *murshid* is a gateway unto the unseen master and a portal unto God, the Unknown. But yet, in the end, neither God, master, nor *murshid* appears in the most dazzling light of divine wisdom, which alone is "I Am."
>
> "Everything shall perish except the face of *Allāh.*"[4]
>
> *ʿInāyat Khān, Sufi Message, SMIK12 pp.161–62*

See also: **faqīr**, **pīr**, **shaykh**.

1. Ḥāfiẓ, *Dīvān,* Unsourced.
2. Unsourced.
3. Ḥāfiẓ, *Dīvān, DHA* p.1, *DIH* p.29.
4. *Qur'ān* 28:88.

Muṣṭafá (A), **Muṣṭafā** (P) *Lit.* the Chosen, the Elect, the Chosen One, the Elect One; one of the two common epithets of the Prophet Muḥammad, the other being Aḥmad ('Most Praiseworthy').

In the *Maśnavī* and elsewhere, Rūmī frequently speaks of Muṣṭafā or Aḥmad, meaning Muḥammad. Often, Muṣṭafā epitomizes the perfect saint, but there are also a few places where Muṣṭafā is used in a more general sense in reference to the inner beloved. To meet this divine beloved, Rūmī says, the soul must be torn by divine longing. Yet the inner being must also be absolutely still and silent in nightly meditation:

> If Muṣṭafā does not make his way and couch in our hearts,
> it is fitting that we should lament,
> and become like the moaning pillar.
> Nay, be silent; for one must observe silence towards the watchman,
> when we go towards the pavilion by night.
>
> *Rūmī, Dīvān-i Shams-i Tabrīz 1649:17277–78, KSD4 p.15;*
> *cf. MP2 (206:12–13) p.5*

The story of the moaning pillar concerns the Prophet,[1] and is used to illustrate that even wood and stone listen to the voice of God. The Prophet's mosque in Madīnah was built using the trunks of date palms as pillars, roofed with palm leaves and clay, and the Prophet would lean against one of these trunks for support when addressing the congregation. As the congregation grew in size, the assembly complained that when he rested his back on the trunk his face could not be seen clearly. A pulpit with a seat was therefore made for him at a little distance from the trunk. But when the Prophet stepped into the pulpit, the tree trunk (the pillar) began to cry and wail. At this, the Prophet lovingly placed his hand on the pillar and it ceased crying, and on being offered a boon, asked for everlasting life. Rūmī retells the story in his *Maśnavī* to illustrate the depth of the soul's feeling of separation.[2]

See also: **Aḥmad**.

1. *E.g. Ḥadīth Ṣaḥīḥ al-Bukhārī* 4:56.784–85, *HSB.*
2. Rūmī, *Maśnavī* I:2107–19, *MJR2* pp.114–15, *MJR7* p.141.

muṭrib (A/P) *Lit.* minstrel, singer; in Sufi terminology, the perfect master, especially, the spiritual beloved, the inner master whose reality is that of the divine Music of the creative power. This entirely conscious power of the entirely conscious Lord brings spiritual enlightenment to the soul, lifting it

out of the body and this world, returning it to God; also called *mughannī* (minstrel) and *qawwāl* (singer).

Ḥāfiẓ, Rūmī, Saʿdī, Maghribī and others have commonly used this family of musical metaphors, indicating the significance they attached to the divine Music in the process of spiritual uplift. Ḥāfiẓ says that it is the answer to all life's problems:

My heart lies untuned, its chords discordant:
O minstrel *(muṭrib),* where are you?
O sing! For your Song is the remedy for our affairs:
your Melodies bring relief from our labours.
Ḥāfiẓ, Dīvān, DHA p.21, DIH p.63; cf. DHWC 109:3–4 p.230; cf. in SSE1 p.173

An unattributed poem in *Mirʾāt-i ʿUshshāq* maintains that it produces ecstasy in the soul:

The Music of the minstrel *(muṭrib),*
played softly in a plaintive key,
produced a state of ecstasy within me.
Unattributed, in Mirʾāt-i ʿUshshāq, in TAT p.228; cf. in SSE1 p.174

In fact, writes Maghribī, this Music lies behind all the diversity of creation. There is but "one minstrel" because the essence of all such masters – and of all souls – is the same one Music:

Though you listen to ten thousand tunes,
to a myriad melodies, know, too, this truth:
Beneath the veil of these varied keys,
behind the screen of such sweet strains,
lies but one minstrel *(muṭrib).*
Maghribī, Dīvān 192:1897, DSMR p.213; cf. in SSE1 p.173

Saʿdī relates the minstrel not only to the divine Music, but also to the mystic Name:

Whence came this minstrel *(muṭrib)*
who has spoken the Name of the Beloved?
Tell me, so that I may give my body and soul
for the sake of a message from Her.
Saʿdī, Badāyiʿ 21:1, KSSS p.350; cf. BOS p.24

The music plays on eternally, but it is heard only when the mind is stilled:

The idea of joining in the dance will not leave my mind today,
for this minstrel *(muṭrib)* of ours
does not remain silent for a single instant.
Saʿdī, Ṭayyibāt 149:6, KSSS p.277, TOS p.205

The beloved will come to you, when you are ready:
the minstrel *(muṭrib)* will sing to you when you are silent.
Saʿdī, Ṭayyibāt 417:5, KSMF (664) p.917, TOS p.556

The Music is the expression of the divine Nonexistence. Rūmī therefore calls on the master to convey the soul from the transitory world of existence to the realm of divine Nonexistence:

O minstrel *(muṭrib),* take us to Nonexistence!
For existence is a highwayman, since it is fearful,
and none that is fearful is happy.
O existence, (you) waylay the existents!
For the spirit wishes that it had never come into existence,
that it had never been born from Nonexistence. . . .
Nonexistence is the ocean, we are the fish,
and existence is a net –
How can he who is caught in the net
know the taste of the ocean?
Rūmī, Dīvān-i Shams-i Tabrīz 734:7704–5, 7707, KSD2 p.113, in SPL p.178

Ḥāfiẓ portrays a picture of divine ecstasy experienced in the presence of the master among the circle of his devotees:

The house – untroubled, the beloved – the cupbearer *(sāqī),*
and the minstrel *(muṭrib)* – a singer of subtleties:
It is a time of comfort, the circle of the cup,
a season of new life.
Ḥāfiẓ, DHA p.305, DIH p.44; cf. DHWC (18:2) p.66

See also: **mughannī**, **qawwāl**.

mystagogue (Gk. *mystagōgos*) One who initiates others into the mysteries; a spiritual guide; a term from ancient Mediterranean mystery religions; from *mystēs* (an initiate of the mysteries) + *agein* (to lead); related to *mystikos* (a mystic).

A passage in the *Philokalia* describes how the divine light draws souls into itself, until "they contemplate the great mysteries and become initiates and mystagogues":

> Divine knowledge is luminous and endlessly illuminating: souls in which it has been engendered, because of their purity, possess a godlike radiance, for it fills them with peace, serenity, joy, ineffable wisdom, and perfect love. Simple and unified, the presence of divine light gathers within itself the souls that participate in it and converts them to itself, uniting them with its own unity, and perfecting them with its own perfection. It leads them to descry the depths of God, so that they contemplate the great mysteries, and become initiates and mystagogues. Aspire, then, to be purified utterly through ascetic labour, and you will see these mysteries dear to God . . . actually at work within you.
>
> The rays of primordial light that illumine purified souls with spiritual knowledge not only fill them with benediction and luminosity; they also, by means of the contemplation of the inner essences of created things, lead them up to the noetic (spiritual) heavens. The effects of the divine energy, however, do not stop here; they continue through wisdom and through knowledge of indescribable things until they unite purified souls with the One, bringing them out of a state of multiplicity into a state of oneness in Him.
>
> *Nikitas Stithatos, On Spiritual Knowledge 19–21, Philokalia, PCT4 p.145*

See also: **hierophant**, **mysteries** (7.4), **mystic**.

mystic (Gk. *mystēs*) One who seeks to attain union with the Divine by meditation, contemplation, interior prayer, and surrender of the self; one who has been raised to a high degree of contemplative prayer; one who seeks or experiences an immediacy with the Divine; one who experiences the immanence of the Divine in the manifested universe; one whose consciousness is filled with an intense and internal love of the Divine; one whose consciousness is expanded to include an awareness of spiritual and material realities that are beyond the intellect, and are not normally a part of human consciousness; one who is able to leave the body and experience existence in the inner heavenly realms; one who experiences divine mysteries (Gk. *mystēria*); related to the Greek *mystikos* (secret, hidden, private), *mystēs* (an initiate of the mysteries), and *mystagōgos* (mystagogue, one who initiates others into the mysteries); from *myein* (to close the eyes or lips, to initiate into the mysteries); a term originating in the ancient Mediterranean mystery religions.

Mystēs, in its original sense as an initiate in the mystery cults, had a broader application than the modern term ‘mystic’. It referred to all who had undergone the ritual of initiation, regardless of their inner spiritual experiences. Plato, however, is keen to distinguish between those who had undergone the initiatory rite and had participated in the rituals associated

with it, for example by carrying the staff *(thyrsos)* – a distinctive attribute of the initiate in the mysteries of *Bacchus* – and those who had experienced true inner transport. Only through philosophy (*philosophia,* love of wisdom), he says, can a person attain the inner state that is the hallmark of a true mystic; and by 'philosophy', he means the study and practice of spiritual wisdom:

> As they say in the mysteries, "the *thyrsos*-bearers are many, but the mystics (*bakchoi,* bacchants) are few," meaning, as I understand it, "those who have practised philosophy *(pephilosophēkotes)* correctly".
>
> *Plato, Phaedo 69c–d; cf. DP1 pp.420–21, PEA pp.240–41*

Plutarch (*c.*46–120), a Platonist writer and priest at the temple of Apollo in Delphi, who addressed his work on *Isis* and *Osiris* to a priestess named Clea, says likewise that wearing the philosopher's cloak does not make a philosopher or mystic:

> It is a fact, Clea, that having a beard and wearing a coarse cloak does not make a philosopher, nor does dressing in linen and shaving the head make an initiate of *Isis.* The true initiate of *Isis* is he who, when he has correctly received instructions concerning what is set forth in the ceremonies connected with these gods, uses reason *(logos)* to investigate and engage in the practice of philosophy, in order to verify the truth contained in those ceremonies.
>
> *Plutarch, Isis and Osiris (1) 352c; cf. PMB5 pp.10–13*

In this context, the *logos* employed to investigate the truth of philosophy may be better understood, not as human intellectual reason, but as the *Logos,* the divine Word or creative power by which all things come into being.

The contemporary meaning of mystic seems to have arisen partly from descriptions by Plato and some Christian writers – in which inner experiences of sound and light are symbolized in the rites performed at the mysteries (such as sacred music and external lights) – and partly from the effects of those rites on the participants.

Socratēs, for example, likens the voice of "the laws of the other world" ringing in his ears, dissuading him from escaping from prison and his death sentence, to the sound that participants in the mysteries of the Mother-goddess Cybelē *(korybantes)* heard ringing in their ears even after the rite was over:

> That, my dear Crito, is the voice that I seem to hear murmuring in my ears, like the sound of the flute in the ears of the mystic *(korybantes);* that voice rings so loudly, that it prevents me from hearing any other.
>
> *Plato, Crito 54d; cf. CDP p.39, DP1 p.384*

The writings of the unknown Christian monk, who wrote (*c.*500) pseudonymously as Dionysius the Areopagite, were another significant step towards the modern meaning of 'mystic'. Speaking, for example, of the visions of his revered teacher and guide Hierotheus, Dionysius describes him as a *mystēs.*[1] He also entitled one of his writings *Mystikē Theologia* ('Mystical Theology'). Though others before Dionysius had used the term *mystēs* in a general esoteric sense, it was the widespread influence of Dionysius' writings during the Middle Ages and the translation of his writings into Latin during the twelfth century that led to the universal acceptance of the contemporary, and more specific meaning of 'mystic'. With the disappearance of the pagan mystery cults at the end of the fourth century due to the growing influence of Christianity, all association with the original meaning of the word as initiate and participant in the pagan mystery cults was severed and gradually forgotten.

Mysticism, as the term is understood today, is a universal human phenomenon, and there have been mystics of all races, religions, and creeds. Nevertheless, in the majority of instances, the character of the experience is, or appears to be, coloured by the culture and beliefs of the individual mystic. Two fundamental reasons for this suggest themselves.

Firstly, mystical experience is quintessentially beyond words and, in the attempt to describe it, mystics have no other recourse but to use the images and idioms of their own language, religion, and culture. Mystics, like everyone else, are a part of their times and their environment, and although their experience may be universal and beyond words, when it comes to the attempt to express it, they have no recourse other than to use the images and language familiar to themselves and those for whom they are writing.

Secondly, mystical experience begins in the mind of the mystic, which is naturally coloured by his or her personal, cultural and religious background and beliefs. A mystic may therefore interpret experiences in the light of belief; or experiences may be a mental projection, when in a state of heightened consciousness, of the mystic's beliefs and culture.

Christian mystics, for instance, reared in a rich and evolving tradition of doctrine and dogma, have had mystical experiences reflecting this doctrine and the place of Jesus Christ in Christianity. Indian yogis have had visions of Hindu deities and other aspects of yogic philosophy. Shamans of native cultures have had visions of spirit-animals, of creatures that are a part of their daily lives and spiritual beliefs. None of this diminishes the significance of the experience to the individual. It may, however, sound a note of caution, when interpreting the mystical experiences of others.

On the other hand, mystics have characteristically spoken of God as One, as beyond all the diversity and multiplicity of human life. It may be presumed, therefore, that when the mind is completely transcended, the sense of individuality is lost, and the soul merges into the universal divine Source, that the experience is universal and common to all. Nevertheless, if

an attempt is made to convey the nature of the experience in words, it will again be coloured by the language and culture of the mystic.

From within the Christian tradition, Dom David Knowles writes that there are three ways by which a person can acquire knowledge of God. The first is by reasoning; the second, by reading scriptures; and beyond these two kinds of knowledge,

> there is a third by which God and the truths of Christianity can not only be believed and acted upon, but can in varying degrees be directly known and experienced. . . . This knowledge, this experience, which is never entirely separable from an equally immediate and experiential union with God by love, has three main characteristics.
>
> (1) It is recognized by the person concerned as something utterly different from and more real and adequate than all his previous knowledge and love of God. It is experienced as something at once immanent and received, something moving and filling the powers of mind and soul. (2) It is felt as taking place at a deeper level of the personality and soul than that on which the normal processes of thought and will take place, and the mystic is aware, both in himself and in others, of the soul, its qualities and of the divine presence and action within it, as something wholly distinct from the reasoning mind with its powers. (3) Finally, this experience is wholly incommunicable, save as a bare statement, and in this respect all the utterances of the mystics are entirely inadequate as representations of their mystical experiences, but it brings absolute certainty to the mind of the recipient. This is the traditional mystical theology, the knowledge of God, in its purest form.
>
> *David Knowles, English Mystical Tradition, EMTK pp.2–3*

While there may be comparatively few people who have been blessed with frequent mystical experiences, there are many who have had moments of illumination that may be described as mystical. An even greater number, having known very little, if any, personal experience of the mystical, understand mystical writings sufficiently to draw great inspiration from them.

Despite the variety of mystical writings, one thing seems certain: consistent mystical experience requires knowledge of oneself and purity of mind. Echoing the maxim of the ancient Greeks, Richard of Victor counsels, "Learn to know yourself,"[2] to which he adds:

> Let whoever thirsts to see his God, wipe his mirror, purify his spirit. After he has thus cleansed his mirror and gazed long and diligently into it, a certain clarity of divine light will begin to shine through upon him, and a certain immense ray of uncommon vision to appear before his eyes. . . . From the vision of this light, which it sees with wonder

> in itself, the mind is wondrously inflamed and inspired to behold the Light which is above itself.
>
> *Richard of Victor, Benjamin Minor 72; cf. CSK p.xxvi*

It might be thought that mystical experience offers nothing of practical value to everyday life. Little could be further from the truth. Firstly, contemplation and mystical experience bring focus and concentration to the mind, enabling a person to accomplish much in the world should they be called upon to do so. There is perhaps no one as dynamic and powerful in human life as a practical mystic. While others are easily distracted, a mystic keeps his head, even when the going gets tough. Secondly, an expanded awareness and consciousness makes a mystic supremely aware of much in life that is hidden from the majority. A mystic is perceptive and wise; he understands human psychology and is therefore readily able to work with a broad spectrum of people. A mystic understands the transitory and changing nature of all material things, permitting him to function in the world with a full and accepting comprehension of its essential reality. All this is supremely helpful in the passage through life. But above all, mystical experience leads the mystic to see God in everything. Then, as the experiences of meditation become a part of the mystic's everyday consciousness, every action becomes infused with God.

The twentieth-century American mystic Nancy Mayorga writes of her daily life after she became the recipient of frequent mystical experiences:

> The life I am living is beyond the highest flights of fancy that I might have indulged in before I was a mystic. All day I am overtaken by sudden surges of ecstatic joy. In between them, my heart is full of love, my throat full of laughter. When I go to bed, I am sometimes overwhelmed with bliss. I awake every morning in ecstasy. I sleep four to five hours, and that is enough. Yet sometimes when I sit to meditate, a feeling sweeps over me that God will be impossible for me to attain and I burst into tears – actually. Then in the next moment I am comforted in the most inexpressible way with a presence – personal, warm, loving. I am at the stage Brother Lawrence describes when I don't pick a straw off the floor without doing it for God. Before I put food into my mouth, I say, "I offer this to you. May it give me strength to serve You more fully." And then sometimes I can't eat at all for the bliss that seizes me. I have lost eight pounds. I can't read anything that isn't about God. I can't stand to talk about anything else. It is an effort to work. I don't want to do anything but just sit and feel that current coursing through me – again and again – and sometimes continuously.
>
> *Nancy Mayorga, Hunger of the Soul, HSDM p.32*

Thomas Kelly also observes that mystic experiences leave a permanent impression on the mind:

> The amazing experiences of the mystics leave a permanent residue, a God-subdued, a God-possessed will. States of consciousness are fluctuating. The vision fades. But holy and listening and alert obedience remains, as the core and kernel of a God-intoxicated life, as the abiding pattern of sober, work-a-day living.
>
> *Thomas Kelly, Testament of Devotion, TDK p.32*

The Christian tradition commonly differentiates between the active and the contemplative life. While there are certainly mystics in all traditions who have maintained a quiet and contemplative existence, shunning outward activity so far as possible, there are others who have led active external lives. The difference is probably more a matter of temperament than of spirituality, and the true mystic is one who never loses contact with the Divine, in whatever activity he or she may be engaged – whether the affairs of outer life or the practice of inner contemplation.

See also: **initiation** (7.4), **mystagogue**, **mysticism** (▸3, 1.1), **philosopher**.

1. Andrew Louth, *Denys the Areopagite, DAAL* p.28.
2. Richard of Victor, *Benjamin Minor* 78; *cf. CSK* p.xxv.

nabī (A/P), **nabīy** (A) (pl. *anbiyā', nabīyūn, nabīyīn*) *Lit.* one who imparts knowledge; a prophet; the Prophet Muḥammad; one who has received direct revelation *(waḥy)* by means of an angel, or by the inspiration of the heart *(ilhām),* or has seen the things of God in a dream; from *naba'a* (to impart knowledge, to give news); also called *bashīr* (one who brings glad tidings) and *nadhīr* (one who warns), in the sense that a prophet brings glad tidings of the return to God, together with a warning concerning the fruits of a wasted life.

Nabī is related to the Hebrew *navi,* which – along with several other terms – is used throughout the Bible for the prophets. In Muslim tradition, the *anbiyā'* include Ādam (Adam), Shīth (Seth), Nūḥ (Noah), Ibrāhīm (Abraham), Ismāʿīl (Ishmael), Mūsá (Moses), Ilyās (Elijah), Lūt (Lot), Ṣāliḥ, Hūd, Shuʿayb, Idrīs (Enoch), Isḥáq (Isaac), Yaʿqūb (Jacob), Yūsuf (Joseph), Alyasaʿ (Elisha), Dāʾūd (David), Sulaymān (Solomon), Ayyūb (Job), Yaḥyá (John the Baptist), ʿĪsá (Jesus), Muḥammad, and others. Having listed a number of these prophets, the *Qur'ān* continues, as God counselling Muḥammad:

> All these We exalted above the nations as We exalted some of their fathers, their children, and their brothers. We chose them and guided them to a straight path.
>
> Such is the guidance of God, by which He guides those of His servants whom He pleases. Had they served other gods besides Him, their labours would have indeed been vain.

> Those are they to whom We gave the scriptures, and wisdom, and prophethood *(nubuwwah).* If their descendants reject them, We will entrust their charge to others who will not reject them.
>
> Those are they whom God guided. So follow their guidance and say (to the people): "I demand of you no recompense for this. It is an admonition to all mankind."
>
> *Qur'ān 6:86–90; cf. AYA, KPA, MGK*

It is clear from the biblical stories concerning these individuals that Islam requires neither human nor spiritual perfection of a *nabī.* In fact, it says that not all prophets are of the same stature:

> We have exalted some prophets *(nabīyīn)* above others. To David, We gave the *Psalms.*
>
> *Qur'ān 17:55, KPA*

Elsewhere, however, the *Qur'ān* makes no distinction of spiritual status between individual prophets:

> Say: "We believe in God, and in what has been revealed to us; and in that which was revealed to Abraham, Ismā'īl, Isaac, Jacob, and the tribes; and in that which their Lord gave to Moses, Jesus, and the prophets *(nabīyūn).* We make no distinction between any of them, and unto Him we have surrendered."
>
> *Qur'ān 3:84; cf. AYA, KPA, MGK*

The *Qur'ān* stresses belief in the one message of all prophets as fundamental to righteousness. It is not a question of which direction a person faces in prayer:

> Righteousness does not consist of facing east or west. The righteous man is he who believes in God and the Last Day, and the angels, and the scriptures, and the prophets *(nabīyīn).* He who gives his wealth to his kin, to orphans, to the destitute, to the traveller in need, and for the ransom of slaves; who is steadfast in prayer, and pays the alms levy; who is true to his promises; who is patient in suffering, and adversity, and times of stress. Such are the true believers, the godfearing.
>
> *Qur'ān 2:177; cf. AYA, KPA, MGK*

There is also said to be a difference between a *nabī* and a *rasūl* (messenger), and that every *rasūl* is a *nabī,* but every *nabī* is not necessarily a *rasūl.* The prophecy of a *nabī* is given within an existing religious tradition, while a *rasūl,* such as Muḥammad, Noah, Moses and Jesus, brings a new revelation. In the case of Muḥammad, God is said to have given

'the Book' (the *Qur'ān*) through the angel Gabriel.[1] In fact, according to Muslim belief, every *rasūl* receives his message through an intermediary, usually Gabriel.

Muḥammad is understood in Islam to have been the last messenger to be sent before the end of the world. The *Qur'ān* calls him the seal of the prophets *(khātam al-nabīyīn),*[2] where "seal" implies 'the last'. There have been other messengers before Muḥammad, but it is believed that none will follow.

The *nabī* therefore works from within whatever tradition and culture he is born, paying full deference to the *rasūl* of that culture in order to guide his disciples on the spiritual path. The *rasūl,* on the other hand, founds a new religion. As ʿInāyat Khān, a twentieth-century Indian Sufi, explains:

> *Nabī* is the guide of a community; *rasūl* has a message for the whole of humanity; and each has a certain cycle of time for his message.
>
> *ʿInāyat Khān, Sufi Message, SMIK1 p.29*

> *Nabī* is the apostle . . . whose spirit reflects the Spirit of Guidance *(Nūr al-Muḥammadīyah).* His work is mainly the giving of the message in the form of warning, awakening, preaching, teaching, and inspiring those to whom he may be sent. He comes into the lives of those who are meant to be guided along the spiritual path. He is sent to nations when they are meant to change their conditions. He is sent to a community or race to give warnings. He is meant to be a reformer at the times when a reformer is needed. He elevates individuals and bears a divine message.
>
> *Rasūl* is the world messenger, who comes for all people at the time of the world's need, and brings with him that inspiration, influence, and power which will harmonize humanity. He may be a king or a pauper; in whatever condition he comes, he will fulfil the purpose of his coming to earth. Answering the cry of humanity, he fulfils the purpose of his mission.
>
> *ʿInāyat Khān, Sufi Message, SMIK9 pp.130–31*

Some Sufis have used the term *nabī* in a general rather than specific sense. When Rūmī refers to the prophets in the plural, he uses the terms *anbiyā', payghambarān, mursalūn, rusul,* and *rasūlān,* seeming to make no distinction between them. In fact, his choice of word often seems to be governed largely by the requirements of poetic rhyme and metre. But he refers individually to David, Isaac, Job, Moses, Noah, Muḥammad and others as *nabī,* while generally reserving *rasūl* for Muḥammad. A *ḥadīth* speaks of one hundred and twenty-four thousand *nabīs,*[3] presumably meaning a large number.

Other Sufis have ranked the categories of holy men. ʿInāyat Khān gives the ranks of spiritual teachers from lowest to highest (spiritually speaking)

as: *pīr* (elder) or *murshid* (master), *buzurg* (noble man), *walī* (friend), *ghawth* (helper), *quṭb* (axis), *nabī* (prophet), *rasūl* (messenger).[4]

A distinction is also made in Sufism between a prophet *(nabī)* and a saint *(walī),* where a separate terminology has been developed for the deeds of saints and the deeds of the prophets. The miracles performed by a saint, for example, are *karāmāt* (favours from God), while those performed by prophets were *muʿjizah* (miracle). The inner visions of saints are *vaḥy-i dil* (revelations of the heart), while those of the prophets were *ilhām* (inspirations). Some writers have suggested that this has been to avoid accusations of heresy, since it is heretical to suggest that anyone else could be the spiritual equal of the recognized prophets. Hujwīrī, an eleventh-century Sufi, affirms the superiority of the *nabī* to the *walī,* mentioning that "Two heretical sects declare the saints to surpass the prophets in excellence."[5]

Although distinctions have been made between the *nabī* and the *rasūl,* in practice the two terms have not always been used by Sufis or Islamic theologians in a specific manner, and *nabī* is generally used for any highly revered mystic, usually of the past. Even the *Qur'ān* makes no clear distinction between the two. In fact, it says that God gives the scriptures to people through a *nabīy,* subsequently sending a living messenger "to confirm" those scriptures:

> When God made his covenant with the prophets *(nabīyīn),* He said: "I have given you the scriptures and wisdom. A messenger *(rasūl)* will come to confirm what you possess. Believe in him, and help him. Do you agree, and accept the burden as binding on you?" They said: "We agree."
>
> *Qur'ān 3:81; cf. AYA, KPA, MGK*

According to the *Qur'ān,* the *anbiyā'* and *rusul* have been sent to all peoples. It says that the message of the *anbiyā' (nabīyīn)* is not limited to any one nation:

> Mankind were once but one community, and God sent forth prophets *(nabīyīn)* as bearers of good news *(mubashshirīn)* and as warners *(mundhirīn).*
>
> *Qur'ān 2:213; cf. AYA*

> You are but a warner *(nadhīr).* Truly, we have sent you as a bearer of glad tidings *(bashīr),* and as a warner *(nadhīr).* For there never was a people without a warner *(nadhīr)* having lived among them.
>
> *Qur'ān 35:23–24; cf. AYA, KPA, MGK*

Not only the unity, but also the conformity of the spiritual message given by the prophets is significant. Each prophet gives the same teachings as his

forebears. In Aḥmad al-Aflākī's book concerning the life and teachings of Rūmī, written some fifty to eighty years after Rūmī's death, Rūmī's master, Shams-i Tabrīz is recorded as saying:

> The prophets *(anbiyā')* – peace be upon them – all give instruction about one another. Jesus says: "O Jew, you did not know Moses properly. Come, look at me so you may know Moses." Muḥammad says: "O Christians and Jews, you did not know Moses and Jesus properly. Come look at me so you may know them. The prophets all give instruction about one another. The words of the prophets explain and clarify one another."
>
> *Aḥmad al-Aflākī, Manāqib al-ʿĀrifīn 4:65, MASA2 p.660, FKG pp.455–56*

Though their message is the same, the *Qur'ān* is realistic about the human ability to understand and act on the teachings of the prophets. Only a few are guided to a correct understanding of the truth imparted by the prophets. But the choice of who is guided, says the *Qur'ān,* is in the hands of God:

> He sent down the Book with the truth, that it might serve mankind as arbiter in their disputes. But through hatred of one another, the very people to whom it has been given differed about it after clear arguments had been given to them. So God, by His grace, guided the believers to the Truth about which they had differed. For God guides whom He will to the right path.
>
> *Qur'ān 2:213; cf. AYA, KPA, MGK*

See also: **ghawth**, **karāmāt** (7.3), **muʿjizāt** (7.3), **nāṭiq**, **navi**, **rasūl**.

1. *Qur'ān* 2:97–98.
2. *Qur'ān* 33:40, *AYA*.
3. *Ḥadīth, Mishkāt al-Maṣābīḥ* 24:1.3, in "prophet," *Dictionary of Islam, DOI* p.475.
4. ʿInāyat Khān, *Sufi Message, SMIK9* p.128.
5. Hujwīrī, *Kashf al-Maḥjūb* XI, *KMM* pp.162–63; *cf.* in *KM* p.129.

nādī satguru (H/Pu) *Lit.* true *(sat)* teacher *(guru)* of the Sound *(Nād);* a master of the Word or Sound Current:

> Only those who have been initiated by a *nādī satguru* hear the *anāhad Shabd* (unstruck Sound). In these times, they alone are blessed who believe in this path and are striving on it.
>
> *Swami Shiv Dayal Singh, Sār Bachan Prose 2:71, SBAT p.68*

See also: **guru**, **sadguru**.

nāga (H) *Lit.* snake, serpent; a devotee of an Indian snake cult; the name of a tribe; any pre-eminent or distinguished person; a cruel or tyrannical person; an elephant; a shark; also, a name given to the bodily *prāṇa* (subtle energy) that is said to underlie the functions of belching and vomiting.

Snakes figure prominently in Indian mythology. *Nāga* is the name of a serpent-demon, a semi-divine being with the face of a man and the tail of a serpent, who is said to inhabit the nether region of *Pātāla.* According to a Hindu belief, *nāgas,* as serpents, guard the mineral wealth of the earth. *Nāgas* also play a prominent part in Buddhist mythology as semi-divine, benevolent beings living in a watery environment. They are believed to guard the *Mahāyāna* texts that were placed in their care because humanity was not yet ripe for their reception. Many texts are said to have been given by the *nāgas* to the Buddhist philosopher Nāgārjuna. The term is sometimes used for an *arahanta* (enlightened being).

Nāga sādhus are members of a prominent school of extreme *sādhus* (ascetics) of the Shaivite tradition, especially of North India and the Himalayas, many of whom remain naked even in the icy cold of the north, and who remain unshaven and keep their hair in matted locks.

nahag pered (He) *Lit.* mule *(pered)* driver *(nahag);* donkey driver; metaphorically, the messiah. Depicting the humility of the *messiah* or spiritual teacher, the biblical *Zechariah* envisions him as he "who will come lowly and riding on an ass".[1]

The medieval *Zohar* picks up on this theme in a story that begins when Rabbi Eleʿazar and Rabbi Abba set out together upon a long journey. Along the way, they enter into a discussion concerning some fine points in the scriptures. The mule driver, who is leading the mules behind them, joins the discussion, and slowly they realize that "he has some wisdom we do not know".[2] In the course of the tale, the rabbis ask him:

> "You have not told us your name nor the place where you live."
>
> He replied: "The place where I live is fine and exalted for me. It is a tower, flying in the air, great and beautiful. And there are they who dwell in the tower: the Holy One, blessed be He, and a poor man. This is where I live. But I am exiled from there, and I am a mule driver *(nahag pered).* (I am exiled from the world of souls and must live in this world, this earth plane, as a mule driver.)"
>
> Rabbi Abba and Rabbi Eleʿazar looked at him, and his words pleased them. They were as sweet as manna and honey. They said: "If you tell us the name of your father, we shall kiss the dust of your feet."

> "Why?" he asked, "It is not my practice to use the *Torah* in order to exalt myself. But my father used to live in the great sea, and he was a fish *(nuna)* that used to circumnavigate the great sea (of phenomena) from end to end. He was so great, ancient and honourable that he used to swallow all the other fish in the sea and spew them out again, live and healthy, and full of all the goodness in the world. He was so strong that he could cross the sea in a single second, and he produced me like an arrow from a mighty warrior's hand. He hid me in the place that I described to you, and then he returned to his place and concealed himself in the sea."
>
> Rabbi Eleʿazar considered his words, and said: "You are really the son of the Sacred Lamp; you are really the son of Rav Hamnuna Sava; you are really the son of the light of the *Torah;* and yet you drive mules behind us?"
>
> They both wept together, and kissed him, and continued their journey.
>
> *Zohar 1:6a; cf. WZ1 pp.173–74*

Utilizing a wordplay (Hamnuna – *nuna*), the mule driver indicates that he is the son of Rabbi Hamnuna Sava, successor to the great spiritual teacher Rabbi Simeon (*aka.* the Sacred Lamp), putative author of the *Zohar.* A little later in the *Zohar,* another story is told of a child who knows the answers to all spiritual and religious questions, and who turns out to be the child of the mule driver. When asked the name of his father, he also declines to say who his father really is:

> He said to them: "You asked about my father. He has departed from the world, and whenever holy, pious men embark upon a journey, he drives the mules behind them. (He clothes himself in human form in order to be of service to them.) If you are exalted, saintly men, how is it that you have not discovered him driving the mules behind you? I summed you up at the very beginning, and now I know that I was right, for my father has only to see the mule (of a holy and pious man), and he straightaway drives it along behind, in order to bear the yoke of the *Torah.* Now, since you are not worthy enough for my father to be your mule driver *(nahag pered),* I shall not tell you who he is.
>
> *Zohar 3:186b, WZ1 p.199*

Pered also means 'the separated one' signifying, maybe, that the soul of the disciple has been separated from God and longs to return. Perhaps, also, the stubborn mule symbolizes the mind of the recalcitrant and spiritually lazy disciple, who needs the spiritual guide to walk behind him, urging him on.

See also: **mashi´aḥ**.

1. *Zechariah* 9:9.
2. *Zohar* 1:5a–7a; *cf. WZ1* pp.169–77.

nāʾib (A/P) (pl. *nāʾibān*) *Lit.* deputy, substitute, representative, trustee, lieutenant, vicegerent, viceroy; a term sometimes used in place of *khalīfah* (caliph); in Sufism, the deputy head *(shaykh)* of a Sufi order, who represents the *shaykh* during any absence or illness; mystically, God's representative on earth, a perfect master. Rūmī says:

> He is the (divine) representative *(nāʾib),*
> and his hand is the Hand of God.
> *Rūmī, Maśnavī I:226; cf. MJR2 p.16*

Mystically, the *nāʾib* – as God's representative on earth – refers to the perfect saint, the *al-insān al-kāmil* (perfect man). Rūmī writes that since God is hidden from human eyes, the only recourse is to find a *nāʾib.* Yet – he corrects himself – on the spiritual plane, and for those whose vision extends beyond material forms, there is actually no difference between the saint and God:

> Since the sun has gone, branding us with a yearning heart,
> is not a lamp the only resource in his stead?
> Since union with the beloved has vanished from before our eyes,
> we must needs have a representative *(nāʾib)* as a reminder.
> Since the rose is past and the garden ravaged,
> from whom shall we get the perfume of the rose? From rosewater.
>
> Since God cannot be seen, these prophets *(payghambarān)*
> are the representatives *(nāʾib)* of God.
> Nay, I have said this wrongly;
> For if you suppose that the representatives *(nāʾib)*
> and He who is represented by the representative *(manūb)* are two,
> such a thought is bad, not good.
> Nay, they are two, only so long as you are a worshipper of form,
> but to him who has escaped from form, they have become one.
> *Rūmī, Maśnavī I:670–75; cf. MJR2 pp.38–39*

The seeming difference between the perfect saint and God only appears to be so at the physical level, for the inner essence of the *nāʾib* is merged into the Divine. This gives them immense power, and the ability to transform a seeker, to make him similarly one with God:

The representative *(nā'ib)* of the Merciful (God),
the *khalīfah* of the Creator:
Through him, the city of Baghdad is as gay and happy
as the season of spring.
If you gain access to that king,
you will become a king:
How long will you seek after every kind of misfortune?
Companionship with the fortunate is like the Elixir:
Indeed, how can an Elixir be compared
with their looks of favour *(naẓar-i kīmiyā)?*

Rūmī, Maśnavī I:2685–87; cf. MJR2 p.146

The early-twentieth-century Urdu poet and philosopher Muḥammad Iqbāl writes a rich paean of praise for this king among beings:

God's vicegerent *(nā'ib)* is as the soul of the universe,
his being is the shadow of the Greatest Name.
He knows the mysteries of part and whole,
he executes the Command of *Allāh* in the world. . . .

He makes every raw nature ripe,
he casts the idols out of the sanctuary.
Heartstrings give forth music at his touch,
he wakes and sleeps for God alone.
He teaches age the melody of youth,
and endows everything with the radiance of youth.
To the human race he brings
both a glad message and a warning:
He comes both as a soldier and as a marshal and prince.

He is the ultimate meaning of
"God taught Adam the names of all things."[1]
He is the inmost sense of
"Glory to Him that transported His servant by night."[2] . . .
At his cry, "Arise,"
the dead spirits rise in their bodily tomb,
like pines in the field.
His person is an atonement for all the world,
by his grandeur the world is saved.
His protecting shadow makes the mote familiar with the sun,
his rich substance makes precious all that exists.
He bestows life by miraculous works,
he establishes a new way of being.

Splendid visions arise from his footprints,
many a Moses is entranced by his Sinai.
He gives a new explanation of life,
a new interpretation of this dream.
His hidden being is the mystery of life,
the unheard Music of the Harp of Life. . . .

Come, O rider of destiny!
Come, O light of the dark realm of change!
Illumine the scene of existence,
dwell in the darkness of our eyes!
Silence the noise of the world,
enrapture our ears with your Music!
Arise and tune the harp of brotherhood,
give us back the cup of the wine of love!

Bring once more days of peace to the world,
give a message of peace to them that seek battle!
Mankind is the cornfield and you the harvest,
you are the goal of life's caravan.
The leaves are scattered by autumn's fury:
oh, pass over our gardens like the spring!
Receive from our downcast brows
the homage of little children and of young men and old!
When you are here, we lift up our heads,
content to suffer the burning fire of this world.

Muḥammad Iqbāl, Asrār-i Khudī 11:899–902, 909–18, 924–38, 947–64, AKMI pp.40–42; cf. SSAK pp.79–84

See also: **khalīfah**.

1. *Qur'ān* 2:31.
2. *Qur'ān* 17:1; an allusion to the Prophet's Night Journey *(al-Mi'rāj).*

najm (A/P) (pl. *nujūm*) *Lit.* star; mystically, in an allusion to the pole star and its use as a navigational aid, the spiritual master, as a guide in the darkness of this world; also a title *(al-Najm)* of *sūrah* 53 in the *Qur'ān,* which speaks of the Prophet's revelation; also called *akhtar* and *sitārah* (P). According to a *ḥadīth,* Muḥammad also described his companions as guiding "stars":

The Prophet, God bless him and give him peace, said: "My companions are as the stars *(nujūm).* Whichever of them you follow, you will

be guided aright."[1] When a person looks at a star *(sitārah)* and finds his way by it, the star *(sitārah)* speaks not a word. Simply by looking at the star *(sitārah),* he discovers the right path from the wrong, and reaches his destination. In the same way, it is possible that, merely by gazing at God's saints, they exercise control over you. Without words, without questioning, without speech, the purpose is achieved and you are brought to the goal of union.

Rūmī, Fīhi mā Fīhi 31, KFF p.129; cf. AKF p.121, DRA p.140, SOU p.136

Rūmī uses the word metaphorically for the perfect saint, who is a constant and dependable beacon, like the stars used since ancient times as a guide to travellers:

Muḥammad said, "My companions are like the stars *(nujūm).*"[2]
The star *(najm)* shows the way in desert sands and on the sea:
Fix your eye on the spiritual star *(najm),*
for he is the one to be followed.
Keep your eye always fixed upon his face:
do not stir up dust by way of discussion and argument,
because the star *(najm)* will be hidden by that dust.
The eye is better than the stumbling tongue:
be silent in order that he may speak
whose innermost sign is divine inspiration
that lays the dust and stirs up no trouble.

Rūmī, Maśnavī VI:2643–47; cf. MJR6 p.404

In fact, Sufis have commonly depicted the beloved as a star:

This star *(sitārah)* is the guide of the companions:
it shines at the crack of dawn and is the beloved.

Shāh Niʿmat Allāh Valī, Rasā'il, RNV4 p.48, in SSE4 p.70

If a star *(akhtar)* like you were to appear on the horizon,
the sun would hide its face with a veil from the sight of it.

Saʿdī, Badāyiʿ 174:5, KSSS p.388; cf. BOS p.191

Your lofty star *(akhtar)* has illumined a world.

Saʿdī, Bustān 164, KSSS p.76; cf. BSS p.22

O king of kings, lofty star *(akhtar)!* For God's sake, a blessing –
that, like the sky, I may kiss the dust of your court.

Ḥāfiẓ, Dīvān, DHM (2:12) p.35, DIH p.30; cf. DHWC (2:13) p.18

1. *Ḥadīth, AMBF* 44; *Kunūz al-Ḥaqā'iq, KHH* p.3; *Traditions of the Prophet, TPA1* (27) p.42.
2. *Ḥadīth,* al-Suyūṭī, *Manāhil al-Ṣafā'* 1027, *MSAS* p.193, *AMBF* 44.

naljorpa (T) *Lit.* one who *(pa)* adheres to *('byor)* the real *(rnal);* a *yogī;* a phonetic rendering of the Tibetan *rnal 'byor pa.* See **rnal 'byor pa**.

Nāmdhārī (H/Pu) *Lit.* treasurer *(dhārī)* of the Name *(Nām),* one who treasures the divine Name; a puritan Sikh sect who believe in a living *guru,* tracing a lineage of living *gurus* from the time of the traditionally accepted Sikh *gurus.* According to *Nāmdhārī* belief, Guru Gobind Singh, the tenth *Guru,* lived 146 years, dying in 1812, after appointing Bābā Bālak Singh as his successor. Bālak Singh passed on the mantle of guruship to Bābā Rām Singh (1816–1885), often credited as the founder of the *Nāmdhārīs,* as they are known today. Rām Singh was succeeded by Hari Singh (1819–1906), Partāp Singh (1890–1959), and Jagjīt Singh (1920–2012). The status of the current nominated and acting *guru* Uday Singh is presently disputed.

Nāmdhārīs wear no sword, carrying instead a rosary. In accordance with the original teachings of Guru Nānak and his successors, as well as traditional Sikh belief, they are strictly vegetarian, non-smoking and teetotal, also maintaining a strict code of morality as described in the *Ādi Granth.* Their white homespun apparel and their round, white, horizontally wound turban distinguishes them from other Sikhs. *Nāmdhārī* spiritual practice is based on *Nām simran* (meditation on God's Name), supported by the injunctions *kirat karo* (earn your own living), and *vand chhako* (share your wealth). Their lifestyle is unpretentious; even their marriage ceremonies are simple and unostentatious, with neither the bride nor groom wearing jewellery. *Nāmdhārī* temples *(dharamsālās)* are located in many countries, especially in South East Asia, such as Thailand. Their headquarters are at Bhaini Sāhib in Ludhiana, Punjab.[1]

Nāmdhārī means one who treasures *Nām:*

> I enshrine the Name *(Nām dhārī)* within:
> I seek Your sanctuary, Lord.
> O merciful Lord God, You are my only support.
> *Guru Arjun, Ādi Granth 1322, AGK*

1. See "Namdhari," *Wikipedia,* ret. January 2012.

Nānak-panthī (H) *Lit.* followers of the path *(panth)* of Guru Nānak; those who consider themselves followers of the path of Guru Nānak, regarding it as unnecessary to follow the ceremonial and social observances prescribed by Guru Gobind Singh (1666–1708), the tenth Sikh *guru.* In modern times, the differences from the broader Sikh community, as typified by the *Khālsā,* the community founded by the tenth *guru,* are largely external. *Nānak-panthīs* do not insist on uncut hair or on any of the five *kakkās* (Ks) that are integral to the *Khālsā,* nor do they forbid smoking. *Nānak-panthīs* are also called *Nānakshāhi* and *sahjdāri,* and include a number of other groups, such as the *udāsīs.* In some places in India, such as Bihar, the majority of Sikhs consider themselves to be *Nānak-panthīs.*

In earlier times, when many Sikhs regarded themselves as Hindus and before the twentieth-century rise of the *Tat Khālsā,* there was little to distinguish *Nānak-panthīs* from *Kabīr-panthīs, Dādū-panthīs,* or the followers of any other Indian *sant.* The seventeenth-century *Dabistān-i Maźāhib* ('Study of Religions'), of uncertain authorship, uses the term for all Sikhs. Later writers used it in a more restricted sense for those who followed the teachings of Guru Nānak, but not the outer observances prescribed by Guru Gobind Singh. Some early classifications divided Sikhs into *Nānak-panthīs, Singhs,* and *Khālsā.*

In modern times, since all Sikhs are essentially *Nānak-panthīs,* and since many Sikhs cut their hair and are otherwise easy-going in their approach to other aspects of Sikhism, the meaning of *Nānak-panthī* has become somewhat blurred.[1]

See also: **panj kakkā** (▸3), **pantha** (▸4), **Sikhism** (1.11).

1. See "Nānak Panthī," *Wikipedia,* ret. January 2012.

naqshband (A/P) *Lit.* artisan; painter, artist, printer, embroiderer, engraver, designer; from *naqsh* (painting, carving, printing, embroidery, engraving, *etc.*); metaphorically, a spiritual master.

Rūmī describes spiritual masters as "designers *(naqshband)*" working from the inner realms. They are an expression, he says, of the divine Sound:

> Behold the alchemists of heaven!
> Hear at every moment the sound
> from the makers of the philosopher's stone.
> They are the designers *(naqshband)* in the celestial atmosphere;
> They are the workers for me and you.
>
> *Rūmī, Maśnavī IV:3074–75; cf. MJR4 p.441*

The term is the basis of *'Naqshbandīyah',* the name of one of the largest and most influential Sufi orders, which was founded in Bukhārā by a Turkish Sufi, Khwājah Bahāʾ al-Dīn Muḥammad ibn Muḥammad (1318–1389). The monastic rules of the *Naqshbandīyah* were originally centred around constant and focused internal awareness, partly achieved by internal visualization during the practice of silent *dhikr* (remembrance, repetition). It is said that the name of the order came about because Khwājah Bahāʾ al-Dīn helped his father to weave the embroidered Bukhāran cloaks. According to a more spiritual interpretation, the name arose from a portrayal of their inner practice of fixing the imprint of the Divine upon the tablet of the purified heart by means of silent and constant *dhikr.* Nowadays, the order is largely focused on the external practice of the *sharīʿah.*

nārāyaṇa (S) *Lit.* Lord, God; of uncertain etymology, but probably related to *nara* (man); a name of the deity *Vishṇu,* as the supreme Lord; a name of God as well as of various characters in Hindu mythology, especially as an exceptionally strong hero with divine power; the God in man, the "immortal dwelling among mortals, God among the gods",[1] hence, a holy man, a *sannyāsin;* in Jainism, a name of Lakshmaṇa, younger brother of Rāma, who kills the evil demon Rāvaṇa in Jain versions of the *Rāmāyaṇa;* also, one of the five categories comprising the sixty-three *shalākā-purushas* (great personalities, heroes) of Jain mythology, among whom are listed nine *nārāyaṇas* and nine *pratinārāyaṇas* (against the *nārāyaṇas*), also known as *vāsudevas* and *prativāsudevas,* respectively.

Ramakrishna says that God is present in every human being, whatever their spiritual status:

> I believe that just as there is *Nārāyaṇa* in the form of holy men, so there is also *Nārāyaṇa* in the form of the deceitful person, or *Nārāyaṇa* in the form of a rogue.
>
> *Ramakrishna, in Kathāmṛita 2:24.5, SRK2*

See also: **Nārāyaṇa** (2.1), **shalākā-purusha**.

1. *Ṛig Veda* 4:2.1.

Narisah (P), **Narisaf** (Parthian, Sogdian) The Manichaean deity of light; personified as the Third Messenger of Manichaeism; the saviour who comes to the world to rescue the particles of light from the powers of darkness; known by various names and epithets in different languages, as in the Middle Persian, "God of the Aeon of Light"; identified in Iranian Manichaeism with the

divine Zoroastrian messenger *Nairyōsangha.* Many hymns in praise of the Third Messenger and *Narisah* are found among the Manichaean texts. In a Middle Persian fragment, *Narisah* is hailed as the morning light that drives away the darkness:

> The morning light and dawn is come,
> the radiant light from the East;
> The wondrous wise one has appeared,
> the sovereign god *Narisah.*
> *Manichaean Hymns, MM1 p.192 (n.2), RMP bq; cf. GSR p.60, ML p.138*

See also: **messenger**.

Naṣārá (A), **Naṣārā** (P) (sg. *Naṣrānī*); *Lit.* Nazarenes, an Arabic name for Christians.

See also: **Nazoraean**.

Naṣoraean See **Nazarene**.

nātha (S/H) *Lit.* lord, protector, refuge; a practitioner of the *Nāth* tradition of tantric *yoga;* a suffix given to the names of the *gurus* or *siddhas* of the tantric *yoga* tradition, as also to Jain *Tīrthankaras* and other Indian holy men; also, a common Indian name. See **nātha yoga** (▸3), **siddha**.

nāṭiq (A/P) *Lit.* speaker, proclaimer, enunciator; mystically, a prophet, a saint; also as *al-nāṭiq al-kāmil* (perfect speaker), a perfect saint, a perfect master, the perfect man *(al-insān al-kāmil). Nāṭiq* (fem. *nāṭiqah*) is the masculine adjectival form of *nuṭq* (speech), and means speaking, talking, endowed with the faculty of speech, endowed with reason, rational. However, in Persian and Urdu, *nāṭiq* and *nāṭiqah* can also be used as nouns to mean either speech or speaker.

In a mystical context, *nuṭq* refers to the Speech or Word of God, the divine creative power that emanates from God, by which He creates and sustains the creation, and which can draw the soul back to Him. It is the unrealized power within every soul, which is consciously realized by a perfect saint. It has also been called the Speech of the Creator *(Nuṭq al-Khāliq),* God's Speech *(Kalām Allāh),* God's Voice *(Āvāz-i Khudā),* the Command *(Amr),* the Order *(Ḥukm),* and the command "Be *(Kun)!*" spoken, metaphorically, by

God. *Nāṭiq* and *nāṭiqah* are similarly used in terms such as in *Rūḥ al-nāṭiqah* (speaking Spirit), *Nafs al-nāṭiqah* (speaking Soul), or sometimes simply as *Nāṭiqah* (Speech).

The perfect saint, having become one with God, has become the "speaker" of this unspoken Word. He is the teacher and the conveyer of its message. Also, the words spoken outwardly by that "speaker" are directly connected to and arise from the inner Speech of God.

Rūmī speaks of the *nāṭiq-i kāmil* (perfect speaker) as perfect master, who distributes spiritual wealth and nourishment to all:

> The perfect speaker *(nāṭiq-i kāmil)*
> is like one who distributes trays of viands,
> and whose table is filled with every kind of food,
> so that no guest remains without provision,
> and each is nourished individually:
> He is like the *Qur'ān* which is sevenfold in meaning,
> and in which there is food for the elect and for the vulgar.
>
> *Rūmī, Maśnavī III:1895–97; cf. MJR4 p.106*

The perfect saint is a "perfect speaker" because he speaks the truth, which he knows through actual experience. The perfect saint, as a "perfect speaker", speaks the truth in such a way that each listener is nourished according to his needs, abilities, and character. The saints do not force the truth on anyone; they know that those who are meant to understand will understand. Rūmī likens the saint to the *Qur'ān,* which is said to contain seven layers of meaning, so that ordinary people (the "vulgar") may find in it simple rules governing outward forms of religious life, while those with varying degrees of mystical attainment (the "elect") find in it rare gems of spirituality.

Nāṭiq is also used with a specific meaning by the *Ismā'īlīyah* gnostic school of Islam. According to the *Ismā'īlīyah,* Muḥammad is the *nāṭiq* (prophet) of the sixth prophetic cycle, the *nāṭiq* being regarded as an incarnation of the divine Word (*'Aql al-Kullī,* Universal Intelligence). The *Ismā'īlīyah* maintain that the inner and real teachings are universal and unchanging, while the *sharī'ah* (rules regarding the outward conduct of religious life) is subject to change, and is specific to a certain time and culture. Muḥammad brought the *sharī'ah* of Islam, which has a certain span of time to run before it is replaced by a new message.

According to *Ismā'īlī* doctrine, one revelation is insufficient for human beings. They believe that human spiritual history progresses through seven prophetic eras *(dawr)* or cycles of revelation, each inaugurated by a speaker *(nāṭiq)* – a prophet who brings a revealed message whose exoteric aspect *(ẓāhir)* contains a religious law *(sharī'ah).* The world is presently passing through the sixth cycle. Each of the first six *nāṭiqs* – Adam, Noah (Nūḥ),

Abraham (Ibrāhīm), Moses (Mūsā), Jesus (ʿĪsā), and Muḥammad – taught the outer aspects *(ẓāhir)* of each revelation, with its rituals and commandments, but without explaining their inner meaning *(bāṭin).* Each *nāṭiq* was followed by seven *imāms.* The first of these – a *waṣī* (legatee), also called the *ṣāmit* (silent one) or the *asās* (foundation) – revealed the inner meaning of the message. After him followed the six further *imāms,* the seventh of which became the next *nāṭiq,* initiating a new cycle, with a new revelation and a fresh doctrine.

Muḥammad was the sixth *nāṭiq,* and the first six *waṣīs* were Seth (Shīth), Sham (Sām), Ishmael (Ismāʿīl), Aaron (Hārūn), Simon Peter (Shimʿūn al-Ṣafā) and ʿAlī ibn Abī Ṭālib. The seventh *imām,* who went into concealment, was Muḥammad ibn Ismāʿīl. On his reappearance, he will become the seventh *nāṭiq,* the *Qāʾim* or *Mahdī,* and will revoke the law of Islam, but no new *sharīʿah* will be given. His message will consist in the full inner revelation without any new external law, and the spiritual truths *(ḥaqāʾiq)* will be untrammelled by any symbolism and will therefore require no interpretation. The seventh *nāṭiq* or *Mahdī* will then rule until the end of the world.

According to *Ismāʿīlī* beliefs, there is a fundamental distinction between *ẓāhir* (the exoteric meaning of scriptures and external religious law and observances) and *bāṭin* (inward or esoteric aspects). The *ẓāhir* changes with each *nāṭiq;* the *bāṭin* consists of the hidden truths *(ḥaqāʾiq)* concealed in the scriptures, which are unchangeable, and are made apparent by the *waṣī,* through *taʾwīl* (interpretation, exegesis).

The early *Ismāʿīlīs* taught that the esoteric or spiritual reality was accessible only to the elite *(khawāṣṣ),* while the common people *(ʿawāmm)* could only understand the *ẓāhir.* In the era of Islam, the hidden eternal truths could be explained only to those who were initiated into the *Ismāʿīlī* community and who recognized the teaching authority of Prophet Muḥammad's *waṣī,* ʿAlī ibn Abī Ṭālib, and the legitimate *imāms* succeeding him. Because of this emphasis on the *bāṭin,* the early *Ismāʿīlīs* came to be known as *Bāṭinīyah.*

Early *Ismāʿīlīs* were not exempt from following the *sharīʿah.* However, they taught that the eternal truths *(ḥaqāʾiq)* hidden in the *bāṭin* represented the true message common to Judaism, Christianity, and Islam. They developed the broader implications of these truths in terms of a gnostic system of which the cyclical history of revelation and a gnostic cosmogonical doctrine were major components. Before the coming of the *Mahdī,* the *bāṭin* must be kept secret and can be revealed to the neophyte only through initiation with a vow of secrecy and on payment of a fee.

The *nāṭiq* and the succeeding *imāms* are regarded as an expression of phases in the hierarchy of creation. While the *nāṭiq* is a manifestation of the *ʿAql al-Kullī* (Universal Intelligence), the *waṣī* of the *nafs al-kullī* (universal mind), and the other *imāms* of *hayyūlá* (primal matter). The divine purpose in these prophetic cycles is that human beings should attain perfect

understanding, and the end of the world will come when this intention has been fulfilled. The souls will then return to their source, the *ʿAql al-Kullī,* the Universal Intelligence or divine Word.

Later, modifications were introduced to this cyclical view of history. Fāṭimid Ismāʿīlīs developed a different conception of the sixth era, the era of Islam. For instance, more than one set of seven *imāms* were allowed in the era. The final age was postponed indefinitely. The *Qarāmiṭīyah,* a dissident group, retained the original scheme.

See also: **imām**, **nabī**.

navi (He) (fem. *nevi´a,* pl. *nevi´im*) *Lit.* prophet. In the Hebrew Bible, *navi* covers a broad spectrum of people. Commonly found as counsellors to kings and others of high social standing, those described as *navis* included oracles, diviners, readers of signs and omens, astrologers, soothsayers, dream interpreters, clairvoyants, as well as spiritual teachers who were true men of God. Likewise, prophecy itself spanned everything from predictions of the future to the provision of real spiritual guidance.

Of uncertain derivation, *navi* is thought to be derived from the ancient Akkadian *nabi´um,* from the root *nabu* (to call, to speak, to proclaim, to name). A *navi* is hence a speaker, a spokesman, a mouthpiece, one who calls out or proclaims. *Navi* can also mean one who is called (by God). The equivalent Greek term is *prophētēs* from *pro* (for, on behalf of) and *phēmi* (to speak) – hence, one who speaks for someone, such as God. *Phēmi* is also related to *phaein* (to bring to light). In *Exodus,* it is clear that Moses' brother Aaron is his spokesman:

> And the Lord said unto Moses, "See, I have made you a god to Pharaoh: and Aaron your brother shall be your prophet *(navi).* You shall speak all that I command you: and Aaron your brother shall speak to Pharaoh, that he allow the children of Israel to leave his land."
>
> *Exodus 7:1–2; cf. KJV*

According to the book of *Amos,* the true prophet is the vehicle through which God reveals His will – and the prophet himself has no say in the matter:

> Surely the Lord God *(Adonai Yahweh)* will do nothing
> without revealing His secret to His servants the prophets *(nevi´im).*
> If the lion roars – who can help feeling afraid?
> If the Lord God speaks – who can refuse to prophesy?
>
> *Amos 3:7–8; cf. KB, JB*

Similarly in *Hosea:*

> By a prophet *(navi),* the Lord brought Israel out of Egypt,
> and by a prophet *(navi)* was He preserved.
>
> *Hosea 12:14; cf. KB*

When conjugated in its various verb forms *(nifʿal* and *hitpaʿel),* as *nibba* and *hitnabbe,* the term can refer to both prophetic speech on behalf of God and ecstatic possession. *Hitnabbe* can also imply wild or uncontrolled behaviour in the sense of the crazy ecstatic. At other times, it refers to wild behaviour unconnected with prophecy, approaching that of the madman – the *ish meshugga* (crazy man). In some places, however, *nibba* is used for ecstatic prophecy and *hitnabbe* for coherent prophetic speech. In general, *navi* came to be the standard word used for a prophet, and encompassed the meaning of *ḥozeh* (visionary), *roʿeh* (seer), and *ish Elohim* (man of God).[1]

The prophets referred to as *navi* in biblical texts include Abraham, Moses, Elisha, Isaiah, Hosea, Jeremiah, Ezekiel, and many others. Later rabbinic texts also designate Enoch, Adam, and other biblical figures as *navis,* although they are not referred to as such in the Bible. Sometimes, *navi* is used to refer to those engaged in the performance of miracles by the exercise of spiritual or psychic power, or in the orgiastic rites of Bacchus and similar cults. Biblical texts distinguish between these two categories of *navi.*

Moses, for example, is regarded as a true prophet, because he knew God "face to face":

> And there arose not a prophet *(navi)* since in Israel like Moses,
> whom the Lord knew face to face.
>
> *Deuteronomy 34:10, KB*

Jeremiah says that previous prophets predicted wars and famines and disease, but the true prophet can be identified when his prophecies of peace "come to pass":

> From of old, the prophets *(neviʾim)* who preceded you and me prophesied war, famine and plague for many countries and for great kingdoms; but the prophet *(navi)* who prophesies peace can only be recognized as one truly sent by *Yahweh* when his word comes true.
>
> *Jeremiah 28:8–9; cf. JB*

He also says that, as a prophet, he himself will faithfully relay the divine message to the people:

> Then Jeremiah the prophet *(navi)* said to them, "I have heard you; behold, I will pray to the Lord your God according to your words; and it shall come to pass, that whatever thing the Lord shall answer you, I will declare it to you; I will keep nothing back from you."
>
> *Jeremiah 42:4, JCL*

> The prophet *(navi)* who has a dream, let him tell a dream; and he who has my word, let him speak my word faithfully.
>
> *Jeremiah 23:28, JCL*

In the Christian tradition, Jesus is also regarded as a prophet. A passage in *Deuteronomy,* written well before the Babylonian exile of the Jews and before the notion of the messiah as a Jewish saviour had become prevalent, is commonly taken by Christian interpreters to be the earliest biblical promise of the coming of Christ:

> I will raise up a prophet *(navi)* like yourself for them from their own brothers; I will put My words into his mouth, and he shall tell them all I command him. The man who does not listen to My words that he speaks in My name, shall be held answerable to Me for it.
>
> *Deuteronomy 18:18–19, JB; cf. Deuteronomy 18:15*

See also: **false prophet**, **ḥozeh**, **nabī**, **navi**, **prophet**, **roʿeh**, **seer**.

1. See Joseph Blenkinsopp, *History of Prophecy in Israel, HPIB* pp.35–38.

Nazarene, **Nazoraean**, **Naṣoraean** Nazarene (Gk. *Nazarēnos*) and Nazoraean (Gk. *Nazōraios*) are two of the earliest Greek designations given to Jesus and his disciples, persisting as a name for the early Judaeo-Christians of Palestine and neighbouring countries during the first few centuries of Christianity. The alternative rendering of Nazoraean as Naṣoraean (where the 'ṣ' is hard, like a 'z') is used for the Mandaeans, where it is related to the Mandaean *Naṣirutha,* a term with a wide spread of meaning, more or less approximating to the English 'Truth', in all its spiritual connotations. These terms are related to the designation commonly used for Christians in the *Qur'ān*[1] and other Muslim religious writings – the *Naṣārā,* a phonetic rendering of Nazarene – although the name generally used by Arabic Christians for themselves is *Masīḥī* ('those of the Messiah', *i.e.* Messianists, Christians).

Because of the close similarity of their pronunciation and transliteration into Greek, confusion and scholarly opinions abound concerning the origins of the Greek words *naziraios* (nazirite), *Nazōraios* (Nazoraean), *Nazarēne* (Nazarene), and *Nazaret* or *Nazareth* (Nazareth), all of which occur in the

New Testament. In the King James and other bibles, *Nazōraios* is commonly translated as either "Nazarene" or "of Nazareth", but because *Nazōraios* and *Nazaret* stem from different etymological roots in Semitic languages (*n-z-r* and *n-s-r,* respectively), there is good support for the argument that *Nazōraios* could not mean "of Nazareth", as Matthew maintains and as is generally understood:

> And he came and dwelt in a city called Nazareth *(Nazaret):* that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene *(Nazōraios).*"
>
> *Matthew 2:23, KJV*

Consequently, wherever *Nazōraios* (Nazoraean)[2] and *Nazarēne* (Nazarene)[3] are used as an epithet of Jesus, they are better translated as 'Jesus the Nazoraean' or 'Jesus the Nazarene', as they are in some well-respected translations of the New Testament.[4] For while *Nazarēnos* might possibly be a transliteration of an Aramaic word meaning 'of Nazareth', the additional vowel in the more frequently used *Nazōraios* makes it an unlikely contender as a transliteration of the same Aramaic word. In fact, *Nazōraios* does not always appear in the context of 'Jesus of Nazareth'. It was the common designation of the earliest Christians, also appearing in *Acts,* where Paul is described as "a ringleader of the sect of the Nazoraeans *(Nazōraios)*".[5]

On the other hand, New Testament texts also specifically refer to Jesus as being "of Nazareth *(apo Nazaret, apo Nazareth)*",[6] indicating that whatever the etymology may be, the New Testament writers texts took *Nazōraios* (Nazoraean) and *Nazarēne* (Nazarene) to mean 'of Nazareth'. The uncertainty highlights the possibility that these names originally meant something else, unconnected to the village of Nazareth, and that the gospel writers – who were writing in Greek several decades after the death of Jesus – simply made a mistake, each copying the errors of the one before, when they assumed that *Nazōraios* and *Nazarēne* meant 'of Nazareth'. It also begs the question as to how much the gospel writers actually knew about the life of Jesus and the earliest Christians.

The verse from *Matthew,* incidentally, is a classic example of the gospel writer bending the facts to fit the 'prophecies'. Indeed, the source of the 'prophecy' has never been located. It is well established that one of Matthew's motivations was to prove Jesus to have been the messiah by the frequent use of biblical prophecies, introduced by phrases such as "that it might be fulfilled which was spoken by the prophets".[7] Some incidents appear to have been bent or even invented to fit the prophecies.

There is another reason why it is likely that the origin of *Nazōraios* and *Nazarēne* has nothing to do with Nazareth. While individuals were known by the town or place from which they came (as with Jesus of Nazareth, Paul of

Tarsus, *etc.*), sects or religions were not usually named after a village or locality. Further, in addition to the historical incompatibilities between *Matthew* and *Luke*'s nativity stories – which cast doubt over the authenticity of both of them – some scholars have also pointed out that there is no reference to Nazareth as a village until the fourth century CE. It has even been suggested that some other village was later renamed to fit the story.

No village of that name is ever mentioned in the Old Testament, for instance, and Josephus (*d.c.*100), who knew the area well, having once been the governor of Galilee, wrote a detailed account of the province, but never mentioned Nazareth. By the early fourth century, however, when Constantine, the first Christian Roman Emperor, ordered a listing of all places considered holy by the Christians, it seems that there was a village of Nazareth in Galilee, no doubt catering to the growing traffic of pilgrims.

So while it is certain that Jesus and his disciples were called Nazarenes or Nazoraeans, the origin of the term remains a matter of debate. The early church fathers, many of whom were Greek-speaking, called themselves Christians *(Christianoi),* a Greek term originating in the non-Jewish world at Antioch. The same fathers also spoke of the Nazoraeans, often disparagingly, as a Judaeo-Christian sect, continuing the confusion by variously referring to them as Nazarenes, Nazoraeans, Naṣoraeans, and other variants.

Epiphanius even speaks of another sect, the Nasarenes *(Nasaraioi)* who were, he says, in existence before the time of Jesus. Consequently, he distinguishes between the Nasarenes and the Nazarenes (or Nazoraeans). But his motivation in making this distinction may be because he did not wish to acknowledge that there were Nazoraeans before the Nazoraeans – Christians before the Christians, so to speak. Moreover, Epiphanius does not enjoy a good reputation for accuracy, and scholarly opinion is divided as to whether there really were two sects or one. The use of dubious etymology to 'prove' a point was not uncommon among the early Christian fathers.

The situation is further compounded by the existence of the ancient and well-attested order of Jewish holy men known as the nazirites (sg. *nazir*), mentioned in the Hebrew Bible, and with whom both John the Baptist and James the brother of Jesus have often been linked. Some scholars see no difficulty in deriving both *Nazarēne* and *Nazōraios* from same root as *nazir.*

Another interesting possibility is opened up by two passages from the gnostic tractate, the *Gospel of Philip,* where the unknown author maintains that Nazarene means "he who reveals what is hidden":

> 'Jesus' is a private (personal) name. Christ is a public name (epithet). For this reason 'Jesus' is not particular to any language; rather he is always called by the name 'Jesus'. But the word for 'Christ' in Syriac

> is *'Messiah',* and in Greek it is *'Christos',* and probably all the others have it according to the particular language of each. 'The Nazarene' is he who reveals what is hidden.
>
> *Gospel of Philip 56; cf. GS p.332, NHS20 pp.152–53*

Elsewhere in the same document, the same author says that it means "the Truth", perhaps implying, "he who reveals the Truth":

> The apostles before us used to employ the terms: 'Jesus the Nazoraean Messiah', which means 'Jesus, the Nazoraean, the Christ (anointed one)'. The last name is 'Christ', the first name is 'Jesus', the middle name is 'the Nazarene'. 'Messiah' has two meanings, 'Christ (anointed one)' and 'the measured'. 'Jesus' in Hebrew means 'the redemption'. *'Nazara'* means 'the truth', thus 'the Nazarene' means 'the Truth'.
>
> *Gospel of Philip 62; cf. GS p.337, NHS20 pp.164–65*

Although the significance of these passages is not entirely clear, it seems likely that neither Nazarene or Nazoraean are derived from Nazareth. Maybe the author means that a Nazarene or Nazoraean is a follower of the gnostic or mystic Truth. This would make a great deal of sense, and would give the term a general meaning, quite likely to have been in use before the time of Jesus, as Epiphanius claims.

This suggestion is borne out by the earliest name used of themselves by the possibly pre-Christian Mandaeans of what is now southern Iraq and Iran. The Mandaean language itself is Semitic in character, being a dialect of Aramaic, a further indication of their early roots. *Manda* means mystic knowledge or *gnōsis,* and the name they use for their laity is *Mandaiia,* meaning 'gnostics'. Their earliest designation, however, later used only for their priesthood, was *Naṣoraiia* – Naṣoraeans, or, writing the heavy 'ṣ' as a 'z', Nazoraeans or Nazorenes.[8] The term is related to *Naṣirutha,* a term covering a wide range of meaning including mystic enlightenment, and the power (the Word) by which such a state of consciousness is achieved. It also refers to the associated mystic teachings. The closest word in English is probably 'Truth', in all its various connotations.

Interestingly, while Jesus receives either no or only negative comment in Mandaean texts, Jesus' predecessor, John the Baptist, is regarded as a saviour. Whether or not the Mandaeans are the descendants of Judaean Nazoraeans remains a matter of debate, but it is well within the bounds of possibility. As an esoteric group, they also have affinities with the Ebionites and the Essenes.

The name is common in Mandaean literature. In one poem, the saviour affirms his role as the one who takes souls back to eternity ("the place of light"):

I have given the Truth that was mine
to Naṣoraeans, righteous and believing men.
Behold, they dedicated themselves to goodness,
they will rise and will behold the place of light.
Life is extolled and victorious,
and victorious the man who went hence.

Mandaean Prayer Book 161; cf. CPM p.139

Another poem maintains that a devotee who is steadfast in his prayer or meditation will encounter a radiant "spirit of light" within himself, who will remain with him in the "house" of his body:

To every Naṣoraean man who prays this prayer
and remains at his devotions,
and repeats these names sincerely,
a guardian spirit of light will come
and will dwell in his house.

Mandaean Prayer Book 169; cf. CPM p.148

See also: **nazirite**.

1. *Qur'ān* 2:62, 111, 113, 120, 135, 140, *passim.*
2. *Matthew* 2:23, 26:71; *Luke* 18:37; *John* 18:5, 7, 19:19; *Acts* 2:22, 3:6, 4:10, 6:14, 22:8, 24:5, 26:9.
3. *Mark* 1:24, 10:47, 14:67, 16:6; *Luke* 4:34, 24:19.
4. *E.g. New American Standard Bible* (1995), *Weymouth New Testament* (1903), *Young's* (1898), *Darby Bible* (1890).
5. *Acts* 24:5.
6. *Matthew* 21:11; *Mark* 1:9; *John* 1:45–46; *Acts* 10:38.
7. See also *Matthew* 1:22, 2:15, 17, 4:14, 8:17, 12:17, 13:14, 35, 21:4, 26:54, 56, 27:9, 35.
8. E.S. Drower, *Secret Adam, SA* p.ix.

nazir (He) *Lit.* one who is dedicated; a nazirite. See **nazirite**.

nazirite, **nazarite** (He. *nazir,* Gk. *naziraios*) *Lit.* one who is consecrated (to God); among the ancient Hebrews, a holy man or woman consecrated to the service of God, who had vowed to observe certain religious and ascetic restrictions; commonly identified by uncut hair, abstinence from strong drink and all grape products, and a prohibition against touching corpses, even of a close family

member; also called the 'great vow', nazirites were generally supposed to have led ascetic or austere lives. In the minds of the laity, their vows and their lifestyle imbued them with an aura of sanctity similar to that of the priests.

Though not unknown to early Hebrew history, nazirites are only mentioned once in the *Torah* – in a late passage in *Numbers* that details the nazirite vows and sacrifices:

> *Yahweh* spoke to Moses and said, "Speak to the Israelites and say: 'If a man or a woman wishes to make a vow, the nazirite *(nazir)* vow, to vow himself to *Yahweh,* he will abstain from wine and fermented liquor, he will not drink vinegar derived from one or the other, he will not drink grape juice or eat grapes, be they fresh or dried. For the duration of his vow, he will eat nothing that comes from the vine, not even juice of unripe grapes or skins of grapes. As long as he is bound by his vow, no razor will touch his head; until the time for which he has vowed himself to *Yahweh* is completed, he remains consecrated and will let his hair grow freely. For the entire period of his vow to *Yahweh,* he will not go near a corpse, he will not make himself unclean for his father or his mother, or his brother or his sister, should they die, since on his head he carries his vow to his God. Throughout the whole of his nazirate, he is a person consecrated to *Yahweh.*'"
>
> *Numbers 6:1–8; cf. NJB*

Numbers then goes on to detail the sacrifices that are to be made on the completion of his period of consecration, and those that he should make should he happen to touch a corpse. Any other personal vows that he has made should also be fulfilled.[1]

Although this description concerns nazirite vows taken for a particular period,[2] the Hebrew Bible also mentions some nazirites who were consecrated to God for life, and others who were so consecrated by their mothers, even during pregnancy. The most well-known lifetime nazirite of the Bible is the holy warrior Samson. According to the story, an "angel of the Lord" comes to Samson's mother-to-be – who up to that point has been unable to conceive – informing her of her impending pregnancy, and telling her that her son will be a "nazirite *(nazir)* of God from his mother's womb". The angel also decrees that "no razor shall touch his head," but no mention is made of abstention from strong drink, though it is plausibly presumed to be so since the mother is instructed to "drink no wine nor strong drink, neither eat anything unclean".[3]

As in all traditions, the ideal was not always upheld. The prophet Amos (C7th BCE) indicates that in his day the people had tried to corrupt the nazirites:

> "And I raised up some of your sons for prophets, and some of your young men for nazirites *(nezirim).* Is it not so, O people of Israel?" says the Lord. "But you gave the nazirites *(nezirim)* wine to drink; and commanded the prophets, saying, 'Prophesy not.'"
>
> *Amos 2:11–12, JCL*

The uncut hair of the nazirite is a sign of strength, signifying that he allows the divine power to act in him, symbolizing his dedication to God. Abstention from "strong drink" represents his refusal to live a life of ease.[4] And the prohibition against touching a corpse demonstrates that he belongs to God in a particular manner, the same restriction being placed upon priests.[5] Other probable biblical nazirites include Samuel ("there shall no razor come upon his head")[6] and John the Baptist ("no wine nor strong drink).[7] Somewhat confusingly, shaving the head as the sign of a temporary vow is also mentioned of Paul and others in *Acts.*[8]

In the literature of early Christian times, nazirites are mentioned by Josephus,[9] and Eusebius quotes Hegesippus to the effect that James the brother of Jesus had been a nazirite:

> James, the brother of the Lord, succeeded to the government of the church in conjunction with the apostles. He has been called the Just by all from the time of our saviour to the present day; for there were many that bore the name of James. He was holy from his mother's womb; and he drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath.
>
> *Hegesippus, in History of the Church 2:23.4, NPII1 p.125*

The Hebrew *nazir* comes from *nazar* (to consecrate, to abstain), both of which are from the root *n-z-r.* This has no etymological connection to the root *n-s-r* (to sprout, to grow green) from which the Hebrew *neser* (shoot, branch) originates. *Neser* appears in Isaiah's prophesy of the messiah as the branch of Jesse's stem.[10]

Because of the close similarity of their pronunciation and transliteration into Greek, confusion and scholarly opinions abound concerning the orgin of the Greek words *naziraios* (nazirite), *Nazōraios* (Nazoraean), *Nazarēne* (Nazarene), and *Nazaret* or *Nazareth* (Nazareth), all of which occur in the New Testament.

In the Latin Bible, *naziraios* (nazirite) and *Nazarēne* (Nazarene) are both incorrectly rendered by the same word, *Nazaraeus.* Early English editions also misspell nazirite as nazarite, from which has originated an 'alternative' spelling of the word.

See also: **Nazoraean**, **perushim**.

1. *Numbers* 6:9–21.
2. See also *1 Maccabees* 3:49, *Acts* 21:24.
3. *Judges* 13:2–24, 16:17.
4. See also *Amos* 2:11–12; and *cf.* the Rechabites in *Jeremiah* 35:5–8.
5. *Cf. Leviticus* 21:1–2, 10–11.
6. *1 Samuel* 1:11.
7. *Luke* 1:15.
8. *Acts* 18:18, 21:23–26.
9. Josephus, *Antiquities of the Jews* 19:6.1, *Jewish War* 2:15.1.
10. *Isaiah* 11:1.

Nechung Chöje (T) *Lit.* priest *(chos rje)* of Nechung (T. Gnas chung); the Nechung oracle; the official state oracle of Tibet; a phonetic rendering of the Tibetan *Gnas chung Chos rje.*

Chos rje or *chöje* is a title given to high-ranking *lamas* and oracles. Nechung is the name of a monastery and temple of medium size, able to house around a hundred monks, and situated a ten-minute walk away from the Drepung *Geluk* monastery on Mount Gambo Utse, three miles west of Lhasa. Traditionally, the *Dalai Lama* would always consult the oracle before making major decisions, as the fourteenth *Dalai Lama* does in present times.

The office was first institutionalized as the state oracle by Ngawang Lobsang Gyatso (1617–1682), the Great Fifth *Dalai Lama* who did much to unite Tibet, and was the first *Dalai Lama* to assume temporal as well as religious authority. *Gnas chung (nechung)* literally means 'small dwelling' or 'small place' in reference to the shrine dedicated to *Pehar,* principal guardian deity *(dharma* protector or *dharmapāla)* of Tibet, who later became known as *Dorje Drakden.* According to legend, Padmasambhava, credited with introducing Buddhism to Tibet, forced the three-headed, six-armed demon king *Pehar* take an oath, binding him to act as Tibet's chief protector.

The *Nechung Chöje* is understood to be a medium (*kuten,* who can be a monk or nun) between the spiritual realms and the material world. It is believed that he is actually possessed by *Dorje Drakden,* for whom he becomes a mouthpiece, and who then communicates prophecies and advice concerning religious and political affairs. The messages, often mumbled, are written down by special helpers, who also aid in their interpretation. During the time of possession, the oracle becomes excessively agitated, with body uncontrolled, possessed of extraordinary physical strength. Often, he is without memory of what he has said, though he had answered questions put to him. This state of trance consciousness is different from that in which individuals consciously leave the body and enter spiritual realms, where they

may acquire knowledge of the future. The *Nechung Chöje* is one of a number of Himalayan oracular traditions. In Tibet, the oracular tradition dates back to the pre-Buddhism *Bön* religion.

Prior to the annexing of Tibet in the mid-twentieth century, the *Nechung Chöje* was head of the Nechung monastery. In 1947, the Nechung oracle of the time, Lobsang Jigme, prophesied that Tibet would face great difficulties in the Year of the Iron Tiger, 1950, the year in which the Chinese occupation began. In 1951, he fell ill, generally thought to have been as a result of his repeated distressing visions. Eventually regaining his health, for some years he was unable to walk without assistance. In 1959, he spent two months walking to India with the *Dalai Lama,* where they now live in exile in Dharamsala. It is believed that advice from the Nechung oracle was instrumental in helping the *Dalai Lama,* together with his tutor, family and many other *lamas,* escape from Tibet, and re-establish the Tibetan religion and culture in exile.

The original Nechung monastery was almost completely destroyed by the Chinese, but has since been restored. A new Nechung monastery has also been built at Dharamsala.[1] The Nechung oracle has characteristically given good advice, and the fourteenth *Dalai Lama* continues to consult him in matters such as the recognition of the *tulku* (reincarnation) of *lamas* of particular lineages. He also continues to perform divination practices before a painting of *Palden Lhamo,* guardian goddess of *Dalai Lamas* and one of Tibet's *dharmapālas* (*dharma* protectors).[2] A common institution around the world in ancient times, the Nechung oracle is probably the last surviving state oracle.

See also: **Dalai Lama**.

1. See "Nechung," "Nechung oracle," *Wikipedia,* ret. July 2013.
2. Miranda Shaw, "Palden Lhama," in *ALSE* p.163.

Neo-Platonists A modern name for the followers of new *(neo)* Platonism, being the revival of Plato's teachings and the synthesis of Platonism with Pythagorean, Aristotelian and Stoic elements, which became the dominant non-Christian philosophy of the Mediterranean region from *c.*250 to 529 CE, when the Emperor Justinian closed all non-Christian schools of learning.

Neo-Platonism was a part of the ongoing revival of interest in Pythagoreanism that began in the mid-first century CE with mystics such as Apollonius of Tyana. A part of the same revival, the Neo-Platonic movement is generally reckoned to have begun with Plotinus (205–270 CE), and to have been further elaborated by his disciple Porphyry (*c.*232–305), Porphyry's pupil Iamblichus (*c.*250–330), and Proclus (*c.*410–485), who became head of Plato's famous

school, the Academy of Athens, which had been founded in the late fourth century BCE.

Neo-Platonism strongly influenced medieval thought until the thirteenth century (the beginning of the Inquisition), re-emerging later in Renaissance times. Christians such as St Augustine have admitted the great debt of understanding they owed to Plotinus and other Neo-Platonists. Much of early Christian theology used the terminology of, and was based upon, Greek mysticism of the Platonic and Neo-Platonic schools.

It may be added that scholars and intellectuals have a tendency to interpret mystics as being a part of the development of thought and philosophy. Hence, E.R. Dodds writes that in Plotinus "converge almost all the main currents of thought that come down from eight hundred years of Greek speculation; out of it, there issues a new current destined to fertilize minds as different as those of Augustine and Boethius, Dante and Meister Eckhart, Coleridge, Bergson and T.S. Eliot".[1]

On the surface, this may be true; but in reality, mystics speak and teach primarily from their own inner understanding. The fact that this is automatically expressed in the language of their historical time and place can mislead scholars into thinking that mystics are building on the thought of previous philosophers. But such mystics are not so much creative thinkers or innovators as they are those who give expression to the universal timeless mystic reality in the language of their own era. Their interest is not in creating new religious or philosophical schools or to make advances in philosophical thought, but in teaching the ageless truth to people of their own times. Even so, the clarity, originality and unbounded syncretistic freedom of a mystic's thinking may act as a stimulus to later generations, even if the essential point gets missed. As Plotinus himself says:

> These doctrines are no novelties, no inventions of today; they were stated, though not elaborated, long ago. Our present teaching is simply an exposition of them – we can prove the antiquity of these opinions by Plato's own testimony.
>
> *Plotinus, Enneads 5:1.8, OCM p.37*

Plotinus is also clear that the only way of turning the teachings into reality, of drawing close to the Divine, is contemplation *(theōria).* In fact, he says that all things, in their own way, even inanimate objects, are engaged in contemplation of the Good, for they only exist through Him. All things express the glory of God. But in human beings, this contemplation can lead them to union with the Divine.[2]

After the time of Plotinus and his disciple Porphyry, Neo-Platonists (starting with Iamblichus) began to favour *theourgia* rather than *theōria* as a way

of reaching the Divine. This happened as a result of considerable pressure to make the teachings more accessible to the common man. Here, *theourgia* referred to the entire range of practices (including external rituals) used for attaining the Divine.

See also: **Plotinus and the Neo-Platonists** (1.9), **Pythagoreans**.

1. E.R. Dodds, in *Ancient Concept of Progress, ACPD* p.126.
2. Plotinus, *Enneads* 3:8.

Nestorians A branch of early Christianity that broke away from the mainstream after the turbulent Council of Ephesus in 431 CE. Nestorius (*d.*451), appointed Patriarch of Constantinople in 428 CE by the Emperor Theodosius II, taught that Jesus had two natures, the human and the Divine. This was the general theological position. However, he went on to say that Jesus was two *persons* and had at times been one, and at times the other. This was contradictory to the established point of view which taught – and still teaches – that the two natures were merged into one person. Nestorius' doctrine has been called *diophysite.*

The Council of Ephesus asserted the 'one person' perspective, later endorsed by the Council of Chalcedon in 451, and Nestorius was deposed, going into exile in Antioch, where there were many who agreed with him. The schism between Nestorius and what continued on as mainstream Christianity, although ostensibly over a point of doctrine, was more likely to have had hidden origins in the more mystical viewpoint of Eastern Christianity.

The Eastern branch of Christianity, which accepted Nestorious' teaching, flourished, making its headquarters at Edessa (now Urfa) in Turkey. Syriac, which had long been a *lingua franca* in the less Hellenized areas of the Middle East, was adopted as its liturgical language in place of Greek. In fact, there was already a considerable body of mystic and allied literature in Syriac, and the Nestorians are of interest, from a mystical viewpoint, for the mystic metaphors enshrined in their liturgy and other writings. These clearly reflect earlier times when the Christians had been a more predominantly mystically oriented community.

The Nestorian division was welcomed by the Persian rulers of the time, who were glad to see a crack in the cohering power of Christianity in the Byzantine Empire, and the Nestorian Church became established in Persia. The Nestorian bishopric of Urmia in western Persia was founded at that time and to this day has remained an ancient seat of Nestorian Christianity.

Nestorianism also spread into the Arab world, particularly into the Yemen and southern Arabia, where it was most active from the seventh to the twelfth

centuries. Churches were also established in Central Asia, India, China, and among the Mongols.

After the advent of Islam, the Nestorians developed close ties with the ʿAbbāsid dynasty, providing scholars, physicians, teachers and advisors to the nascent Islamic culture. In later centuries, they were also closely linked with the Mongols, where members of the ruling family were converted to Christianity. Together with the Shiʿites, they acted as advisors during the Mongol invasions of the Middle East, no doubt each hoping to convert the Mongols. By this time, however, the predominant religion in the Middle East was Islam, particularly its *Sunnī* variant, and the Mongols were ultimately converted to the *Sunnī* side of Islam.

Modern Nestorians, commonly called Assyrian Christians, are to be found in Syria, Iraq, and Iran, and along the Malahar coast of India. After severe persecution in the nineteenth and twentieth centuries, many from Iraq have also emigrated to America. There is also a group of Nestorians who forged links with the Roman Catholic Church some centuries ago and are known as the Chaldaean Christians.

neẓer (He) *Lit.* shoot, twig, branch, plant; hence, a descendant; also, a prophet, a messiah.

Neẓer appears in *Isaiah* in a song of hope for the people of a new Jerusalem,[1] an ideal conjured up in the mind of the unknown author. They will be, he hopes, a new "shoot *(neẓer)*", a new beginning:

> Your people will all be upright,
> possessing the land forever:
> A shoot *(neẓer)* that *Yahweh* has planted,
> My handiwork, designed for beauty.
>
> *Isaiah 60:21, JB*

Neẓer also appears in *Isaiah* in a prophecy concerning the coming of a wise and virtuous ruler, a king-messiah, reflecting the desire of the Israelites of that period for a virtuous king who would come from the house of David. *Isaiah* is regarded by scholars as a composite text, with contributions from several authors, spanning a period from the eighth to the sixth centuries BCE. Establishing a definitive period for a particular passage is a therefore a hazardous undertaking. The enlightened king described here embodies the qualities that are also ascribed to the messiah, and such passages bear similarities to passages in *Jeremiah* and *Zechariah,*[2] written after the Jews were permitted to return to Judah by the Persian king Cyrus the Great, following his conquest of the Chaldaeans and their capital Babylon in 538 BCE:

And there shall come forth a branch *(ḥoter)*
out of the stem of Yishay (Jesse, David's father),
and a shoot *(neẓer)* shall grow forth from his roots:
And the spirit of the Lord shall rest upon him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and of the fear of the Lord;
And his delight shall be in the fear of the Lord,
and he shall not judge after the sight of his eyes,
neither decide after the hearing of his ears:
But with righteousness shall he judge the poor,
and decide with equity for the meek of the earth.

Isaiah 11:1–4; cf. KB

In the *Thanksgiving Hymns* found among the Dead Sea Scrolls, there is a lyrical and enigmatic parable in which the "shoot *(neẓer)*" probably refers to the spiritual guide who is nourished by the Living Waters – the divine Spirit – and becomes a source of blessing for all who come near him. He is a branch or shoot *(neẓer)* of the Tree of Life, the divine power of God, and grows in influence to become the Everlasting Plant (*Ma-ta´at 'Olam,* from *mateh,* meaning 'rod'), which is the sustaining spiritual power. Alternatively, since a shoot or branch is an outgrowth of a tree, it may also symbolize the holy Spirit that flows from the Tree of Life. In this parable, the Tree of Life is nourished by the secret spring of Living Waters – God's holiness and source of divine power:

I will praise You, O Lord,
for You have put me by a source of streams on the dry ground,
by bubbling springs on the parched land,
by the waters that irrigate Your luxuriant garden –
a grove of pine together with fir and box –
which You planted for Your glory.
These are the Trees of Life, set beside a secret spring,
concealed among all the well-watered trees.

One day the Trees of Life will put forth a shoot *(neẓer),*
which will become the Everlasting Plant,
for they take root before they grow,
and extend their roots towards the stream.
And the Plant will open its stem to the Living Waters:
it will become an everlasting Source (of blessing).
All the wild creatures will graze among its fallen leaves;
All the wayfarers will pass by its stem;
All the winged birds will nest in its boughs.

But now all the well-watered trees tower over it,
for they grow as soon as they are planted;
But their roots do not extend towards the stream.
And the trees that will one day put forth the holy shoot *(neẓer)*
of the Plant of Truth *(mata´at emet)* –
these trees are hidden away;
Their secret is sealed; it is not valued; it is not known.

For You, O God, have hedged in its fruit on every side
with the mystery of angels, creatures of might,
and of holy spirits, with a whirling, flashing fire.
No stranger can approach the Spring of Life;
He cannot drink the holy waters together with the everlasting trees;
He cannot bear fruit together with the heavenly Plant –
because he saw but did not understand,
he considered but did not believe in the Source of Life,
he dared to lay hands upon the eternal flower.

Thanksgiving Hymns (1QH), in PBH pp.187–88

The "well-watered trees" symbolize worldly tendencies or adversaries, which are superficial and do not draw on the stream of spirituality; eventually, the Trees of Life will overpower the well-watered trees. The 'stranger' comes, who is not among the chosen because he is the worldly man, ignorant of the spiritual teaching. The mystic explains that the 'stranger' cannot draw on the Source nor will he be granted the fruit of the holy Plant, because he is too coarse to understand. The springs that nourish the shoot are concealed to all but the spiritually attuned. If the 'stranger' tries to hold or obtain the 'eternal flower', it will reject his touch, because he is not able to comprehend its level of eternal truth and spirituality.

See also: **shevet**, **ẓemaḥ ẓedek**.

1. See also *Isaiah* 14:19, *Daniel* 11:7.
2. *E.g. Jeremiah* 23:5–6, 33:15; *Zechariah* 6:12–13.

Nirgrantha (S), **Nigaṇṭha** (Pa) *Lit.* devoid *(nir)* of bonds *(grantha);* free of all ties, knots, or hindrances; without possessions; a hermit or itinerant naked mendicant monk; a Jain *Digambara* monk, also known as a *muni* (sage); used both as a generic term for all seekers on the Jain path and as a specific term for one who has nearly attained the highest spiritual goal.

Nirgrantha or *Nigaṇṭha* was used in earlier times for all Jains, monks, and laity. *Jaina,* the familiar term for Jains used today, only came into use by the

ninth century CE. *Niganṭha* is used in Buddhist texts for mendicant monks who were followers of Mahāvīra, who is frequently mentioned in Buddhist Pali texts either as Niganṭha Nātaputta or simply as the *Niganṭha.* Buddhist texts are normally less than complimentary about both Niganṭha Nātaputta and his followers the *Niganṭhas,* and both are generally portrayed in a negative light. This is in keeping with the style and tone adopted by probably all of the world's religious traditions when writing of those they regard as heretics, especially of those espousing beliefs and practices very similar to their own. Many examples of such polemic are to be found in the Pali texts. There is, for instance, an account of Jain behaviour after the death of Mahāvīra, in which the Buddha (according to the narrative) explains that this is happening because Mahāvīra was not fully enlightened:

> Once the Lord was staying among the Shakyans, at the building in the mango grove belonging to the Vedhañña family. At that time, the Niganṭha Nātaputta had just died at Pāvā. And at his death, the *Niganṭhas* were split into two parties, quarrelling and disputing, fighting and attacking each other with wordy warfare: "You don't understand this doctrine and discipline – I do!" "How could you understand this doctrine and discipline?" "Your way is all wrong – mine is right!" "I am consistent – you aren't!" "You said last what you should have said first, and you said first what you should have said last!" "What you took so long to think up has been refuted!" "Your argument has been overthrown, you're defeated!" "Go on, save your doctrine get out of that if you can!" You would have thought the *Niganṭhas,* Nātaputta's disciples, were bent on killing each other. Even the white-robed lay followers were disgusted, displeased and repelled when they saw that their doctrine and discipline was so ill-proclaimed, so unedifyingly displayed, and so ineffectual in calming the passions, having been proclaimed by one not fully enlightened and now, with its support gone, without an arbiter.
>
> Now the novice Cunda, who had spent the Rains at Pāvā, came to Sāmagāma to see the Venerable Ānanda. Saluting him, he sat down to one side and said: "Sir, the Niganṭha Nātaputta has just died at Pāvā." And he related what had happened. The Venerable Ānanda said: "Cunda, that is something that ought to be reported to the Blessed Lord. Let us go and tell him." "Very good, sir," said Cunda.
>
> So they went to the Lord and told him. He said: "Cunda, here is a doctrine and discipline that is ill-proclaimed, unedifyingly displayed, and ineffectual in calming the passions, because its proclaimer was not fully enlightened. Such being the case, Cunda, a disciple cannot live according to that doctrine and maintain proper conduct, nor live

> by it, but deviates from it. To him one might say: 'Friend, this is what you have received, and you have your opportunity. Your teacher is not fully enlightened. . . . You cannot live according to that doctrine, . . . but deviate from it.' In this case, Cunda, the teacher is to blame, the doctrine is to blame, but the pupil is praiseworthy. And if anyone were to say to that pupil: 'Come now, reverend sir, and practise according to the doctrine proclaimed and given out by your teacher,' then the one who urged this, the thing urged and the one who so practised would all gain much demerit. Why? Because the doctrine is ill-proclaimed."
>
> *Dīgha Nikāya 29, Pāsādika Sutta, PTSD3 pp.117–19, TBLD p.427*

Many other passages denigrate Jain teachings and practices, although at the same time they do support the belief that Mahāvīra did indeed teach severe austerities as the means to annul *karma.*

In modern times, *Nirgrantha* is a name given to *Digambara* monks, who go about naked and have taken the full mendicant vows *(mahāvratas).* According to the *Tattvārtha Sūtra* of Āchārya Umāswāmī and the commentary thereon by Pūjyapāda, *Nirgranthas* may be subdivided into five categories: *pulāka, bakusha, kushīla, Nirgrantha,* and *snātaka.* The first three are stages on the journey – the ideal has been accepted, but not yet attained. The last two are the two final stages of attainment. A *pulāka* (shrivelled, empty, lapsed) has faith in the scriptures, following them in an external manner, but has yet to develop perfection of the fundamental virtues expected of a monk. He is called *pulāka* on account of his resemblance (metaphorically) to shrivelled or empty grain. A *bakusha* (spotted) is morally defective, seeks a life of ease, does not lead a life of solitude but enjoys company, desires supernatural powers, and decorates his body and his possessions with various ornaments. His mind and character are 'spotted' with imperfections. A *kushīla* (bad conduct) is still a slave to his senses to a greater or lesser extent (two categories are described). A *Nirgrantha* is free of the passions, and although he has not yet attained omniscience, he will do so within a short period of time. A *snātaka* has attained full omniscience.[1]

In the Hindu tradition, a *snātaka* (one who has performed ablutions) is a *brāhmaṇ* who has completed the first stage *(āshrama)* of his life as the student of a *guru,* and has returned home to begin the second stage, that of a householder.

In another text, Āchārya Umāswāmī speaks of the *Nirgrantha* in a general sense, as a monk who has nothing that binds him to this world:

> Just as a lotus born in mud is unsmeared by it, similarly the monk, possessing things required for performing religious duties, is unaffected by those things.

> Just as a horse, though adorned with decorative ornaments, is unattached to them, similarly the *Nirgrantha,* though possessing such things, is unattached to them.
>
> Eight kinds of *karma,* wrong belief, want of control, and inauspicious activities constitute the knots. He who sincerely tries to overcome all these is called a *Nirgrantha.*...
>
> Self control is of seventeen kinds, consisting of abstention from five types of *āsrava* (the cause of karmic inflow), control over the five senses, victory over the (four) passions, and abstention from three varieties of inauspicious activity (of mind, body and speech).
>
> The monk who is free from fear and discord on account of renouncing relations, wealth and sense pleasures, and who has renounced I-ness and mine-ness, and who has no bodily attachment is called *Nirgrantha* (without bonds).
>
> *Āchārya Umāswāmī, Prashamarati-prakaraṇa 140–42, 172–73; cf. UVPP pp.31–32, 39*

1. *Cf.* Pūjyapāda, *Sarvārtha-Siddhi,* on Āchārya Umāswāmī, *Tattvārtha Sūtra* 46–47, *RPSJ* pp.277–78.

Nirmalā (Pu) *Lit.* one without *(nir)* dirt *(mal);* a pure one; a celibate Sikh order. According to the traditional story, in 1688, Guru Gobind Singh, himself a well-educated writer, sent five Sikhs to Vārāṇasī to learn Sanskrit and Vedic lore so that they might be able to educate illiterate Indians, and also teach the oneness of God and all human beings among educated Hindus. They and their students became known as *Nirmalās,* and these five are regarded as the first Sikh intellectuals and the originators of the *Nirmalās.* When Guru Gobind Singh's stronghold at Ānandpūr was evacuated in 1704, the *Nirmalās* spread to different places throughout India. When the Sikhs established themselves in the Punjab during the eighteenth century, some of the *Nirmalās* returned and set up centres at various places. So runs the traditional story. Historically, however, there is no record of the *Nirmalās* before the nineteenth century.

Nirmalā philosophy embraces both the teachings of the *Ādi Granth* and *Advaita Vedānta.* Along with the *Udāsīs* and others, *Nirmalās* form a part of the *Sanātan* Sikh perspective, which understands Sikh tradition as a facet of a broad and tolerant Hindu society, in which people from a spread of cultural and religious identities can call themselves Sikhs. The contrary view, which, since the early to mid-twentieth century, has become the more prominent face of Sikhism, is that which is promulgated by the *Tat Khālsā.* The debate between the *Khālsā* and the *Sanātan* Sikhs flourished in the late nineteenth and early twentieth centuries, and is exemplified by the existence of a booklet published by the *Sanātan* Sikh Nārāiṇ Singh in 1899 entitled

Sikh Hindū Hain ('Sikhs are Hindus'), which was answered in the same year by Kahn Singh Nabha of the *Tat Khālsā* in his *Ham Hindū Nahīn* ('We are not Hindus').

It must be remembered that Guru Nānak and his successors were born into Hindu families at a time when the prevalent religions of the Punjab were Hinduism and Islam. The differing *Sanātan* and *Khālsā* perspectives within the Sikh tradition reflect the steady evolution of a definitive Sikh identity, the initial impetus towards which is traditionally attributed to Guru Gobind Singh.

Nirmalā practices include yogic meditation, together with the study and recitation of scriptures. In present times, *Nirmalās* are highly respected, and are an accepted part of the Sikh tradition.

See also: **Sikhism** (1.11).

nistarim (He) (sg. *nistar*) *Lit.* hidden ones. See **ẓaddikim nistarim**.

nun (L. *nonna,* old woman) A female member of a religious and often contemplative order, bound by various vows, such as (in Christianity) poverty, chastity, and obedience to the rule of the particular order to which she belongs. Institutions of nuns devoted to the religious life have existed from the earliest Christian times. Driven into the desert by the third-century Roman persecutions, many took up the solitary and ascetic life, some in communities. The first convent was built by Pachomius (292–346) for his sister and a community of women. Prevented by the social mores of the times from missionary and ecclesiastical duties, though sometimes admitted as deaconesses, women were among the first to embrace the religious life purely for its own sake.

The first religious rule for Christian nuns was taken from a letter to nuns by St Augustine. Subsequently, the rules of the main monastic orders were generally adopted by the parallel orders for women. The founding of the missionary and mendicant orders for men, however, saw a divergence of the rules for nuns and monks, the nuns being subject to strict enclosure. This was first imposed by the bishops and church councils, but later from Rome, becoming an inviolable law for all professed nuns by order of Pope Boniface VII (1294–1309). This made charity work outside convents more or less impossible, a restriction that was circumvented to some extent by the introduction of tertiary sisters, whose vows were less strict, enabling them to work outside the convent. At the same time, foundations of lay sisters were instituted with no formal vows, their primary purpose being charitable work.

In practice, the charitable work of nuns with the poor was of such value to the community that the papal order was not strictly observed, and was finally rescinded.

oracle In antiquity, a person who utters prophecies; also, the prophecy or utterance itself, which was often obscure or allegorical, revealed through a priest or priestess at the shrine of a god; hence also, the shrine itself, and any agency by which such prophecies were transmitted; in the Bible and other Jewish and Christian literature, the divine or holy oracles, or the oracles of God, referring to the prophecies, utterances or sayings of the biblical prophets, especially those where "God says…", of which there are a great many; in modern parlance, any authoritative person or statement; from the Latin *orare* (to pray, to speak).

Oracles were a common feature of ancient times. Shrines were dedicated to particular gods, who were consulted by means specific to the shrine or deity. The shrine to the goddess *Fortuna Primigenia* at Praeneste in Italy, an oracle favoured by Roman emperors, was consulted by the casting of lots. The oracle of *Zeus* at Dodona, in northwest Greece, was manifested in the whispering of the leaves of a sacred oak, in the bubbling of a sacred spring, and in the sound of a gong. At the temple of *Zeus* at Olympia, the priests divined the answers of the oracle from offerings, as also at the oasis of Siwa in the Libyan desert, previously an oracle of the Egyptian god *Ammon,* identified by the Greeks with *Zeus* and by the Romans with *Jupiter.*

Another method in common use was incubation, in which the enquirer slept in a sacred enclosure and received an answer in a dream, which may have needed interpretation. The sick, for example, could pass the night in the hall of *Asclepius* (god of medicine) at Epidaurus, receiving cures in dreams.

It must be presumed that the quality of the human being conveying the 'oracle' had much to do with its inherent wisdom. As in all times, some individuals are more able than others to relate to a person's true spiritual needs. The vast majority of the utterances of the many oracles have never been recorded, but a few from the oracle of *Apollo* at Delphi strike a chord of universal truth, and have come down in history, like the well-known, "Man, know thyself." Or as the fifth-century Hieroclēs writes:

> The philosophers say: "God has not upon earth a place more fit for Him to dwell in than a pure soul." Which agrees perfectly with this oracle of the Pythian *Apollo:* "I dwell with less pleasure in the resplendent heavens than in the souls of pious men."
>
> *Hieroclēs, Golden Verses of Pythagoras 1, HVP p.9*

In another well-known utterance, in Plato's *Apology,*[1] the Delphic oracle tells one of the followers of Socratēs that there is no one wiser than Socratēs. Believing that this cannot be correct, Socratēs sets out to find someone wiser, discovering in the process that all the self-proclaimed wise men of Athens are, in fact, ignorant. Making more than a few enemies in the process, Socratēs

eventually comes to the conclusion that he is considered wise because he alone recognizes his own ignorance. Xenophon's version of the story has the oracle declare that Socratēs is "the most free, upright, and prudent of all people", with which Socratēs – with appropriate reasoning – agrees.[2]

See also: **sibyl** (7.1).

1. Plato, *Apology* 20c–21a.
2. Xenophon, *Socratēs Defence, XCS* p.44.

oshō (J) *Lit.* master, teacher, preceptor; father, reverend, revered one; an honorific or term of respect used in addressing a Buddhist teacher; a title for a Japanese Buddhist monk or abbot, generally as a suffix; a Japanese rendering of the Chinese *héshàng* (monk), equivalent to the Sanskrit *upādhyāya;* pronounced *oshō* in *Zen, kashō* in *Tendai,* and *wajō* in the *Ritsu* and *Shingon* schools; in present-day *Sōtō Zen,* a title given to any monk or nun who has received *dharma* transmission, and is permitted to wear a coloured robe (J. *kesa,* S. *kashāya*).

See also: **dà héshàng**.

pā, **pāy** (P) *Lit.* foot; in Sufism, the perfect man *(al-insān al-kāmil),* the perfect saint, especially at the human level, as in Rūmī's observation:

> Sweet is the oneness of the friend with his friends:
> catch hold of the foot *(pāy)* of the spirit.
> *Rūmī, Maśnavī I:682; cf. MJR2 p.39*

The "friend" is the master; "his friends" are his disciples. The perfect saint is the "foot of the spirit" because his consciousness spans the totality of the creation and is also one with God Himself. He is the "foot" in the sense that for one who is imprisoned at the physical level, *i.e.* down at the 'bottom' of the creation, the body of the perfect man can be seen and heard. As a perfect saint, he inhabits a physical body, and can – in a limited way – be known by human beings who generally have no access to the spiritual realms. In reality, the perfect man is both the foot and the head of the creation, and everything in between.

Rūmī uses a similar expression when he speaks of the "skirt" of the master – meaning his physical form. Hold onto the "skirt" of Reality, he advises, like a child who holds onto the mother's skirt, seeking refuge from danger:

Lay hold of his skirt *(dāman)* most quickly without misgiving,
that you may be saved in the skirt (*i.e.* the end) of the Last Days. . . .
Go, from the shadow gain a sun:
pluck the skirt *(dāman)* of the (spiritual) king, Shams-i Tabrīzī.

Rūmī, Maśnavī I:424–27, MJR2 p.26

Pā is also used metaphorically in expressions of humility. Sufi writers commonly wrote of placing themselves beneath the foot of the Divine presence or of the master, implying their complete surrender.

See also: **pā** (▸4).

paí, **paí guazú** (G) *Lit.* shaman *(paí);* great shaman *(paí guazú);* a Guaraní healer and holy man. Twentieth-century Brazilian anthropologist Egon Schaden traces the origin of the term *paí* to *mair* and *mbai,* both shortened forms of *mbae-ira,* meaning 'the solitary one', 'the one set apart', or 'he who lives far away'. *Guazú* is the last part of the Creator's name *(Nande'rú Guazú).* The Avá-Chiripá (a Guaraní subgroup in the eastern forests of Paraguay) actually call some shamans *Nande'rú,* which is also their name for God.

The *paí* and *paí guazú* are the spiritual and religious leaders of the Guaraní people, who live in parts of what are now Paraguay, southern Brazil, Uruguay, and Bolivia. The ordinary shaman, the *paí,* gains prestige by accumulating successful cures. When his reputation as a healer is sufficiently great, the *paí* becomes known as a *paí guazú,* a great shaman. These great shamans are accorded the highest respect.

The mythic origin of Guaraní shamanism begins with the figure of *Kuarahy,* one of the twins fathered by their Creator, *Nande'rú Guazú.* In Guaraní mythology, *Kuarahy* makes a rattle *(mbaraká),* the shaman's sacred tool, and dances until his Father takes him away to be with Him. Special clothing worn by the shaman derives from myths concerning *Nande'rú Guazú,* who wore the apparel and granted his son *Kuarahy* the use of his garments. These include the *yasaa,* a cotton sash decorated with feathers, which is worn across the chest; a bracelet of the same material called a *poapi-guaá;* the *acaan-guaá,* which is a tiara of many-coloured feathers; and the *kuruzú-ipoty,* which is a feathered cross.

Sixteenth-century chronicles written by Jean de Lery, André Thevet and Hans Staden are the oldest written records of the Guaraní shaman. Writing about the Tupinambá, a collective name for a number of groups on the Atlantic coast of Brazil that included the Guaraní, these chroniclers observed that being the recipient of divine revelation established the person as a shaman, but that only a select few of these inspired shamans ever reached a high degree of spiritual elevation. Twentieth-century anthropologist Miguel Bartolomé comments on these early descriptions:

> When an individual (shaman) revealed an exceptional magical power, his relations with the other members of the community underwent great changes. He withdrew into solitude, he became extremely grave in character, he spoke little, and so on. When he developed this demeanour, the community held him in great respect and all but venerated him.
>
> *M. Bartolomé, Shamanism Among the Avá-Chiripá, SAC p.119*

These early shamans are described as having special powers – the power to ensure fertility, prevent crop disease, cause rain to fall, cure the sick, and foretell the future. A shaman could also cause the death or illness of an enemy. The Tupinambá shamans were also credited with the ability to transmit magic power through the blowing of tobacco smoke or through their breath.

Since the seventeenth century, during the time of the Jesuit missionary effort, many shamans have opposed the preaching of Christianity. Some staged revolts and messianic migrations to the land without evil *(ywy marã ey)*. Cults sprang up in which great shamans of the past were venerated in an attempt to re-establish the old order. Paraguayan Jesuit missionary Antonio de Montoya (1585–1652) describes the worship of the bones of Yryvutú, a deceased shaman – the people built a hut in which they kept Yryvutú's bones, wrapped up and covered with a mantel of feathers.[1] Eventually, some shamans accepted Christianity, perhaps, as Bartolomé speculates, because the concepts of salvation and paradise were already a part of Guaraní belief.

The *mbaraká,* the shaman's gourd rattle, is also described by these early chroniclers of nearly 400 years ago. They wrote that the *mbaraká* contained a spirit whose message was conveyed by the instrument's sound. The Avá-Chiripá of today also believe that the shaman's *mbaraká* contains a spirit and can invoke other spirits through the sound made by the small dried fruit inside the rattle.

Contemporary shamans of the Avá-Chiripá, as described by Miguel Bartolomé, serve many of the same functions as those observed by the early chroniclers. They are healers, ceremonial leaders, prophets, and foretellers of the future. They have power over nature, being able to influence fertility and the success of crops. Ranked as more important than political chiefs, shamans must earn their status through adherence to strict standards of conduct. Bartolomé reports that he observed the attempts of two secular chiefs to enhance their power by gaining shamanistic rank, but failing to do so because they did not live by the shaman's standards.

Direct knowledge of the Avá-Chiripá shaman's training also comes from Bartolomé, who lived among these people in the late 1960s and who was himself initiated by a great shaman, Avá-Nembiará. Avá-Nembiará said that after his death, he would appear in a dream and teach Bartolomé a personal chant, which was to be performed powerfully in public. Bartolomé would

then use this chant to invoke his master in deep meditation prior to sleep. Avá-Nembiará told Bartolomé that he would acquire the greater part of his wisdom as messages received in dreams – which Bartolomé interprets as 'lightness and purity' – he would be able to travel to the land of the dead *(ñe'eng-güery),* and he would receive the wisdom of other deceased shamans. After some years, Bartolomé would have acquired sufficient wisdom to be capable of receiving visits from the sun's messenger *Mainó* ('hummingbird'). *Mainó* is the messenger of *Kuarahy,* the sun god.

Although Bartolomé says that he himself never expects to experience Avá-Nembiará in a dream, he has recorded others' accounts of this experience. Avá-Tapé, for example, tribal chief and lower-ranking *paí,* describes how he received his chant or prayer:

> *Nande'rú Guazú* sent me a messenger to teach me to pray. For this is our life, because prayer is the only thing of value on this earth. It is for this reason that the messenger came to me, so that I could remain, so to speak, *Nande'rú'*s envoy on this earth, so that I could look after the people and instruct them in their dealings with earthly matters.
>
> In order that I may know the designs of *Nande'rú Guazú,* I must not eat meat or fat, and I must carry out His orders so that I may care for my people. He made me listen to His prayer so that I could chant it. In my dream, He made me listen to it, and so I prepared and made ready my ears. My kinsfolk came and made preparations for me to pray. They placed lighted candles of beeswax around me, and then I was able to pray, and the god released me. It is thus that we live on this earth, and my people ask for my advice and I try to give them satisfaction. I follow the orders of *Nande'rú Guazú* and, in my dreams, He listens to me and gives me knowledge.
>
> *Avá-Tapé, in Shamanism Among the Avá-Chiripá, SAC p.128*

The account reveals the great value that the Guaraní shaman places on prayer, which is life itself and the only thing of any worth. Earthly things have no value compared to the prayer that God's messenger brings the shaman. But by prayer is meant, not some mere verbal formula, but a personal chant given directly to the individual. The receiving of this chant, or *guaú eté,* completes the shaman's initiation. Bartolomé relates Avá-Nembiará's own account of how he acquired his chant:

> I walk a little way, toward the east, and there I see a beautiful house with its doors all the same. I arrived there, at this place which we call *ñe'eng-güery* (land of the dead). It was there in *ñe'eng-güery* that I learned my prayer. There I met my brother-in-law and my grandfather. My brother-in-law took hold of my left arm and my grandfather took

> hold of my right, and together they revealed to me the ladder which joins earth and sky. Then I noticed that there was dancing, and the place of the dancing was the beautiful house like a church of the type attended by you (white men). Then I asked what it was and my sponsors told me that it was the place where prayers are learned – I can hardly tell you about these things since merely thinking about them makes me want to weep. As the dancers turned toward us, I noticed that there were no young men or women among them. Therefore, I do not like to look at the women when I am praying since, in prayer, we are concerned with things of true worth.
>
> After I had seen the men dance, I looked toward the sun in the east. I looked to see if it was going to rain but I knew that it was not going to rain. In the midst of all this, I was taken to a mountain to hear the chant. On descending, I saw a dead man in a pit. The body was distended and flies swarmed round his grave. Then my sponsors, who were still with me, said to me, "Protégé, you are the one who must cure this man," to which I replied that I could not since I did not know how. Then my sponsors made me listen to the prayer which I had to say (at this point he chants a little and sobs a little, saying that in telling these things, he relives the experience), and made me walk three times round the tomb. I chanted and breathed on him, and the man was cured. It had been a man who had been buried there in the forest, and he arose and began to speak. Sometimes, our Father, when he hears these prayers, will even restore the dead to life. On the following day, I chanted early in the morning as I had been taught and every night my sponsors showed the remedies by which I could cure the sick. To get this knowledge I went to the east, and that is how I know the love of all things.
>
> *Avá-Nembiará, Shamanism Among the Avá-Chiripá, SAC p.129*

Although these two accounts are quite different, both indicate that the chants are received in sleep with the help of other spirits or messengers. What is of interest is the nature of the sleeping and dreaming that produce the experience. Lawrence Sullivan, who has studied the shamanistic practices of many indigenous South American groups, observes that rather than going through an ordeal of wakefulness, as practised by some other groups, the Avá-Chiripá apprentices conquer sleep by "overcoming the meaningless unconsciousness of sleep"[2] – by becoming so spiritually elevated that the need for sleep is, at least temporarily, overcome:

> Just as do all initiations, so also dream initiation leads to special 'knowledge' and power. In this case, as in so many others, the initiation involves the ordeal of 'conquering sleep'. Sleep is 'conquered' not by

> staying awake, as in so many initiatory vigils, but by overcoming the meaningless unconsciousness of sleep, expropriating from it a singular importance and meaning.
>
> *Lawrence Sullivan, Icanchu's Drum, ID p.402*

It may be asked whether the Avá-Chiripá shaman is a mystic or whether his gifts are more akin to psychism and clairvoyance. Since, at least in some instances, reports indicate that the shaman contacts a transcendent reality, the question can be answered in the affirmative, but only in certain individual cases. Another indication that some Guaraní shamans may be regarded as mystics is the belief, universal to mystic teachings, that man can be spiritually transformed. The great shamans, the *paí guazú,* centred their lives on the spiritual disciplines of prayer, chanting, moral living, and a mostly vegetarian diet. These disciplines are said to lead to *agúyjé* or spiritual perfection, which allows the shaman to reach the "land without evil". For the shamans, "to achieve the state of *agúyjé* is, at once, the purpose and the final goal of human life."[3]

On the other hand, many Guaraní shamanistic functions, like causing rain, curing physical illness, and bringing about other practical, but material benefits, seem more related to magic and psychic phenomena. It is probable that both viewpoints are valid – that some shamans have attained a high spiritual estate, while others have only used psychic powers or information garnered from dreams. As Lawrence Sullivan reports:

> Accompanied by his ritual-gourd rattle, the shaman sings his special song 'with great sincerity' before falling asleep, and he then discovers in his dreams the correct therapy for the sick people in his charge. Here is an instance of sleep therapy; its value, however, inheres in the sleep of the curer, of the shaman himself, and not in the sleep of his patient.
>
> *Lawrence Sullivan, Icanchu's Drum, ID p.402*

South American shamanism in general includes various techniques for inducing ecstasy, including psychoactive drugs, tobacco smoke, sleep deprivation, and fasting. The Guaraní shaman, however, is not reported to rely on these for inducing out-of-the-body experiences. Lawrence Sullivan maintains that "the entire purpose of the shaman's life is to ready himself for this voyage beyond death."[4] He talks of the Krahô shamans, whose *karõ* (the part of a human being that survives death) travels to the land of the dead and talks with them. Unlike the *karõ* of ordinary mortals, that of shamans is powerful enough to return again to the land of the living. Personal experience of the land beyond death is the basis of shamanic authority.[5] The Guaraní shamans travel to *ñe'eng-güery* (land of the dead), to *ywy marά ey* (land without evil), and to *oka-yusú* (paradise). "One of the most striking and widespread images of shamanic practice is the ability to fly like a spirit."[6]

As reported by Bartolomé, however, the Avá-Chiripá shaman is more focused on an inner process of spiritual growth than the use of external agents like tobacco smoke to gain ecstatic experience. The Avá-Chiripá *paí* practises "special techniques of concentration extending over the hours of sleep as well as periods of consciousness." He keeps a diet "of an almost totally vegetarian kind". His objective is "to achieve the state of *agúyjé* or spiritual perfection", which is "the purpose and the final goal of human life". This goal makes him completely determined to observe the "religious, moral, and social precepts which govern human life".[7]

One of the distinguishing marks of the Avá-Chiripá, in contrast to other tribes, is that they believe they can work towards spiritual perfection. This teaching must have had some origin, perhaps from a more advanced mystical teacher at some time in the distant past. They also believe in reaching a paradise of bliss and immortality in this life by some form of inner concentration. For this goal, they are willing to discipline their outer lives, in terms of diet and good human behaviour. Such discipline reduces the soul's imperfections, allowing it to become light, and free to fly. That both early records and more recent observations of their teaching indicate a degradation of this teaching is not surprising. The promised land has always been reduced to an outer, worldly kingdom, and the Avá-Chiripá are no exception.

Mircéa Eliade has said that the characteristic feature of shamanism is ecstasy and out-of-the-body consciousness, spirit-possession being secondary and derivative.[8] And ecstasy is mainly the soul's ascent to heaven where it enters into communion with the Divine. This union is the *paí guazú*'s prayer, the thing they value most in life.

See also: **shaman**, **shaman** (**Native South American**).

1. Antonio Ruiz de Montoya, *Conquista espiritual,* in *SAC* p.121.
2. Lawrence Sullivan, *Icanchu's Drum, ID* p.402.
3. M. Bartolomé, *Shamanism Among the Avá-Chiripá, SAC* p.117.
4. Lawrence Sullivan, *Icanchu's Drum, ID* p.413.
5. Lawrence Sullivan, *Icanchu's Drum, ID* p.413.
6. Lawrence Sullivan, *Icanchu's Drum, ID* p.409.
7. M. Bartolomé, *Shamanism Among the Avá-Chiripá, SAC* p.117.
8. Mircéa Eliade, *Le Chamanisme et les techniques archaïques de l'extase,* in *CBSP* p.8.

pañcha-parameshṭhin (S) *Lit.* five *(pañcha)* who are standing *(shṭha)* at the highest *(parama);* the five great beings invoked in the Jain *namaskāra mantra,* an ancient Prakrit sacred formula used as a prayer of homage, obeisance and salutation to the five *parameshṭhins* who are deemed worthy of worship. These are the *arahantas* (enlightened ones, *Tīrthankaras*), *siddhas* (disembodied,

perfected, liberated ones), *āchāryas* (mendicant leaders), *upādhyāyas* (preceptors), and *sādhus* (ordinary mendicants).

Jain belief and practice encompass the reverence of holy men of all degrees, as encapsulated in this *mantra.* The intention behind its recitation is to imbibe their virtues by dwelling upon them while repeating the prayer in an attitude of worshipful devotion:

> Homage to the *arahantas,*
> homage to the *siddhas,*
> homage to the *āchāryas,*
> homage to the *upādhyāyas,*
> homage to all *sādhus* in the world.
> This is the fivefold salutation that destroys all sins.
> Among all that is auspicious, it is pre-eminently auspicious.
>
> *Jain Namaskāra Mantra*

Jain texts describe the status of the *pañcha-parameshṭhin:*

> Worshipful lords *(arhats)* are those who are entirely free from all the (four) destructive *karmas,* and who are possessed of the highest attributes of omniscience *etc.,* and who are crowned with the thirty-four extraordinary glories *(atishaya).*
>
> Those who have destroyed the bondage of the eight *karmas,* who are possessed of the eight great attributes, who abide at the uppermost limit of the universe, and who are the most exalted and indestructible, are perfect souls *(siddhas).*
>
> Those who possess the five kinds of conduct, who have trampled down the fury of the elephant of the five senses, who are firm in their determination, and who are profound in virtue are heads of the order of saints *(āchārya).*
>
> Those who are brave, who are possessed of the three jewels, who are preachers of the categories enunciated by the Conqueror *(Jina),* and who are endowed with the mental state of desirelessness, are preceptors *(upādhyāya).*
>
> Those who are free from all (worldly) occupations, who always remain deeply absorbed in four kinds of contemplation *(ārādhana),* and who are possessionless and delusionless, are said to be the saints *(sādhus).*
>
> *Kundakunda, Niyamasāra 4:71–75; cf. NAKU pp.36–38*

> The *pañcha-parameshṭhin – arahanta, siddha, āchārya, upādhyāya,* and *sādhu* – are all embraced by the Self; therefore the Self alone is my refuge.
>
> *Kundakunda, Ashṭapāhuḍa 6:104, APAK*

Although the five categories are prevalent throughout Jainism, more extensive and detailed rankings within the mendicant communities are mentioned by the various schools, with subdivisions present between the five major groupings. In modern Jainism, the number of categories has generally been simplified and reduced. There are also different degrees for both men and women.

See also: **āchārya**, **arhat**, **sādhu**, **siddha**, **upādhyāya**.

Panchen Lama (T), **Panchen Erdeni** (Manchu), **Bānchán Lǎma**, **Bānchán É'ěrdéní** (C), **Hanzen Rama** (J) *Lit.* great *(chen)* scholar *(paṇḍita) lama, panchen* being a contraction of the Sanskrit *paṇḍita* and the Tibetan *chen po;* treasure *(erdeni) lama;* the highest ranking *lama* after the *Dalai Lama* in the *Geluk* school of Tibetan Buddhism; regarded as a successive reincarnation *(i.e.* a *tulku)* of the Bodhisattva Amitābha, spiritual father of the Bodhisattva Avalokiteshvara, who is understood to reincarnate as each successive *Dalai Lama;* abbot of the Tashi Lhunpo monastery at Shigatse, the largest city in west-central Tibet. From the name of this monastery has originated the title *Tashi Lama,* by which the *Panchen Lama* is also known in Europe. The Tibetan-Manchu title, *Panchen Erdeni* was bestowed upon the fifth *Panchen Lama* in 1713 by Kāngxī, the fourth Manchu-Chinese emperor. Some notable Buddhist literature has been written by both the *Dalai* and *Panchen Lamas.*

Having gained both spiritual and secular power over the whole of Tibet with the aid of the neighbouring Mongols, the fifth *Dalai Lama* conferred the title upon his teacher Lobsang Chökyi Gyeltshen (1570–1662) in 1640, appointing him abbot of the Tashi Lhunpo monastery, which became the official seat of the *Panchen Lama.* Chökyi Gyeltshen was the teacher of both the fourth and fifth *Dalai Lamas.* Like the *Dalai Lama,* the *Panchen Lama* has both spiritual and political authority. Though both positions are a part of the *Geluk* tradition, their sphere of influence extends over the whole of the Tibetan people.

Like the *Dalai Lama* before him, certain signifcant personages were retrospectively named as incarnations of the Bodhisattva Amitābha, so that the first-named *Panchen Lama* actually became the fourth.

Relations between the *Dalai Lama* and the *Panchen Lama* remained harmonious through to the nineteenth century. During the late nineteenth century and early twentieth century, however, the traditional animosity between western and eastern Tibet resurfaced when the thirteenth *Dalai Lama* tried to tax the ninth *Panchen Lama'*s estates in order to pay for a modern army. The political entourage of the *Panchen Lama* perceived this as an attempt to undermine the institution of the *Panchen Lama,* which led the government of the *Dalai Lama* to level charges of treason against the *Panchen Lama.* As a result, the *Panchen Lama* fled to China, remaining there until his death.[1]

Traditionally, at the death of a *Panchen Lama* or *Dalai Lama,* a search is instituted by a specially selected body to find the new incarnation. The *Panchen Lama* helps in the discovery of the *Dalai Lama,* while possibilities for the *Panchen Lama* are reviewed by the *Dalai Lama,* who then makes a selection.

The identity of the present (eleventh) *Panchen Lama* is a matter of dispute. The six-year-old boy who was declared by the present *Dalai Lama* in 1995 to be the *Panchen Lama* has disappeared. The Chinese authorities say that he (and his family) have been taken into protective custody to prevent him being spirited into exile. In his place, they have announced an alternative candidate of a similar age, who presently fulfils his function from a base in China.

See also: **Dalai Lama**, **tulku**.

1. Melvyn Goldstein, *A History of Modern Tibet, HMTD* pp.110–20.

paṇḍit(a) (S/Pa/H), **panḍit** (Pu) *Lit.* a learned man, a knowledgable man, a wise man; a scholar, a teacher, a philosopher; from the Sanskrit *paṇḍā* (knowledge); particularly a *brāhmaṇ* learned in Sanskrit, and Hindu religion, philosophy, or law; the Hindu priestly class; any *brāhmaṇ,* irrespective of learning; colloquially, especially in the West, it has come to mean an expert; anglicized as 'pundit'.

In the *Shvetāmbara* tradition of Jainism, until the early nineteenth century, a *paṇḍit* was a level of mendicant, the equivalent of what is now a *pannyāsa* (a learned monk below the rank of *āchārya*). In the *Digambara* school, a *paṇḍit* was formerly a lay specialist in rituals.[1] Nowadays, a *paṇḍit* is simply a scholar or a learned man. In modern Buddhism, a *paṇḍit* is likewise understood to be a scholar, although in early Buddhist times, it is clear from some of the texts that the term was used for a wise and spiritual person.

Theological learning and the performance of religious rites in Hinduism are the particular domain of *paṇḍits;* yet neither is required for spiritual attainment. When a spiritual master and his successors, if any, leave this world and the line comes to an end, their writings or teachings have sometimes become the basis of religious scriptures, interpreted by a priestly class. Unaware of the mystical or spiritual meaning, the priests and scholars interpret these mystical writings in their own fashion, or according to their own personal mindset and religious traditions. This interpretation is often incorrect and diminishes the original message. Nevertheless, people believe the priests and *paṇḍits,* thereby mistaking a spiritual message for a religious one.

So that people may understand the true meaning of these texts, may free themselves from the influence of the *paṇḍits,* and may not mistake religion for spirituality, a number of Indian *sants* have been outspoken, often at considerable length, concerning *paṇḍits* and learned people. Their intention

is not to criticize *per se,* but to help people to think for themselves. As the Indian mystic, Guru Nānak, writes:

> Foolish *panḍits,* whose philosophy consists mainly in contentions,
> to garnering of wealth are attached. . . .
> You read your books and say your prayers,
> and then engage in debate.
>
> *Guru Nānak, Ādi Granth 469–70, AGT, AGK*

Kabīr, who chose to live in Vārāṇasī, a stronghold of priestdom and ritualism, also spoke out strongly in a number of his poems against priestly customs:

> *Paṇḍits* are deluded through reading and studying the *Vedas:*
> they know not the secret of their own self.
> They perform and preach evening prayers,
> chanting, and practising the six religious observances,
> considering them the essence of true religion.
> During each of the four ages, O *paṇḍit,* men kept chanting.
> They prescribed holy *mantras;*
> But go and ask them: who gained liberation that way?
>
> If touched by others, you rush to wash your body:
> but tell me, pray, who is lower than you?
> Of your holy and pious acts, you are vain and boastful,
> but pride opens the door to doom.
> The One who loves the humble,
> how can He tolerate your pride, O *paṇḍit?*
>
> Those who give up pride of status and lineage,
> searching for the abode of the pure One,
> They destroy the shoot (of new *karmas*), even the seed (of *siñchit karmas*).
> While still in the body, they transcend its bounds.
>
> *Kabīr, Bījak, Ramainī 35, KSB pp.14–15; cf. KWGN pp.294–95*

> Even a parrot learns to speak the words of holy books:
> A captive of the cage, it repeats wise words to others,
> unaware of its own sorry state. . . .
> Put aside your scriptures, O Kabīr:
> the whole world reads, but reads in vain.
> If love's divine pain has not arisen in your heart,
> your efforts to meet the Lord through reading and recitation are futile.
>
> *Kabīr, Granthāvalī, Chāṇak ko Ang 14, Kathnī bina Karṇī ko Ang 3,*
> *KG pp.29–30; cf. KWGN pp.569–70*

The *brāhmaṇ* is the guide of the world:
he earns his living by deluding others with rites and rituals.
He entangles himself in *Vedas* and scriptures,
and wastes his human birth. . . .

Wrap up your holy books, O *paṇḍit,*
make them your pillow, and sleep with ease;
That one word 'love' is not in your books:
discard them happily – or with tears in your eyes –
For they are futile.

Kabīr, Sākhī Sangrah, Paṇḍit aur Saṃskrit kā Ang 18, 9,
KSS pp.168, 167; cf. KWGN pp.569–70

On a positive note, Guru Arjun says that the true *paṇḍit* is one who is in contact with the creative power, the divine Name, within:

He is a true *panḍit* who instructs his own mind:
he searches for the Lord's Name *(Nām)* within his own soul.
He drinks in the exquisite nectar of the Lord's Name *(Nām):*
by that *panḍit*'s teachings *(updes),* the whole world lives.
He implants the sermon of the Lord in his heart:
such a *panḍit* is not cast into the womb of reincarnation again.
He understands the fundamental essence
of the *Vedas, Purāṇas,* and *Smṛitis:*
in the unmanifest, he sees the manifest world to exist.
He gives instruction to people of all castes and social classes:
O Nānak, to such a *panḍit,* I bow in salutation forever.

Guru Arjun, Ādi Granth 274, AGK

Words change their meaning over time, and *paṇḍit* has not always referred to a man of intellectual or theological knowledge. Writing in the ninth century, Shankara says:

The (spiritual) understanding that comes from self-knowledge is *paṇḍā,*
and he who possesses this knowledge is a *paṇḍit.*

Shankara, Gītā-Bhāshya, on Bṛihaspati Shastra 3:5.1

More than a thousand years earlier, the *Bhagavad Gītā* also used the term to mean a wise or enlightened man, in a mystic sense:

He whose undertakings are devoid of objectives born of desire,
whose works are purified in the fire of wisdom *(jñāna),*
him the sages *(budhāḥ)* call wise *(paṇḍita).* . . .

Wise men *(paṇḍita)* are they who see the same
in a learned and humble *brāhmaṇ,* in a cow, in an elephant,
and even in a dog or eater of dog meat (an outcaste).…
Wise men *(paṇḍita)* weep neither for the dead nor for the living.

Bhagavad Gītā 4:19, 5:18, 2:11

The Buddha also spoke of *paṇḍitas* in the same way, meaning wise men with spiritual insight. The wise man is quiet and peaceful, undisturbed by pleasure and pain, and the ever-changing events of life, and conversant with the spiritual "Law *(Dhamma)*":

If you meet a man of understanding who can point out your faults,
and take you to task for them,
associate with such a wise man *(paṇḍita),*
as you would a revealer of hidden treasure.
Better will it be, not worse, for one who associates with such a one.…

He who imbibes the *Dhamma* abides in happiness with mind at peace;
The wise man *(paṇḍita)* ever delights in the *Dhamma*
revealed by the *ariyas* (noble ones, enlightened).

Engineers channel water, fletchers make straight arrows,
carpenters carve wood, the wise *(paṇḍita)* discipline themselves.
Like a solid rock that is unshaken by the wind,
even so the wise *(paṇḍita)* are not ruffled by praise or blame.
Like a deep lake that is clear and still,
even so do the wise *(paṇḍita)* find peace on hearing the *Dhamma.*

The good renounce everything;
The virtuous babble not about sensual pleasures;
The wise *(paṇḍita)* remain unchanged,
whether touched by pleasure or pain.…

Abandoning the way of darkness,
the wise man *(paṇḍita)* should follow the way of light.
Leaving home for the homeless state,
he should seek joy in the solitude that people find hard to enjoy;
Giving up sensual pleasures,
he should cleanse himself of inner impurities,
looking upon nothing as his own.…

One is not a wise man *(paṇḍita)* simply by talking much.
He who is at peace is free from hatred and is fearless –
he is a wise man *(paṇḍita).*…

> If an intelligent man associates
> with a wise man *(paṇḍita)* even for a moment,
> he will quickly understand the Law *(Dhamma),*
> as the tongue tastes the flavour of soup.
>
> *Dhammapada 6:1, 4–8, 12–13, 19:3, 5:6*

The wise also meditate during some part of the night:

> If a man is concerned for himself,
> let him diligently watch over himself.
> A wise man *(paṇḍita)* should be wakeful
> during one of the three watches (of the night).
>
> *Dhammapada 12:1*

1. See "paṇḍit," "paṅnyāsa," *A to Z of Jainism, AZJW.*

paññā-vimutta (Pa) *Lit.* liberated *(vimutta)* by wisdom *(paññā);* one of a sevenfold classification of noble disciples (S. *ārya-pudgala,* Pa. *ariya-puggala*). See **dharmānusārin**.

pannyāsa (Pk) *Lit.* one of knowledge; a learned person, a scholar; a present-day Jain title for scholarly monks of the *Shvetāmbara Mūrtipūjaka* (image worshipper) tradition; below the status of an *āchārya,* and sometimes combined with the role of a *gaṇin* (head of a group).

See also: **gaṇin**.

paramahaṃs(a) (S/H), **paramhans** (H/Pu) *Lit.* highest *(param)* pure soul (*haṃsa,* 'goose', 'swan'); often transliterated as *paramahansa* or *paramhansa;* a spiritually high and pure soul; also a respectful title for spiritually evolved souls, such as Paramahamsa Ramakrishna and Paramahansa Yogananda; also, a class of *sannyāsin* (renunciate) who has renounced all worldly attachments and connections; said to be the fourth and highest category of *sannyāsin,*[1] each category being more extreme in their renunciation than the previous. Some texts list six categories, the *turīyātīta* and *avadhūta* being even more extreme.[2] The *Paramahaṃsa Upanishad* lists the characteristics of such a *paramahaṃsa:*

> The *paramahaṃsa* carries neither the staff, nor wears the hair-tuft,
> nor the holy thread, nor any covering. He feels neither cold nor heat,

> neither happiness nor misery, neither honour nor contempt, *etc.* It is meet that he should be beyond the reach of the six billows of this world-ocean (hunger, thirst, grief, delusion, decay of body, and death). Having given up all thought of calumny, conceit, jealousy, ostentation, arrogance, attachment or aversion to things, joy and sorrow, lust and anger, covetousness, self-delusion, elation, envy, egoism, and the like, he regards his body as a corpse, since he has thoroughly destroyed the body-idea. Being eternally free from the cause of doubt and of misconceived and false knowledge, realizing the eternal *Brahman,* he lives in That himself, with the consciousness, "I myself am He, I am That which is ever calm, immutable, undivided, of the essence of knowledge-bliss. That alone is my real nature." . . . That (*jñāna,* wisdom) alone is his holy thread. Through knowledge of the unity of the *jīvātman* (living soul, incarnate soul) with the *paramātman,* the distinction between them is wholly gone.
>
> *Paramahaṃsa Upanishad 2; cf. MUM pp.4–5*

The *Paramahaṃsa-Parivrājaka Upanishad* also depicts the life of the *paramahaṃsa* as an extreme ascetic – a naked, itinerant mendicant. Here, *"Svāhā!"* is a benediction or greeting to the gods when performing various rites, while *"Svadhā!"* serves the same purpose when making an offering to the ancestors:

> Very rare, in this world, is the mendicant monk *(parivrājaka)* who is a *paramahaṃsa.* If there is one, he is ever pure, he alone is the *Purusha* (Being) of the *Vedas.* He who is a great man *(mahāpurusha)* has his mind resting in Me. I too remain in him alone. He is ever satisfied; free from cold and heat, happiness and misery, honour and dishonour. He puts up with insult and anger. He is devoid of the six human infirmities (hunger and thirst, sorrow and delusion, old age and death), and is free from the six properties (of the body: birth, existence, change, growth, decay, and death). He is not limited by the state of elderliness or otherwise. Excepting the Self, he sees nothing else. Unclad (*lit.* clothed by the points of the compass), bowing to none, uttering neither *"Svāhā!"* (for he worships no gods) nor *"Svadhā"* (to propitiate the ancestors), . . . free from praise and blame, not resorting to *mantras* and rituals, not meditating on lesser gods, refraining from ambitions or their lack, with all activities ceased, firmly established in consciousness consisting of existence-knowledge-bliss, being conscious of the one supreme bliss, he ever meditates on the *Brahma-Praṇava (i.e. Aum)* that he is *Brahman* alone, and thus fulfils himself; such a mendicant monk *(parivrājaka)* is a *paramahaṃsa.*
>
> *Paramahaṃsa-Parivrājaka Upanishad 5; cf. SUAR pp.160–61*

Shankara also speaks of the freedom from all externals that such individuals embrace:

> *Paramahaṃsas* embrace the life of a monk *(bhikshu),* and wander as mendicants. They give up even the outer signs of a monk's life as prescribed by the scriptures, and by means of which monks sometimes obtain their food and other necessities of existence.
>
> *Shankara, on Bṛihadāraṇyaka Upanishad 3:5.1; cf. in PU p.221*

Ramakrishna describes *paramahaṃsas* in a more general way, indicating their complete absorption in the divine presence:

> The nature of a *paramahaṃsa* is just like that of a five-year-old child. He sees everything full of consciousness. . . . He doesn't see the difference between a relative and a stranger. He doesn't have ties of worldly relationships. . . . Like a child, a *paramahaṃsa* isn't aware of his whereabouts. He sees everything as *Brahman.* He doesn't know where he is going or on what path he is proceeding. . . . Sometimes a *paramahaṃsa* gets into a state of divine madness.
>
> *Ramakrishna, in Kathāmṛita 4:15.2, SRK4*

The *haṃsa,* as a symbol of the pure soul, is said to feed on pearls and be able to separate milk from water. Symbolically, it means that they subsist on spiritual 'food', and can separate what is of value in life from what is not. Ultimately, it means the ability to see God everywhere in His creation:

> The Lord's immaculate Name *(Nām)* is the pure food
> which the *paramhansas* taste, and see the infinite light of Truth.
> Then, wherever they see, they see the One, the absolute Lord.
>
> *Guru Nānak, Ādi Granth 227, AGG*

See also: **haṃsa** (5.1), **sannyāsin**.

1. *E.g. Bhikshuka Upanishad* 1–5; *Nārada-Parivrājaka Upanishad* 4:22–24; *Shāṭyāyanīya Upanishad* 11–12.
2. *E.g. Nārada-Parivrājaka Upanishad* 5:11–22, 7:1–11; *Sannyāsa Upanishad* 2:23–29, 74; *Turīyātīta-Avadhūta Upanishad* 1.

paramātman (S/H), **paramātmā** (S/H), **parmātamā** (H/Pu) *Lit.* supreme *(param)* Soul *(Ātman);* the primal or first Soul, the supreme Spirit, the Soul of the universe, the imperishable Lord, God;[1] regarded by the *Upanishads* as identical with *Brahman* or *Ātman* (as the supreme Self);[2] occasionally, a God-conscious soul, a high soul, a true yogi, and so on. ʿInāyat Khān explains:

There are three grades of evolved human beings. In Sanskrit, they are called *ātmā, mahātmā,* and *paramātmā;* in other words, a holy person, a divine soul, and an almighty soul. In the case of the first, an illuminated soul can show five different powers. These powers are magnetic powers. The first aspect is the revivifying of the physical body. The next is brightening the intelligence. The third is deepening the love element in the heart. The fourth is etherealizing and deepening insight; and the fifth aspect is uniting with God. With the fifth aspect, the illuminated soul shows the greatest power. . . .

The third aspect of sages is *paramātmā,* the almighty one. He is still greater; he is no longer a person, he is God-conscious. We are that of which we are conscious. A man in prison is conscious of the prison. A person who has a lot of money in the bank and is not conscious of it, is poor in spite of his wealth. We only have that of which we are conscious. Therefore our greatness or our smallness depends upon our consciousness. Even to become an illuminated soul is only a difference of consciousness. It is not how much good a person has done. There are many good people, but they do not always know what they themselves are. . . .

I know of a God-conscious soul who was once walking in the city of Baroda where the rule was that no one should go about after ten o'clock at night. And this sage was wandering about unconscious of time. A policeman asked him, "Where are you going?" But he did not hear. Perhaps he was far away from the place where he was wandering. But when he heard the policeman say, "Are you a thief?" he smiled and said, "Yes". The policeman took him to the police station and made him sit there all night long.

In the morning the officer came and asked, "What is the report?" This policeman said, "I have caught one thief. I found him in the street." When the officer went and saw this man, he knew that he was a great soul and that people respected him very much. He asked his pardon. "But," he said, "when the policeman asked you that question, why did you say that you were a thief?" The answer was, "What am I not? I am everything."

The *paramātmā,* the high soul, is united with God, he is God-conscious, all conscious.

ʿInāyat Khān, SMIK4 pp.184, 186–87

According to Jain philosophy, the universe is eternal and uncreated, not created by a deity, supreme or otherwise. Every soul is potentially God, and when it attains perfection and liberation it becomes God. It is for this reason that Jains worship the *Tīrthankaras* (ascended masters), for they are understood to be God. Some Indian terms for God, such as *Īshvara, Bhagavān*

and *Paramātman,* are therefore used in Jainism for perfected souls, and used synonymously with *siddha,* all souls being regarded as potentially God.[3]

See also: **Paramātman** 2.1).

1. *E.g. Bhagavad Gītā* 13:22, 31, 15:17; *Haṭha Yoga Pradīpikā* 4:7, 100, *HYP* pp.47, 61.
2. *E.g. Kaivalya Upanishad* 23; *Maitreya Upanishad* 1; *Maitrī Upanishad* 6:17; *Nirālamba Upanishad* 5.
3. Amṛit Chandrasūri, *Purushārtha* 224; *Kundakunda, Ashṭapāhuḍa* 6:4, 7, 32; *Niyamasāra* 1:7.

parama-yogin (S), **param(a) yogī** (S/H) *Lit.* supreme *(parama) yogī;* a practitioner of traditional *yoga* who has reached *Brahman,* the absolute Reality described by the *Upanishads* and other Hindu sacred texts; also called a *yogeshvara.* According to the *Maṇḍala-Brāhmaṇa Upanishad,* when "The *yogin* realizes *Brahman,*" he "becomes immersed in an ocean of bliss, compared to which the bliss of (the deity) *Indra* and others is very limited. He who has attained such bliss is a *parama-yogin.*"[1] See **yogi**.

1. *Maṇḍala-Brāhmaṇa Upanishad* 2:5.

parameshṭhin (S) See **pañcha-parameshṭhin**.

param sant (H/Pu) *Lit.* a supreme or perfect *(param)* saint *(sant);* a perfect master; a saint of the highest order; one who has reached the highest phase of the Godhead. Swami Shiv Dayal Singh calls this realm the *Anāmī* (Nameless) or *Rādhā Swāmī* region. He says that this is the real known to *param sants:*

> This is the beginning and end of everything, and circumscribes all. The love and energy of this region vibrate at every place.... In the beginning, the *mauj* (divine will) emanated from this region, and came down in the form of *Shabd* (Sound Current). This is the region of *param sants.* Only a few *sants* have reached this region, and those who did are called *param sants.*
>
> *Swami Shiv Dayal Singh, Sār Bachan Prose 1:11, SBAT p.9*

See also: **sant**.

parivrāja, **parivrājaka**, **pravrājaka** (S), **paribrājaka** (H), **paribbājaka** (Pa) *Lit.* round about *(pari)* wanderer *(vrājaka);* a homeless wanderer; a religious or spiritual wanderer, who has renounced the world and carries his necessities with him; a wandering mendicant monk; a man in the fourth stage *(āshrama)* of traditional Hindu life; a *sannyāsin* or *yati;* a follower of an ancient Indian ascetic tradition, many of whom became followers of the Buddha. In Jainism, a *pravrājaka* is a leader among mendicants, one who can give ordination to an aspirant.

The term *parivrājaka* first appears in extant literature in the *Yāska-Nirukta,* a commentary on difficult Vedic words, generally dated to around 400 BCE. However, earlier Vedic texts indicate that an ascetic culture existed in pre-Aryan India, before the time of the Aryan *brāhmaṇs.* Their approach to spirituality was disapproved of by early Brahmanism, although it later became a significant influence in the development of Brahmanism and Vedic culture.[1]

Among early brahmanical texts, the *Manu Smṛiti,* a well-known manual of Hindu social and religious custom (dated to somewhere between the second century BCE and the second century CE), outlines the way of life that a *parivrāja* should live, in passages that clearly refer to a mendicant monk. After passing through the three earlier stages, says the text, a person may enter the stage of complete renunciation:

> Having passed the third stage of life in the forest, he may live as an ascetic *(parivrāja)* during the fourth stage of his existence, after abandoning all attachment to worldly objects. He who, after passing from one stage of life to another, after offering sacrifices and controlling his senses, tired of seeking alms and making offerings, becomes an ascetic *(pravrāja),* gains bliss after death.
>
> When he has paid the three debts (of the three prior stages), let him apply his mind to final liberation; he who seeks it without having paid (these debts) sinks downwards. Having studied the *Vedas* in accordance with the (Vedic) rule, having begat sons according to the sacred law, and having offered sacrifices to the best of his ability, he may now direct his mind to final liberation. A twice-born man (a member of the two higher castes) who seeks final liberation, without having studied the *Vedas,* without having begotten children, and without having offered sacrifices, sinks to a degraded status.
>
> Having performed the *ishṭi* (sacrifice), sacred to the Lord of Creatures *(Prajāpati),* giving all his property as the sacrificial fee, and having reposited the sacred fires in himself, a *brāhmaṇ* may leave his home. Worlds, radiant in brilliancy, await him who recites the texts concerning *Brahman,* and leaves his home after declaring safety to all created beings. For that twice-born man, who causes not even the

> slightest harm to any created being, no harm will come to him in any way after he is freed from his body.
>
> *Manu Smṛiti 6:33–40; cf. MSDN pp.213–14, SBE25 pp.204–6*

The wandering renunciate is to follow certain basic principles regarding his life:

> Having left his home, carrying the paraphernalia of the ascetic (staff, alms bowl, *etc.*), let him take a vow of silence, and care nothing for enjoyments that may be offered to him. He should always wander alone, without companion, in order to attain liberation, fully understanding that the solitary man, who neither forsakes nor is forsaken, attains his end.
>
> Possessing neither fire nor dwelling, indifferent to everything, firm of purpose, meditating and concentrating his mind on *Brahman,* he may go to a village for his food. An alms bowl, dwelling at the foot of trees, coarse worn-out garments, living in solitude, and detachment from everything, are the marks of one who has attained liberation. He should neither desire to die, nor desire to live; he should await his appointed time as a servant awaits the payment of his wages.
>
> His footsteps purified by his sight (*i.e.* watching where he walks to avoid harm to other creatures), his drinking water purified by straining with a cloth, and uttering speech purified by truth, he should keep his heart pure.
>
> *Manu Smṛiti 6:41–46; cf. MSDN pp.214–15, SBE25 pp.206–7*

Full of good will towards all, he should live in solitude, practising meditation:

> Bearing harsh words in patience, he should treat no one with contempt, nor should he become anybody's enemy merely for the sake of this body. Against an angry man, he should show no anger; he should bless those who curse him; and never utter an untrue word. . . .
>
> Delighting in the thought of the supreme Soul *(adhyātma),* sitting (in *yoga* postures), independent, abstaining entirely from sensual pleasures, having only himself as companion, he should live in this world, desiring the bliss (of liberation).
>
> *Manu Smṛiti 6:47–49; cf. MSDN pp.215–16, SBE25 p.207*

Some of the later *Upanishads* use the term in a similar sense. The *Paramahaṃsa-Parivrājaka Upanishad,* for instance, speaks of the *paramahaṃsa* variety of *parivrājaka,*[2] as does the *Āruṇeya Upanishad:*

> The duties of the highest class of itinerant monks, the *paramahaṃsa-parivrājakas,* are these: they must sit and lie down on nothing but the

> ground. Those having already taken the vow of chastity *etc.* should use an earthen bowl or one made of a gourd or a wooden bowl; they should give up lust, anger, avarice, infatuation, ostentation, haughtiness, jealousy, attachment to objects, egoism, falsehood, and the like. The *yati* (itinerant mendicant) should stay at one place during the four months of the rainy season, and during the remaining eight months wander alone, or with a single companion – yes, just a single companion.
>
> *Āruṇeya Upanishad 4; cf. MUM p.69*

The *Mahānirvāṇa Tantra,* on the other hand, contrasts the *paramahaṃsa* and the *parivrāja* as two kinds of *avadhūtas* (complete renunciate):

> *Avadhūtas* are (also) of two classes, according to whether they are perfect *(pūrṇa)* or *(apūrṇa)* imperfect. O beloved, the perfect one is called a *paramahaṃsa,* and the other or imperfect one is called a *parivrāṭ* (*i.e. parivrāja,* a wanderer).
>
> *Mahānirvāṇa Tantra 14:149; cf. GLMT p.446*

Buddhist Pali texts generally refer to the wandering contemplatives, ascetics, monks and holy men of the Buddha's time as *samaṇas,* although a number of other terms are also used, including *paribbājaka.* These *samaṇas* and *paribbājakas* appear to come from a number of groups or schools, and some of them may have been Jains. The *Majjhima Nikāya* contains a group of *suttas* that recount dialogues with individual *paribbājakas,*[3] sometimes at one of several "wanderers' parks" such as the Peacock Sanctuary or the Park of the Single White-Lotus Mango Tree, which the Buddha and his disciples used to visit.[4] The *Majjhima Nikāya* also explains in a number of *suttas* how to counter the arguments of "the wanderers *(paribbājaka)* of other sects". In some instances, the *paribbājakas* claimed that their teachings were the same as those of the Buddha, although, according to Buddhist texts, the Buddha rejected these claims.[5] It also seems that some of them were *paribbājikās* (female wanderers).[6]

Considerable polemic is arraigned against the *paribbājakas* in Buddhist literature, and they always get the worst of any dialogue with the Buddha. Nāgārjuna speaks of them as *tīrthikas,* followers of a creed other than his own, *i.e.* to his mind, heretics:

> The wandering heretics *(tīrthika-parivrājaka)* imagine that their own doctrine is subtle *(sūkshma)* and absolutely pure *(parama-shuddha).* These people exalt the doctrine that they practise, and denigrate that of others. That is why, here below, they quarrel and argue; after death, they fall into hell *(naraka)* and suffer immense pain of all kinds.
>
> *Nāgārjuna, Mahāprajñāpāramitā Shāstra 2:5; cf. TVW1 p.70*

See also: **paramahaṃsa**, **pravrajita**, **shramaṇa**, **vrātya**, **yati**.

1. See L.M. Joshi, *Brahmanism, Buddhism, and Hinduism, BBHE.*
2. *Paramahaṃsa-Parivrājaka Upanishad* 5; *cf. SUAR* pp.160–61.
3. *Majjhima Nikāya* 71–80.
4. *E.g. Majjhima Nikāya* 71 *(Tevijjavacchagotta Sutta),* 77 *(Mahāsakuludāyi Sutta), PTSM1* pp.481–83, *PTSM2* pp.1–22, *MDBB* pp.587–89, 629–47.
5. *E.g. Majjhima Nikāya* 11 *(Cūlasīhanāda Sutta),* 13 *(Mahādukkhakkhandha Sutta), PTSM1* pp.64–65, 84–85, *MDBB* pp.159–60, 179–80.
6. *E.g. Majjhima Nikāya* 45, *Cūladhamma-Samādāna Sutta, PTSM1* pp.305, 307, *MDBB* p.405.

pastor See **shepherd**.

patit pāvan, **patit pāwan** (H) *Lit.* purifier *(pāvan)* of sinners *(patit),* redeemer of the fallen; generally used as an epithet of God, but sometimes used for a spiritual master. It is the accumulation of sins or *karma* that keeps a soul away from the Divine. Perfect masters come from God in order to purify souls of their *karma,* and take them back to God. A number of Indian *sants* have used the expression, often with a certain wry humour:

> Having taken the name 'purifier of sinners *(patit pāvan)*',
> you have assumed responsibility.
> Now you are honour-bound: this I have discovered.
> When you accepted that title, why did it not strike you then?
> Now you have no option but to ferry me across,
> otherwise you must relinquish your title.
>
> *Paltū, Bānī 1, Kuṇḍalī 159, PSB1 p.67*

> O Lord! If I do not commit endless sins,
> how will you gain fame as the redeemer of the fallen *(patit pāvan)?*
>
> *Ravidās, Vāṇī, Rāg Dhanāshrī 32:1, SGRV p.83; cf. SSI3 pp.162–63*

See also: **patit pāvan** (▸2.1).

patit uddhāran (H/Pu) *Lit.* redeemer *(uddhāran)* of sinners *(patit);* a perfect master. It is the mountain of sin, accumulated from many past lives, that keeps a soul away from God. A master, who comes from beyond the realm of sin with a divine mandate of forgiveness, comes with the sole intention of rescuing souls from their sins. Hence, he is called the redeemer, the saviour, the emancipator, the liberator, and by other similar names, in many languages.

The true form of such a master is the Word or divine Name *(Nām).* Hence, Swami Shiv Dayal Singh says:

> One should seek the protection of the *satguru* of the time. Then he will receive that *Nām* which is called *patit uddhāran* (redeemer of sinners). The practice of it will be possible in the company of the *sādhs* (saints) – that is, first one should give up all bad company and resort to the company of *sādhs,* then the practice (of *Nām*) will be possible.
>
> *Swami Shiv Dayal Singh, Sār Bachan Prose 2:247, SBAT p.132*

patriarch The head of one of the East Asian schools of Buddhism, also known as the ancestor or founder. See **zǔ**.

Paulicians A gnostic dualist Christian group originating in mid-seventh-century Armenia, and related to the earlier Marcionism and Manichaeism. In the gnostic context, dualism implies a general belief in two powers – one divine and the other a demiurge (creator) who created this and other higher worlds. Various flavours of dualism existed among the various gnostic groups, ranging from a monism in which the demiurge is entirely subordinate to the Divine to an absolute dualism in which two co-equal and eternal powers are forever in conflict with each other.

The identity of the Paul after whom the Paulicians are named is uncertain, though it seems likely to have been the apostle Paul. The Armenian founder Constantine and his successor Simeon took the names of Paul's companions – Silvanus (Silas) and Titus, respectively – in addition to their own, They also gave particular significance to Paul's letters and to Luke's gospel, Luke being one of Paul's companions and supporters.

The Paulicians rapidly became the centre of a political and military uprising within the Byzantine Empire. Between 668 and 698, two expeditions were sent by the emperors Constantine III and Justinian II to crush the movement, with the result that the founder was stoned to death, and his successor burned alive. The movement was revived in the ninth century, when it expanded into Asia Minor, and again became subject to violent repression at the hands of the Byzantine authorities. The Paulicians managed to survive until the time of the Crusades of the eleventh to thirteenth centuries, largely in Macedonia, Greece, and Bulgaria, where they contributed to the development of the Bogomils, a dualist gnostic group that first appeared in tenth-century Bulgaria.[1]

See also: **Bogomils**, **Cathari**.

1. Historical material drawn from "Paulician," *Encyclopædia Britannica* (2001).

payghambar (P) (pl. *payghambarān*) *Lit.* bearer *(bar)* of a message *(payghām);* message bearer, messenger; in Islam, one who bears the message of God; a messenger of God, a prophet, particularly, the prophet Muḥammad; a more general term for both *nabī* (prophet) and *rasūl* (messenger).

See also: **hātif** (7.2), **messenger**, **mursal**, **nabī**, **payk**, **rasūl**.

payk (P) *Lit.* messenger, carrier, footman, watchman; in Sufism, the master, inner or outer, who acts as an intermediary or messenger between the soul and the Divine. As Ḥāfiẓ writes:

> Welcome! O messenger *(payk)* of those who yearn,
> bring me word of the Friend (God).
> That, joyfully, I may sacrifice my soul *(jān)* for the Friend.
> *Ḥāfiẓ, Dīvān, DHA p.41, DIH p.98; cf. DHWC (30:1) p.86*

> O messenger *(payk)* of the true ones,
> bring news of our Beloved (God).
> Relate to the song-singing bulbul (the lover)
> the condition of the rose (the Beloved).
> *Ḥāfiẓ, Dīvān, DHA p.220, DIH p.353; cf. DHWC (476:1) p.787*

Equating the messenger with the "image", the radiant and spiritual beloved, encountered within, Rūmī writes:

> Instant by instant, the image *(khayāl)* – His messenger *(payk)* –
> reaches me by way of the heart;
> An ever-renewed radiance comes to me
> from his beauty and comeliness.
> O Lord, has this fragrance of revelry
> reached me from paradise?
> Or is it a zephyr coming to me from the day of union?
> *Rūmī, Dīvān-i Shams-i Tabrīz 1635:17125–26, KSD4 p.8, in SPL p.265*

The term 'messenger', of course, is used in other contexts. Rūmī points out that every discomfort of this world – physical, mental, or emotional – is essentially a "messenger" from the divine Source, a reminder to return home. This is the reason why God has made this world so uncomfortable:

> In order to pull us up and help us travel,
> messenger *(payk)* after messenger *(payk)*
> comes from that Source of Existence:

> Every heartache and suffering
> that enters your body and heart
> pulls you by the ear to the promised abode.
> *Rūmī, Dīvān-i Shams-i Tabrīz 35486–87, KSD7 p.132, in SPL p.238*

But it is likely that Rūmī was aware of the double meaning. Many messengers have come from the Divine to create a pang of yearning in the hearts of their disciples to return to their "promised abode".

See also: **hātif** (7.2), **messenger**, **mursal**, **nabī**, **rasūl**.

perfect man (Gk. *teleios, teleios anēr*) A human being who has attained perfection; a true saint; in Christian understanding, either Jesus or a Christian who has attained perfection; also, the archetypal, macrocosmic, primal, or cosmic Man, an image found in most mystical traditions, also called the Son of Man in some gnostic texts.[1]

Jesus describes human perfection as the attainment of the same perfection that is possessed by God:

> Be you therefore perfect,
> even as your Father which is in heaven is perfect *(teleios).*
> *Matthew 5:48; cf. KJV*

Reflecting the theology of Jesus as the "Word *(Logos)* made flesh",[2] which is based on John's gospel, it is Christian belief that the truly perfect man is Jesus – he is man, yet free from sin:

> The *Logos* of God, having taken flesh and given our nature subsistence in himself, becoming perfect man, entirely free from sin, has as perfect God refashioned our nature and made it divine. As *Logos* of the primal Intelligence and God, He has united Himself to our intelligence, giving it wings so that it may conceive divine exalted thoughts.
> *Nikitas Stithatos, On the Inner Nature of Things 93, Philokalia; cf. PCT4 p.134*

How God comes into the world in the form of a man is one of the great mysteries. As Peter of Damaskos writes, addressing Jesus:

> Even if we were to die daily for your sake, still we could not repay you what we owe. For you, O Lord, being perfect God and perfect man, lived in this world without sin and endured all things on our behalf; while we, even if we do endure something, suffer on our own account and for our own sins.

> Who is not amazed when he thinks of your inexpressible self-abasement? For being God, inscrutable, all-powerful and ruling all things,... on account of us who have provoked your anger from the beginning, you humbled yourself, accepting to be born and brought up among us. You have endured persecution, stoning, mocking, insults, cuffs and blows, ridicule and spitting, then the cross and the nails, the sponge and reed, vinegar and gall, and all the rest that I am unworthy to hear about. Then a spear pierced your most pure side, and from this wound you have poured forth for us eternal life: your precious blood and water. I praise your birth and she who gave you birth.
>
> *Peter of Damaskos, Treasury of Divine Knowledge 1, Philokalia; cf. PCT3 pp.127–28*

In a more general Christian context, the perfect man is someone who has put on the "fullness of Christ". According to a commonly quoted comment from St Paul, everyone receives grace from Christ – "some (as) apostles,... some (as) evangelists, some (as) pastors and teachers", until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man *(teleios anēr),* unto the measure of the stature of the fullness of Christ."[3] That is, when through spiritual evolution and understanding the nature of the Son of God, a state of spiritual perfection is attained.

A letter attributed to James the brother of Jesus says it more simply. He who can control his tongue is a "perfect man":

> Only he who never says anything offensive is a perfect man *(teleios anēr);* and he is able to control his entire person, too. Behold, we put bits into horses' mouths so that they may obey us: then we can control the whole animal. Behold also the ships, no matter how big they are and how fierce the gale that is driving them, they are guided by a very small rudder, going wherever the helmsman desires. Even so, the tongue is only a small part of the body, yet it is capable of great things. Behold how great a forest is set ablaze by a small fire! For the tongue is a fire, a world of wickedness: thus is the tongue among the parts of our body, defiling the entire person. Itself catching fire from hell, it sets on fire the whole course of nature.
>
> *James 3:2–6; cf. KJV, JB*

From the Christian viewpoint, the perfect man is he who has detached himself from everything of this world. Some, like the hermit Richard Rolle, saw this detachment in outward as well as inward terms. But its culmination, he says, is to listen to the divine Music within and to enjoy, though to a lesser degree, the same kind of bliss that "angels have in heaven":

> This indeed is the life of the perfect: to cast away all concern for worldly affairs; to forsake father and mother and all one's property for Christ; to spurn all transitory things for the sake of eternal life; to destroy worldly desires with long labour; to refrain from wanton and improper desires as much as possible; to burn only in the love of our Maker; after bitter sorrow and great effort in spiritual practice, to feel the sweetness of heavenly contemplation; and thus (if on behalf of the privileged I may be allowed to speak), for the sake of the joy of God's love, to be taken by contemplation into spiritual Song or heavenly Sound, and to abide sweetly in inward peace, all disturbances being put aside.
>
> And this, to such a degree that a man of God finds no pleasure in outward activity and becomes inwardly rapt in singing the sweetness of eternal love in songs of delight and unspeakable joy. Little wonder, then, if he enjoys in his mind the kind of sweetness that angels have in heaven, although to a less degree. Truly, in this way is man is made perfect, and does not need to be purged by fire after this life: that the fire of the Holy Spirit burns within him while he is yet in the body.
>
> *Richard Rolle, Fire of Love 22; cf. FLML pp.97–98, FLRR pp.113–14*

Others have described the perfect man as someone whose inner state is so focused upon God that he is unaffected by the ups and downs of life:

> A perfect man . . . stands in essential Truth, unmoved by accident, whether it be weal or woe, so that he always remains at peace in every circumstance.
>
> *Book of the Poor in Spirit 4:2.4, BPS p.206*

> It is the work of a perfect man never to isolate his mind from a consideration of heavenly things, and to carry on among many cares as if he were without care, not in the manner of an idle or a dissolute person, but by the special prerogative of a free mind always busy in God's service, not clinging to any creature by inordinate affection.
>
> *Thomas à Kempis, Imitation of Christ 3:26, IC pp.143–44*

Clement of Alexandria (*c.*150–215), a man well versed in Greek philosophy and literature, says that by the practice of love, the perfect man always remains close to God:

> The perfect man *(teleios)* ought therefore to practise love, and thence to hasten to the divine friendship, fulfilling the commandments from love.
>
> *Clement of Alexandria, Miscellanies 4:13; cf. WCA2 p.181*

Having attained this state, he has reached such a state of inner focus on God that he even rises above many of the mental attitudes, normally understood as positive and negative:

> The perfect man *(teleios)*…is incapable of exercising courage: for neither does he meet what inspires fear, since he regards none of the things that happen in life as worthy of dread; nor can anything dislodge him from the love he has towards God. Nor does he need cheerfulness of mind, for he does not fall into anguish, since he understands that everything happens for the best. Nor does he get angry, for there is nothing that can move him to anger, seeing that he always loves God, and is entirely turned towards Him alone, and therefore hates none of God's creatures. Neither does he entertain envy, for he lacks nothing that he may need to acquire in order that he may be excellent and good. Nor, as a consequence, does he love anyone with common affection, but loves the Creator in the creatures. Nor, consequently, does he fall into any desire and eagerness; nor does he want, as far as respects his soul, anything appertaining to others. For now he associates through love with the Beloved One to whom he is allied by free choice and, by the habit that results from training, approaches closer to Him, and is blessed by the abundance of good things.
>
> *Clement of Alexandria, Miscellanies 6:9; cf. WCA2 p.345*

The concept of the perfect man as someone who has overcome all human weakness is not confined to Christianity. Philo Judaeus, the first-century Alexandrian Jew, writing not long before Clement of Alexandria, equates the "wise man *(sophos)*" with the "perfect man *(teleios)*", saying that such wisdom and perfection originate with the divine Word *(Logos):*

> God accounts the wise man *(sophos)* as equal to the world itself, for the same Word *(Logos),* by which He made the universe, is that by which He raises the perfect man *(teleios)* from things earthly to Himself.
>
> *Philo Judaeus, On the Sacrifices of Abel and Cain 3;*
> *cf. PCW2 pp.100–1, WPJ1 p.209*

And while the "perfect man" has complete contact with the Word – and hence its origins in God – lesser mortals have only partial contact with it:

> The soul of the most perfect man *(teleios)* is nourished by the whole Word; but we must be contented if we are nourished by a portion of it.
>
> *Philo Judaeus, Allegorical Interpretation 3:61;*
> *cf. PCW1 pp.420–21, WPJ1 pp.153–54*

It is by means of the Word that the "perfect man" pursues "freedom from passion":

> God has endowed the wise man *(sophos)* with the best of all qualities, namely, the power to eradicate his passions. You see, then, how the perfect man *(teleios)* always endeavours to attain complete freedom from passion.
>
> *Philo Judaeus, Allegorical Interpretation 3:45; cf. PCW1 pp.388–89, WPJ1 p.131*

Such a person also seeks true inner peace and stillness:

> It is a tenet of the lawgiver (Moses) also that the perfect man *(teleios)* seeks tranquillity.
>
> *Philo Judaeus, On the Unchangeableness of God 6; cf. PCW3 pp.20–23*

In the gnostic tradition, the perfect man generally refers to the macrocosmic archetype of man, though there are a few instances where the expression is used for human beings in quest of spiritual perfection. A Mandaean text, for instance, praises the mythical saviour *Manda-ḍ-Hiia* as the means by which the perfect man attains perfection. Having attained perfection, the perfect man has become one with the Divine, and everything he says is divinely inspired:

> You are the one, *Manda-ḍ-Hiia,* for you know
> about that in which the perfect man is made perfect,
> And about the virtuous man, in what his virtue consists.
> And the Lie, of what it consists.
> Not a word issues from the mouth of a perfect man
> but it is known to you.
>
> *Mandaean Prayer Book 76; cf. CPM p.82*

See also: **al-insān al-kāmil**, **perfection** (▸4).

1. *E.g. Eugnostos the Blessed (NHS27), Sophia of Jesus Christ (NHS27), Naassene Document,* in *Refutation of All Heresies* V:2; *cf. RAH* p.136.
2. *John* 1:14.
3. *Ephesians* 4:11, 13, *KJV.*

perushim (He) (sg. *parush*) *Lit.* separated ones, dedicated ones; ascetics, abstinents, renunciates; a general term for those who, as the foundation for a spiritual life, abstain from sensual indulgences; a name used in the *Mishnah* for scholars who devoted themselves exclusively to study of the *Torah.* The *perushim* were also a principal Jewish group, which arose during the

mid-second century BCE and whose beliefs became the basis of rabbinic Judaism after the destruction of the Temple at Jerusalem in 70 CE. In this context, they are more commonly known as Pharisees, the Greek *Pharisaioi* being a rendering of the Hebrew *perushim.*

Over the centuries, the term has been used with various nuances. A common early rabbinic interpretation (after C2nd CE) refers to the *perushim* as those who ate no meat and drank no alcohol as an expression of grief over the destruction of the Temple, in which meat and wine were used as part of the ritual offerings. Perhaps, too, such abstinence was an aspect of their particular spiritual discipline.[1]

In medieval times, *perushim* was used for the early kabbalists who distanced themselves from normal sensual indulgences in order to concentrate on the worship of God and the study of the *Torah* and the *Talmud.* Early kabbalists were united by their dedication to the religious and mystical life. Many lived as renunciates and were also known as *nezirim* (nazirites), a biblical term for a class of ascetics who were dedicated to the Temple or to God. In fact, among the communities of the late-twelfth or early-thirteenth-century French Provencal academies, where the Jewish scholars were largely located, a law was passed empowering communities to "appoint scholars whose vocation it is to occupy themselves incessantly with the *Torah,* so that the community might fulfil the duty of the study of the *Torah,* and in order that the reign of heaven sustain no loss.... This detachment (from worldly affairs) leads to purity."[2]

In this instance, the study of *Torah* meant more than just scriptural reading and recitation; they ascribed symbolic, mystical equivalences to the narratives and personalities of the Bible, and invested its *mizvot* (commandments) with mystical significance. They also practised inner contemplation of God's mystery by meditating on various qualities of God and His holy names. These *perushim* lived a pure lifestyle, some also refraining from meat and alcohol.

Students of the history of mysticism write about the ambience that nurtured the emergence of the *perushim,* and draw parallels with Christian spiritual movements such as the Cathars, some of whom also ate no meat, and the Ashkenazic Hasidism, the pietists of Germany, a mystically minded group contemporaneous with the early kabbalists:

> The origin of the *perushim* is, rather, connected with the religious enthusiasm that gripped France in the twelfth century, finding expression in the Jewish milieu as well as in the surrounding Christian world, including the reform movements and their religious heresies. Naturally, the very choice of words already reflects the spirit of asceticism that characterized the period. These *perushim* took upon themselves the 'yoke of the *Torah*' and completely detached their thoughts from the affairs of this world. They did not engage in commerce and sought to

> attain purity. The similarities between this phenomenon and Christian monasticism on the one hand and the condition of the *perfecti* or *bons-hommes* among the Cathars on the other, are especially striking. . . . What is important for us is the existence of a stratum within society that by its very definition and vocation had the leisure for a contemplative life. It goes without saying that such a stratum could give rise to men with mystical tendencies.
>
> *Gershom Scholem, Origins of the Kabbalah, OKGS pp.229–30*

Since the Middle Ages, various kabbalists and others have been designated or regarded as *perushim.* The late-twelfth-century Jacob the Nazirite of Lunel is the first to be mentioned in the earliest kabbalistic sources as a representative of a mystical tradition or lineage. In 1165, Rabbi Asher ben Meshullam the Parush was described by a renowned traveller, Benjamin of Tudela, as someone "who has withdrawn from the affairs of the world and who devotes day and night to study, practises asceticism, and does not eat meat."[3]

Isaac the Blind (*c.*1160–1235), known as Sagi Nahor ('Rich in Light'), was the chief disciple of his father Rabbi Abraham ben David, a leading scholar and mystic in Posquières, France, and who was known by the acronym of his name – the Rabad. Isaac had the reputation of being spiritually attuned, able to see the condition of a person's soul and to read his thoughts. According to tradition, Isaac was blind from birth. However, some modern scholars believe he could not have been born blind because his writings employ an evocative visual and colour imagery. It is possible that his descriptions point to vivid inner spiritual experiences. It is also possible that his 'blindness' may have been a reference to his being blind to the distractions of life, to the material world, and that he had a clear vision of the spiritual realms.

Isaac was the first-known 'full-time' kabbalist, and was considered the seminal mystic of his day. He and his disciples advocated the life of a renunciate – of a *parush* – for anyone seeking to strengthen their spiritual commitment. In his commentary on the very early kabbalistic work *Sefer Yeẓirah* ('Book of Formation'), Isaac praises the disciple "who renounces his (other) qualities and devotes himself exclusively to thought – combining everything in thought, elevating thought and lowering the body, in order thereby to give predominance to his soul."[4]

In the thirteenth century, the kabbalist Isaac of Akko (now Acre, in northern Israel) writes about the *ha-perushim ha-mitbodedim* (ascetic meditators) saying that, through their lifestyle of self-denial and self-imposed isolation in meditation, they had found the key to opening the gates of repentance. Isaac imbues biblical descriptions of the gates to the Temple at Jerusalem with a metaphorical meaning, explaining that they refer to the point of entry within oneself to realms of higher consciousness. They represent the place at which the flow of the divine will or power pours into and through the mystic adept:

> (A person) should repent by removing his soul from the physical dimensions, and by immersing his soul in the spiritual dimensions, while in his house of seclusion/meditation. . . ." Thus said the Lord God: "The gate of the inner court which faces east shall be closed on the six working days, (and on the Sabbath day it shall be opened)."[5] All of these (gates) allude to the gates of repentance and the flowing of efflux (the spiritual stream) that open to the *perushim ha-mitbodedim* (the ascetic meditators). (All this comes through) the subjugation of the appetitive soul (lower mind) before the spiritual soul. . . . The divine Spirit *(Sekhel)* had been anxious over Its separation from the spiritual and Its immersion in the physical.
>
> *Isaac of Akko, Oẕar Ḥayyim, OHIA 2b; cf. in LBDF pp.260–61*

Isaac is explaining that with repentance *(teshuvah)* and ascetic living, and by raising his consciousness in meditation *(hitbodedut),* the mystic can experience the opening of the "gates". The divine power will then flow into him. By "divine Spirit *(Sekhel)*" or divine Intelligence, Isaac is referring to the divine Source, which has itself felt the pain of separation from the divine current within human beings. This separation is due to the soul's deep attachment to the objects and people of the material plane, which has obscured its innate connection with the divine Spirit. In effect, he has forgotten his spiritual heritage and connection with the divine Source, and the Spirit within human beings also feels this separation.

It is worth noting that *sekhel* has often, especially in the past, been translated by scholars as mind, intellect, or reason. In a mundane context, the word does have these meanings, but like the Greek *nous* and the Arabic *ʿaql,* in many mystical contexts, where it refers to the manifestation of the Divine, it is more meaningfully translated as 'Intelligence', 'Consciousness', or 'Spirit'. *Sekhel, nous* and *ʿaql* are key terms in mystic literature, and there is simply no one word in English that can serve to translate them. The attempt to use just one word inevitably results in confusion and misunderstanding of what the original writer was trying to explain.

A modern scholar discusses the meditation practice of the *perushim ha-mitbodedim:*

> Just as the ancient Temple gates were only accessible at particularly sacred times, so, too, the divine flow of energy is opened with unique accessibility to the *perushim ha-mitbodedim* – the ascetic hermits who have cultivated a special refinement of body and spirit in the demarcated house of *hitbodedut (bet ha-hitbodedut).* Whether this last phrase here implies sustained seclusion and withdrawal from society, or if the author means only to refer to those contemplators

> who meditate in a defined (physical) space, is not entirely certain. It does appear, however, that Isaac is alluding to individuals who engaged in some degree of ascetic denial of physical desire, devoting themselves fully to contemplation of Divinity in a separated and so-defined meditative space.
>
> It might also be observed that the "subjugation of the appetitive soul (lower mind, reactive mind)" leads towards a kind of quietistic practice. The desires and appetites of the physical life must be quieted and subjugated so that the mystic can receive the efflux of divine energy into his soul. Only once the passions and sensations of corporeal existence have been conquered or transformed can the human being reach the spiritual height of meriting the divine Intelligence *(Sekhel),* the opening of the gates of his soul to receive the flow of divine vitality. A person who fully detaches himself from physicality prepares his soul for a supernatural experience.
>
> *Eitan Fishbane, As Light Before Dawn; cf. LBDF pp.261–62*

The *perushim* and their practices appear to have been influenced by the convergence of religious activities among the *tosafists* – later talmudic scholars of southern Europe – and the Sufi ideals associated with the Maimonides family in twelfth-century Egypt. The spread of these mystical practices is discussed by Isaac of Akko's translator:

> In Isaac of Akko's *Oẓar Ḥayyim,* this mentality was also associated with a social group known as the *perushim ha-mitbodedim,* which might be loosely translated as "the ascetics who meditate in seclusion"…. The extensive use of the term *perushim,* as well as the content of this form of asceticism and extreme humility, was a dominant feature of Ashkenazi pietism (the *Ḥasidei Ashkenaz*) as it was expressed and practised among *tosafist* scholars in the twelfth and thirteenth centuries. For despite the fact that such ascetic ideals were known to have been employed among the *Ḥasidei Ashkenaz,* the presence of this mentality among the *tosafists* has only recently come to light….[6]
>
> Given the strength of the *tosafist* religious establishment in Akko, I would suggest that the formative influence upon Isaac may have been a convergence of Near Eastern Jewish Sufism (as transmitted primarily through the Maimonides family) and Ashkenazi pietism as it was derived from the Franco-German schools of *tosafist* religious culture. Such a convergence would indeed reflect the essential character of Akko in this period – a place that served as a crossroads for politics, commerce, ideas, and practice from different parts of the world.
>
> *Eitan Fishbane, As Light Before Dawn, LBDF p.30*

In the nineteenth century, *perushim* was used for groups of Jews from Lithuania, followers of the Vilna Gaon, a leading rabbi of the time, who did not follow the Hasidic movement and emigrated to Israel (Palestine) from Europe to set up independent religious communities free of what they believed was the corruption of European society. This group was known as the *mitnagdim* (opponents), as they opposed the Hasidic movement.

See also: **Pharisees**.

1. See Gershom Scholem, *Origins of the Kabbalah, OKGS* p.229.
2. Moritz Güdemann, *Ḥukei Torah,* in *GEJD* p.268, in *OKGS* p.229.
3. *Benjamin of Tudela, Itinerary, BTBH* p.4, in *OKGS* p.231.
4. *Sefer Yeẓirah* 1:6, in *OKGS* p.307.
5. *Ezekiel* 46:1.
6. See Ephraim Kanarfogel, *Peering through the Lattices, PLEK* pp.33–92.

Pharisees (He. *Perushim,* Gk. *Pharisaioi*) Members of a Jewish religious movement that arose in Palestine around the mid-second century BCE, after the successful Maccabean rebellion against the ruling Seleucids, and whose beliefs became the basis of rabbinic Judaism after the destruction of the Temple at Jerusalem in 70 CE. Pharisees believed in the immortality of the soul, the resurrection of the physical body, a Day of Judgment, life after death, and the coming of a messiah.

The Pharisees consisted mostly of scholars and pietists, who believed in both the oral as well as the written transmission of the Law, together with interpretation of the Law in the light of present circumstances. They also believed that worship should consist not of the Temple sacrifices, but of prayer and study of the Law. As a result, they encouraged the use of decentralized synagogues and even individual homes as places of worship. Although the movement began among the laity, they ultimately included a large section of the priesthood. At various times, their thinking encompassed political, social, and religious beliefs and ideologies.

The Jewish historian Flavius Josephus writes that there were three main Jewish sects or schools: the Sadducees, the Essenes, and the Pharisees. In a description of the three, he writes:

> The Pharisees *(Pharisaioi)* live simply, making no concessions to luxury. They follow the guidance of that which their doctrine has prescribed for them as good, attaching the greatest importance to the observance of those commandments that their doctrine has seen fit to dictate to them. They show respect and deference to their elders, and do not boldly presume to contradict their proposals. They maintain

> that all things are brought about by fate; yet they do not deny that the human will retains the power to act, since it has pleased God that there should be a fusion, whereby what He wills is done, and yet a person has the freedom to act with vice or virtue.
>
> They also believe that souls have an immortal vigour in them and that, in the afterlife, there will be rewards and punishments, according to whether they have lived with virtue or vice in this life; and that the latter are to be detained in an everlasting prison, but the former shall have the power to revive and live again (on earth). Because of these doctrines, they are greatly influential among city dwellers, and all divine worship, prayers and sacrifices are performed according to their direction. This is the great tribute that city dwellers have paid to the excellence of the Pharisees on account of their entirely virtuous conduct, both in the way they live and in their discourses also.
>
> *Josephus, Antiquities 18:1.3; cf. J9 pp.10–13, JCW pp.376–77*

The meaning of "to live again" is uncertain and scholarly opinion is divided. Some maintain that the passage refers to the Pharisaic belief in a general resurrection on the Last Day, rather than to reincarnation, which was a classical belief of Greek philosophy of ancient times. In *The Jewish War,* however, he reiterates more explicitly that the immortal "souls of the good pass into other bodies, while the souls of the wicked suffer eternal punishment". In the same book, Josephus also remarks that the Pharisees were the "most authoritative exponents of the Law, and count as the leading school", adding that although they attribute everything to God and to fate, yet they believe that "to act rightly or otherwise rests, for the most part, with men, although fate takes some part in every action."[1]

After the Roman destruction of the Temple in 70 CE, and the subsequent Jewish diaspora, although the Pharisaic movement as such came to an end at that time, it was the rabbis, whose origins lay in Pharisaism, who were able to lead and reinterpret Judaism in the light of the new political and social circumstances.

See also: **perushim**, **priest**, **Sadducees**.

1. Josephus, *Jewish War* 2:8.14; *cf. J2* pp.384–87, *JCW* p.478, *JWW* p.129.

philosopher (Gk. *philosophos,* L. *philosophi*) In modern times, a follower of intellectual philosophy, being a careful examination of the basis for beliefs, and an analysis of the fundamental concepts used to express them; derived from the Greek *philosophos* (lover of wisdom), where wisdom included the study of mysticism, as well as ethics, and physics or natural science. In Hellenistic

Jewish mysticism as well as in Christianity, Wisdom *(Sophia)* was also a name for the creative power, and a synonym for the divine Word *(Logos).* St Augustine maintains that the name *philosophos* was coined by Pythagoras,[1] regarded as the father of Greek mysticism, which further indicates that the term was originally used for a mystic.

Well-known Greek philosophers who are known to have espoused mysticism include Pythagoras, Heraclitus, Socratēs, Plato, Empedoclēs, Apollonius of Tyana, Ammonius Saccas, Plotinus, Porphyry, and Iamblichus (*d.c.*325 CE). Many had a large number of followers, and some founded philosophical schools. Plato's Academy in Athens (founded *c.*387 BCE) became the centre of Platonist, and much later of Neo-Platonist philosophy (C3rd–6th CE), although Alexandria also emerged as a active centre of Neo-Platonism. The Lyceum, founded by Aristotle, became the centre of the Peripatetic school, where the emphasis was on the practice of inner contemplation, other disciplines being regarded as only preparations for that practice.

There are also mystical elements in the philosophical schools of the Cynics and the Stoics. The Cynics, founded by Antisthenēs (*c.*445–365 BCE), taught that virtue was the only good, to be attained by self-control, self-sufficiency, simplicity, and freedom from worldly needs and social conventions. One of the most well-known early Cynics was Diogenēs of Sinopē (*c.*412–323 BCE).

The Stoics, founded by Zeno of Citium (*c.*336–264 BCE), maintained that virtue and happiness are only attainable by renunciation of self, and submission to fate and natural law. They held that man has a natural belief in God, and that his natural existence is in God. As a consequence, they believed in the brotherhood of man and the world as one great city, and were opposed to the ill-treatment of slaves. Well-known Stoics included the Roman statesman Seneca (*c.*4 BCE – 65 CE), tutor and adviser to Nero and later involved in a plot to assassinate him, and the Greek Epictetus (*c.*50–120 CE), who flourished during the first century of Christianity. The Roman Emperor Marcus Aurelius (121–180, *r.*161–180 CE) was also well known as an exponent of Stoic philosophy.

Even Epicurean philosophy, which might at first sight seem the antithesis of mysticism, shares common elements with it. Though often misunderstood or wilfully misrepresented by later commentators, Epicurus (341–270 BCE) taught that the highest human ideal is the pursuit of pleasure and the avoidance of pain. Many psychologists since then have said the same. By pleasure, however, Epicurus meant the pleasures of the mind, not of the body, the highest pleasure being that of tranquillity and contentment. To attain this, he taught, requires the elimination of unsatisfied desires, and the best way to accomplish that is to eliminate all but the simplest of needs. In this way, even poor people can find peace of mind. Epicurus also held friendship in high esteem, and the Epicureans were known for the warmth of their friendships.

Among the Epicureans, the philosopher in the role of spiritual guide was known as the *kathēgoumenos* (leader), a title replicated in the *hēgoumenos* (abbot) of the Eastern and the Greek Orthodox monasteries.

Of all the Greek philosophers, however, it is Plato and his master Socratēs, who are probably the most well known. The bulk of Plato's dialogues are concerned with ethics and social issues, but are underlain by an overall mystical or spiritual understanding. Nowhere is this more evident than in *Phaedo,* a dialogue set on the day appointed for Socratēs' execution. The true philosopher, says Socratēs, cares nothing for the body or its pleasures:

> SOCRATĒS: Ought the philosopher *(philosophos)* to care about such pleasures – if they are to be called pleasures – as those of eating and drinking?
>
> SIMMIAS: Certainly not.
>
> SOCRATĒS: And what about the pleasures of love – should he care for them?
>
> SIMMIAS: By no means.
>
> SOCRATĒS: And will he think much of the other ways of indulging the body, for example, the acquisition of costly raiment or sandals, or other adornments of the body? Instead of caring about them, does he not rather despise anything more than nature needs? What do you say?
>
> SIMMIAS: I should say that the true philosopher *(philosophos)* would despise them.
>
> SOCRATĒS: Would you not say that he is entirely concerned with the soul and not with the body? He would like, as far as he can, to get away from the body and to turn to the soul *(psychē).*
>
> SIMMIAS: Quite true.
>
> SOCRATĒS: First, therefore, in matters of this sort, a philosopher *(philosophos)* above all other men may be observed in every sort of way to dissever the soul *(psychē)* from the communion of the body.
>
> SIMMIAS: Very true.
>
> SOCRATĒS: Whereas, Simmias, the rest of the world are of opinion that to him who has no taste for bodily pleasures and no part in them, life is not worth having; and that he who is indifferent about them is as good as dead.
>
> SIMMIAS: Perfectly true.
>
> *Plato, Phaedo 64d–65a; cf. DP1 pp.414–15*

Having established that the true philosopher is indifferent to bodily pleasures, Socratēs goes on say that the true philosopher always seeks to release the soul from the body:

> SOCRATĒS: And the true philosophers *(philosophoi),* and only they, eagerly practise the release of the soul. Is not the separation and release of the soul *(psychē)* from the body their particular practice?
> SIMMIAS: That is true.
>
> *Plato, Phaedo 67d; cf. DP1 p.418*

Indeed, he continues, they are always intent upon the practice of learning how to die. He is referring, of course, not to suicide, but to going through the process of death while still living in the body:

> SOCRATĒS: In fact, the true philosophers *(philosophoi),* Simmias, are always occupied in the practice of dying, wherefore also to them, least of all men, is death terrible. Look at the matter thus: if they have been in every way estranged from the body, and are wanting to be alone with the soul *(psychē),* when this desire of theirs is being granted, how inconsistent would they be if they trembled and repined, instead of rejoicing at their departure to that place where, when they arrive, they hope to gain that which in life they desired – and their desire was for wisdom – and at the same time to be rid of the company of their enemy (the body).
>
> *Plato, Phaedo 67e; cf. DP1 pp.418–19*

Indeed, he says, the "true philosopher" will be very happy when he is about to die:

> SOCRATĒS: A man who has really passed his life in philosophy *(philosophia)* has reason to be of good cheer when he is about to die, for after death he has good hope of attaining the greatest blessings in the other world. . . . For I deem that the true disciple of philosophy *(philosophia)* is likely to be misunderstood by other men: they do not perceive that of his own accord he is always engaged in the pursuit of death and dying; and if this be so, and he has had the desire of death throughout his life, why when his time comes should he complain about that which he has been always pursuing and desiring?
>
> *Plato, Phaedo 63e–64a; cf. DP1 p.414*

Socratēs also observes that, according to the "founders of the mysteries", although many are initiated into the mysteries, very few are true mystics or philosophers, truly able to enjoy the afterlife:

> SOCRATĒS: The founders of the mysteries would appear to have had a real meaning, and were not devoid of sense, when they intimated

> figuratively long ago that he who passes unsanctified and uninitiated into the world below will lie in a slough; but that he who arrives there after initiation and purification will dwell with the gods. For, as they say in the mysteries, "the *thyrsos*-bearers are many, but the mystics (*bakchoi,* bacchants) are few," meaning, as I understand it, "those who have practised philosophy *(pephilosophēkotes)* correctly".
>
> *Plato, Phaedo 69c–d; cf. DP1 pp.420–21, PEA pp.240–41*

To Plato, as to Socratēs, the real or true philosopher, the mystic, was the wisest of men. In the *Republic,* Plato establishes that the true philosopher "is a lover, not of a part of wisdom only, but of the whole" and of the "vision of Truth".[2] Therefore, he reasons, a philosopher is the ideal leader of men, for only he truly knows what life is all about:

> SOCRATĒS: Until philosophers *(philosophoi)* are kings, or the kings and princes of this world have the spirit and power of philosophy *(philosophia),* and political greatness and wisdom meet in one, and those commoner natures who pursue one to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils – no, nor the whole human race, as I believe – and then only will this our State have a possibility of life and behold the light of day.
>
> *Plato, Republic 5:473c–e; cf. DP2 pp.332–33*

Greek mystical philosophy, prevalent in Mediterranean and Middle Eastern countries before and during the first few centuries of Christianity, became the foundation of Christian theology. It forms the basis of the *Logos* doctrine expressed at the beginning of John's gospel, upon which the Christian doctrine of the Trinity is founded. Second-century Christian apologists, seeking to present Christianity in a form acceptable to the Graeco-Roman world at a time when they were facing heavy persecution, used the concept of the *Logos* as a means of defining Christianity as philosophy. But, like ancient philosophy, Christianity was far more than an intellectual doctrine; it was also a way of life. Even as late as the monastic Middle Ages, *philosophia* still designated a way of life – a life lived with spiritual wisdom.[3]

Likewise, the moral philosophy of the Stoics is believed to have had a widespread influence on early Christians. St Paul himself would have had the opportunity to attend lectures on Stoicism, and it is possible that his discussion of nature in *1 Corinthians*[4] is based upon the *Manual* of Epictetus.[5] The famous passage in *1 Corinthians* concerning love[6] and the report in *Acts* of Paul's speech at Athens[7] contain much that reflects Stoic belief, such as the arguments concerning the natural belief in one God, "in whom we live

and move and have our being".[8] Of course, it can be rightly argued that such understanding, being a natural expression of the truth, is not the domain of any particular school of thought. Nevertheless, all forms of expression, even of universal truths, are influenced by prevailing schools of thought. Moreover, *Acts* specifically mentions that Paul met with Stoic and Epicurean philosophers in Athens.[9]

More than a few early Christian writers, educated in Greek philosophy, held the Greek philosophers in considerable esteem. Realizing, however, that the philosophers were the closest to them in doctrine, and were thus their greatest rivals in matters concerning God, they expended considerable literary effort in proving the superiority of the Christian position. These fathers of the early church included Justin Martyr, Clement of Alexandria, Origen, Gregory of Nyssa, St Ambrose, St Cyprian, and St Augustine. A gradual progression towards what became the established Christian theological dogma and ethical precepts can be traced in their writings. The second-century Justin Martyr is conciliatory:

> Those who lived according to the Word *(Logos)* are Christians, even though they have been thought atheists; as, among the Greeks, Socratēs and Heraclitus and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misa´el, and Elias, and many others whose actions and names we now decline to recount, because we know it would be tedious.
>
> *Justin Martyr, First Apology 46; cf. WJMA p.46*

Even the fourth-century St Augustine, himself deeply influenced by Plato and Plotinus in his pre-Christian days, writes of the close agreement between Christianity and some of these philosophers:

> There are philosophers *(philosophi)* who have conceived of God, the supreme and true God, as the Author of all created things, the light of knowledge, the final Good of all activity, and who have recognized Him as being for us the origin of existence, the truth of doctrine, and the blessedness of life.
>
> *St Augustine, City of God 8:9, CGAP p.311*

First among these, he continues, are Plato and the Platonists, together with Pythagoras and the Pythagoreans. There may also be, he adds,

> sages *(sapientes)* or philosophers *(philosophi)* in other nations: Libyans of Atlas, Egyptians, Indians, Persians, Chaldeans, Scythians, Gauls, Spaniards. Whoever they may have been, we rank such thinkers

> above all others, and acknowledge them as representing the closest approximation to our Christian position.
>
> *St Augustine, City of God 8:9, CGAP p.311*

Clement of Alexandria makes a less generous comparison, defining a Christian philosopher as one who loves divine Wisdom, and a Greek philosopher as a lover of virtue:

> Now those are called philosophers *(philosophoi),* among us (*i.e.* Christians), who love Wisdom *(Sophia),* the creator and teacher of all things, that is, the knowledge of the Son of God; and among the Greeks, those who undertake arguments on virtue.
>
> *Clement of Alexandria, Miscellanies 6:7, WCA2 p.335*

In fact, much of the early Christian way of life had its parallels in Greek philosophy. In most philosophical schools, those aspiring to become philosophers

> entered into a community, under the direction of a spiritual master, in which they venerated the school's founder and often took meals in common with the other members of the school. They examined their conscience and perhaps even confessed their misdeeds, as seems to have been the practice in the Epicurean school. They lived an ascetic life and, if they were Cynics, renounced all comfort and wealth. If they belonged to a Pythagorean school, or if they were Neo-Platonists, they followed a vegetarian diet and devoted themselves to contemplation, seeking mystical union.
>
> *Pierre Hadot, What is Ancient Philosophy? WAPH pp.247–48*

Understandably, the Greek fathers of the Orthodox Church have retained closer links with their origins than the rest of Christianity because of their common language. In the mid-fourteenth century, Gregory of Sinai writes that a "true philosopher" is one who has direct mystic experience:

> A true philosopher is one who perceives in created things their spiritual Cause, or who knows created things through knowing their Cause, having attained a union with God that transcends the intellect and a direct, unmediated faith. He does not simply learn about divine things, but actually experiences them. Or again, a true philosopher is one whose intellect is conversant equally with ascetic practice and contemplative wisdom. . . .
>
> A divine philosopher is he who through ascetic purification and noetic contemplation has achieved a direct union with God, and is a

> true friend of God, in that he esteems and loves the supreme, creative and true wisdom above every other love, wisdom, and knowledge.... A true philosopher is one who has attained, consciously and directly, a supranatural union with God.
>
> *Gregory of Sinai, On Commandments and Doctrines 127, Philokalia, PCT4 pp.245–47*

Two thousand years after Plato, a true philosopher is still being portrayed as a mystic. But, as in Plato's day, it is necessary to distinguish between the "true" or "divine" philosopher and the mere intellectual analyst of life's conundrums.

See also: **death** (▸3), **dying while living** (▸3), **Greek Mystics and Philosophers** (1.9), **Logos** (3.1), **philosophy** (▸3), **Pythagoreans**, **Wisdom** (3.1).

1. St Augustine, *City of God* 8:2, *CGAP* p.299.
2. Plato, *Republic* 6:475b–e, *DP2* pp.334–35.
3. See Pierre Hadot, *What is Ancient Philosophy? WAPH* p.240.
4. *1 Corinthians* 11:14.
5. Epictetus, *Manual* 1:16.10.
6. *1 Corinthians* 13:1–13.
7. *Acts* 17:22*ff.*
8. *Acts* 17:28, *KJV.*
9. *Acts* 17:18.

phra, **tahn** (Thai) *Lit.* venerable; a honorific prefix to the name of a Buddhist monk. *Phra* or *tahn* are generally used to address younger monks; while *phra thera* is used to address a senior monk of at least ten years' standing, though usually many more. A senior monk may bear the honorific title *phra ajahn* (venerable teacher) or, in more informal situations, *tahn ajahn* (venerable teacher). *Ajahn* is from the Sanskrit *āchārya.*

Demonstrating the use of the title, Phra Ajahn Mun Bhuridatta Thera (1870–1949) was by all accounts one of the most highly respected Buddhist monks in recent Thai history. Ordained in 1893, he spent the major part of his life wandering through Thailand, Burma, and Laos, living mostly in the forest, engaged in meditation. He attracted a large following of disciples and – together with his teacher, Phra Ajahn Sao Kantasilo Mahathera – was responsible for establishing the forest tradition that has spread throughout Thailand and to several countries abroad.

See also: **bhikshu**.

physician A person qualified to treat disease; mystically, a saviour or master, in particular, Jesus as the divine physician or healer who heals souls of their spiritual sickness by giving them the Medicine of Life (the divine Word); sometimes used as a metaphor for God;[1] occasionally, in Catholicism, a confessor;[2] a part of a family of metaphors drawn from the sphere of human sickness and medicine. Some Christian writers have suggested that the name 'Jesus' in Hebrew means 'healer', although in fact it comes from the Greek 'Iesous', from the Hebrew 'Yeshua', a shortened form of Yehoshu'a (Joshua), meaning 'God is help'.

The term has a twofold origin in the Christian gospels. Firstly, when Jesus is asked why he associates with "publicans and sinners", he alludes to himself as a physician:

> They that are whole need not a physician; but they that are sick: I came not to call the righteous, but sinners to repentance.
>
> *Luke 5:31–32, KJV; cf. Mark 2:17, Matthew 9:12–13*

He means that the self-righteous do not feel in need of forgiveness. It is the real seekers, who are aware of their inner condition and need for spiritual realization, that seek the help of a spiritual physician.

Secondly, the use of the epithet has arisen from a literal interpretation of the many miracle stories narrated in the gospels concerning healing. In many instances, its later use in Christian and gnostic literature specifically indicates that Jesus' healing was understood as spiritual rather than physical. Jesus is also said to heal by means of the Word, as in the early Christian poems of the Syrian Narsai:

> The skilful physician in his mercy wanted
> to heal our race which was sick,
> and to close our sores which were bad,
> and to heal by means of his Word.
>
> *Narsai, Syriac Dialogue Poems, SWVN pp.27, 43, in MEM p.160*

Here, "our race" refers to the world of human beings, while sickness and "sores" are spiritual imperfections. Similarly, in the gnostic Mandaean writings:

> You are the physician who heals souls by means of the Word.
>
> *Mandaean Inscription, IMCK p.44; cf. in MEM p.162*

Likewise, a Manichaean psalm speaks of the "physician of souls, he is the *Nous* of Light",[3] the *Nous* (Mind) being a term for the divine Intelligence, equivalent to the Word or creative power.

In the *Acts of Thomas,* a devotee of Judas Thomas explicitly describes the apostle as a healer of souls:

> He is a physician of souls,
> and is different from all other physicians:
> For all other physicians heal bodies that are dissolved,
> but he – souls that are not destroyed.
>
> *Acts of Thomas 95; cf. AAA p.228, ANT p.406*

Again, in the *Doctrine of Addai the Apostle,* Addai refers to Jesus as a healer of spiritual ills:

> The physician of troubled souls,
> and the saviour of future life,
> the Son of God, who came down from heaven,
> and was clothed with a body and became man.
>
> *Doctrine of Addai the Apostle, DAA p.18*

Likewise, a Manichaean psalmist speaks of Jesus as:

> Jesus, the physician of the wounded,
> the redeemer of the living souls,
> the path which the wanderers seek,
> the door to the Treasure of Life.
>
> *Manichaean Psalm Book CCXIX; cf. MPB p.2*

In another Manichaean psalm, the physician raises souls from the death of their sins, gives sight to the one "born blind",[4] and causes the "ears of the unhearing soul to hear".[5] These are all allusions to the so-called healing miracles of Jesus, the interpretation here being mystical. The psalm also includes references to other gospel parables and metaphors – the sower of the "Seed" of the Word,[6] the good shepherd (the saviour), the sheepfold, and the sheep who hear his "Voice" (again, the Word):[7]

> The Son of the living God, the physician of souls, . . .
> the Father who is in the Son, the Son who is in the Father, . . .
> he revived the dead from the death of their sins.
> He opened the eyes that were closed . . . of the man born blind.
> He caused the ears of the unhearing soul to hear.
> He planted his shoots in the field of his elect.
> He sowed the Seed in the soil of his men of knowledge.
> The cry of his Voice went to the world:
> his sheepfold filled the corners of the world.
>
> *Psalms of Heracleidēs, Manichaean Psalm Book; cf. MPB pp.193–94*

In an elaborate use of healing metaphors, another Manichaean psalmist writes:

Lo, the great physician has come:
 he knows how to heal all men.
He has spread his medicine chest,
 he has called out:
"He that wishes, be cured!"

Look at the multitude of his cures:
 there is no cure save in him.
He does not recoil from him that is sick,
 he does not mock him that is wounded.
A skilful one is he in his work:
 his mouth also is sweet in its words.

He knows how to cut a wound,
 to put a cool medicament upon it.
He cuts and he cleanses:
 he cauterizes and soothes in a single day.

Look, how his lovingkindness
 has made each one of us reveal his sickness.
Let us not hide our sickness from him,
 and leave the cancer in our members. . . .
He has the right antidote for every affliction. . . .

May he give us a cure that heals our sickness –
 the forgiveness of our sins –
 may he bestow it upon us all.
May he wipe away our iniquities,
 the scars that are branded on our souls.

Manichaean Psalm Book CCXLI; cf. MPB pp.46–47

Again, it is clear that all these medicines and healings are spiritual, not physical. Moreover, the healing only comes about through the mediation of a "great physician".

In the Manichaean *Psalms of Thomas,* generally regarded as translations of earlier Mandaean texts, the healing of the physician is again identified as spiritual:

O physician, heal me, loose my bonds!
Heal me, O charm-looser,
 for your healing is not of this earth!

Your cures are not of this world:
your healing is of the land of the living ones (the saviours).
Psalms of Thomas XIV, Manichaean Psalm Book; cf. MPB pp.220–21

The Mandaean texts themselves speak of healing by means of the Living Water, another term for the divine Word:

O physician, whose medicine is Water,
come, be a physician to your devotees!...
On him whom you have healed, do you,
my lord, bestow soundness.
Mandaean Prayer Book 71; cf. CPM pp.59–60, in MEM p.162

In another text, the mythical saviour *Manda-ḍ-Hiia* ('*Gnōsis* of Life') is identified as *Kushṭa* (Truth), who is both "healer" and "Medicine":

You *(Kushṭa)* are the Medicine that cures pain,
the healer who cures all who love His Name.
Mandaean Prayer Book 179; cf. CPM p.162

In the early Christian *Acts of John,* the physician has also been described as one who "heals freely", implying that the highest spiritual teaching is always given without seeking financial or any other kind of reward:

Now is the time of refreshment
and of confidence in you, O Christ;
Now is the time for us who are sick
to have the help that comes from you.
O physician who heals freely,
keep my entering in thither safe from derision.
Acts of John 22; cf. ANT p.231

Likewise, in the *Acts of Thomas* there is a passage in which Judas Thomas is explicit as to the mystic character of the physician's free healing. Here, although *Sheol* is hell, in this context it refers to this world. It is an allusion to the story that Jesus entered hell and set the inhabitants free. Spiritually, this world is the realm of the "dead", who are given spiritual life through contact with a saviour:

O companion and ally of the feeble;
Hope and confidence of the poor (in spirit)....
Physician who heals without payment....
You descended into *Sheol* (this world) with mighty power:
the dead saw you and became alive....

Be to them a guide in the land of error:
Be to them a physician in the land of sickness:
Be to them a rest in the land of the weary:
make them pure in a polluted land,
Be their physician of both bodies and souls:
make them holy shrines and temples of you,
and let your Holy Spirit dwell in them.
Acts of Thomas 156; cf. ANT pp.432–33, AAA pp.288–89

Ephraim Syrus, a frequent user of the term, says that the healer's "medicines . . . are priceless", and that there is no way that he could find the necessary payment:

You, O healer of all, visited me in my sicknesses!
But payment for your medicines, I cannot give you,
for they are priceless.
Ephraim Syrus, Hymns 4:16; cf. HEDA p.172

Specifically, the healing of the physician is the atonement or forgiveness of sins:

Blessed be the Son of the Good, who atoned our debts!
Blessed is the physician of the Height, who healed our disease.
Early Christian Liturgy, BDB (5) p.37, in MEM p.160

Later Christians have also understood that the gospel miracles can be construed metaphorically. Giving his own interpretation to the Hebrew meaning of the name 'Jesus', Walter Hilton writes:

The name of Jesus means nothing other than health or healer. Now in this life of sorrow, every man is spiritually sick, for no man lives without sin, which is spiritual sickness. . . .

Our Lord Jesus himself is the supreme master of this craft and the supreme healer of spiritual sickness, without whom we can do nothing.
Walter Hilton, Ladder of Perfection 1:44, 2:20, LPH pp.53, 151–52

Speaking of the soul or lover in the biblical *Song of Songs,* who realizes, "I am black but lovely, daughters of Jerusalem,"[8] Bernard of Clairvaux quotes *Psalms* and *Hebrews* when depicting the Word of God as the active and efficient "heavenly physician":

The heavenly physician came with speed to her aid, because "His Word runs swiftly."[9] Perhaps you think the Word of God is not a medicine? Surely it is, a medicine strong and pungent, testing the mind and the

> heart. "The Word of God is something alive and active. It cuts like any double-edged sword, but more finely. It can slip through the place where the soul is divided from the spirit, or the joints from the marrow; it can judge the secret thoughts."[10]
>
> *Bernard of Clairvaux, On the Song of Songs 3:2, WBC1 p.17*

Other writers have observed that the healing of the spiritual physician includes the remedy of physical hardship. Maximos the Confessor writes:

> Sometimes men are tested by pleasure, sometimes by distress or by physical suffering. By means of his prescriptions, the physician of souls administers the remedy according to the cause of the passions lying hidden in the soul.
>
> *Maximos the Confessor, On Love 2:44, Philokalia, PCT2 p.73*

And Peter of Damaskos puts it more expansively:

> Just as sick people need surgery and cautery to recover the health they have lost, so we need trials and toils of repentance, and fear of death and punishment, so that we may regain our former health of soul and shake off the sickness which our folly has induced. The more the physician of our souls bestows upon us voluntary and involuntary suffering, the more we should thank him for his compassion, and accept the suffering joyfully.
>
> For it is to help us that he increases our tribulation, both through the sufferings we willingly embrace in our repentance and through the trials and punishments not subject to our will. In this way, if we voluntarily accept affliction, we will be freed from our sickness and from the punishments to come, and perhaps even from present punishments as well.
>
> Even if we are not grateful, our physician in his grace will still heal us, although by means of chastisement and manifold trials. But if we cling to our disease and persist in it, we will deservedly bring upon ourselves agelong punishment.
>
> *Peter of Damaskos, Treasury of Divine Knowledge 1, Philokalia, PCT3 pp.77–78*

See also: **blindness** (6.2), **deafness** (6.2), **disease** (6.2), **dumbness** (6.2), **healing** (7.3), **Medicine of Life** (3.1), **miracles** (7.3), **miracles of Jesus and the apostles** (7.3), **paralysis** (6.2), **wounds** (6.2).

1. *E.g.* Brother Lawrence, *Practice of the Presence of God Letters* 11, 13, *PPGL* pp.51–52, 57.
2. *E.g.* François de Sales, *Devout Life* 2:19, 3:28, *IDL* pp.80, 162.

3. *Manichaean Psalm Book* CCXXXIX; *cf. MPB* p.40.
4. *John* 9:1–41.
5. *Matthew* 11:5.
6. *Matthew* 13:3–9, 18–23.
7. *John* 10:1–28.
8. *Song of Songs* 1:5, *JB.*
9. *Psalms* 147:15.
10. *Hebrews* 4:12.

pilot See **helmsman**.

pīr (P) *Lit.* old man, an elder; in Sufism, a spiritual guide or master; a Muslim holy man; a term used from Turkey to India, and throughout the Islamic world; also, a Muslim religious leader; also called *murshid, shaykh,* and by a great many epithets.

In traditional Sufi *khānaqāhs* (monasteries) and orders, various types of *pīr* are distinguished. There is generally a *pīr-i irshād* (master of guidance), who provides spiritual guidance. There is a *pīr-i ṣuḥbat* (master of association), also called the *pīr-i dalīl* (master-guide, preparatory master), who assists and deputizes for the *pīr-i irshād,* instructing the Sufis in the details of following the Sufi path, especially in matters of an external nature, including personal behaviour, attitude, and external religious observances. And there is a *pīr-i jaẓbat* (master of attraction), towards whom the disciple is attracted, and in whom (ultimately) he is to lose his own self-existence. The master of guidance and the master of attraction may or may not be the same person.

A great many other variants of the term have been coined by Sufi writers. Names centred on the imagery of wine as divine love and the master as its purveyor include *pīr-i may-khānah* (master of the wineshop), *pīr-i may-fīrūsh* (master wineseller), *pīr-i may-kadah* (master of the winehouse), *pīr-i kharābāt* (master of the tavern of ruin), and *pīr-u murshid* (master of masters).

Other epithets include *pīr-i ṭarīqat* (master of the path), *pīr-i muḥaqqiq* (master of truth), *pīr-i mughān* (master of the magi), the magi symbolizing the mystics in Sufi terminology, and *pīr-i dayr* (master of the monastery, master of the temple), the monastery or temple being the inner sanctum in which the wayfarer seeks to find the divine beloved.

The highest *pīr* is one who has attained complete union with God and is able to guide his disciples to the same spiritual destination. However, it is impossible for ordinary seekers and disciples to know the spiritual height of a master. Some Sufis have therefore provided some signs by which a master may perhaps be recognized. Muḥammad ibn al-Munawwar records a description given by Abū Saʿīd al-Khayr:

> The sign of the realized master *(pīr-i muḥaqqiq)* is his acquisition of the following ten qualities, which make him a master *(pīr)* in the fullest sense:
>
> He must have served a master *(pīr),* in order to take on disciples himself.
>
> He must have submitted himself to the Way, in order to show the Way to others.
>
> He must have become purified and have acquired etiquette (*adab,* perfect conduct), so that he may instil it in others.
>
> Being generous, he spends his money on his disciples.
>
> Free and independent of the disciple's wealth, he does not use the disciple's wealth for himself.
>
> Wherever he can teach by example, he avoids the use of words.
>
> He corrects with kindness, not harshly.
>
> He practises what he preaches.
>
> Whatever he forbids in others, he himself refrains from.
>
> If he accepts a disciple by God's will, he does not reject him because of peoples' (criticisms).
>
> Such a master *(pīr)* will have only sincere disciples, because the disciple's character and understanding will reflect the qualities of the master *(pīr).*
>
> *Muḥammad ibn al-Munawwar, Asrār al-Tawḥīd, ATS1 pp.315–16; cf. in SSE6 p.86*

Islam is very much a complete way of life, with clearly defined religious observances and practices known as the *sharīʿah* (religious law). Performance of the ritual prayers, for example, is not a private, but a very public matter, since the prayers are performed in public, five times a day. This is a part of everyday Muslim social life, and many Sufi masters have followed these practices. In the above passage, *adab* (etiquette, refined behaviour, morality, *etc.*) includes conforming to the *sharīʿah* as well as to the *ṭarīqah* (spiritual path), in order to attain *Ḥaqīqah* (Reality).

Rūzbihān also lists the requirements of a *pīr:*

> To become a master *(pīr),* one must comprehend and observe the following principles:
>
> The disciple should know that reaching Lordship *(rubūbīyat)* requires the practice of servanthood *(ʿubūdīyat).*
>
> He must be engaged in purification *(ṭahārat)* on the Path *(ṭarīq)* and be familiar with the errors encountered on the way, and how to be saved from them.
>
> He must master the sciences of the *sharīʿat* and apply the truths *(ḥaqāʾiq)* thereof through virtuous knowledge *(ʿamal)* and action.

He must learn the science of gnosis (*ma'rifat,* inner mystical knowledge), gaining insight therein.

He must become familiar with the science of states *(ḥālāt).*...

He must understand the science of visionary disclosure *(mukāshafat)* and the truths *(ḥaqā'iq)* thereof.

He must arrive at the mystery of witnessing *(mushāhadat)* and dive deep into the seas of divine unity *(tawḥīd),* and achieve stability within the framework of the dictates and limits of gnosis.

Whoever finds these seven spiritual realities manifested within himself has the potential and capacity to become a master *(pīr),* which is God's legacy through which He reveals Himself to disciples. The disciple becomes the vicegerent *(khalīfah)* through whose luminous face God fosters life. He is graced with God's etiquette *(ādāb-i Ḥaqq).* He is learned in God's teaching. He is the performer of God's command. He is intimate in his love for and unique in his adherence to Divine Unity, grounded in gnosis.

Rūzbihān, Risālat al-Quds, RQR p.99; cf. in SSE6 pp.85–86

The role of the *pīr* is central to Sufi thought, and few have written so eloquently of the spiritual significance of the *pīr* and his role in a seeker's life as Rūmī. Playing on the double meaning of *pīr* as both old man and master, Rūmī points out that the inner reality of a *pīr* is the divine Word, "Intelligence *('Aql)*". Age ("white hair") is of the body, which is external. The real *pīr* is the eternal power, not the body:

The *pīr* is Intelligence *('Aql),* not white hair:
hair has nothing to do with that fortune and hope.

Rūmī, Maśnavī III:2280; cf. MJR4 p.127

The *'Aql* or divine Word is a part of God. The true *pīr* is one who has attained union with this power, and union with God. In his innermost being, therefore, He knows everything. He knew it even before it was created. As al-Jīlī says, the *pīr* "knows the entire content of past, present and future existence, how everything came to be and is now coming and shall at last come to be."[1] Rūmī is more expansive:

The heart in which moonbeams rise
is the opening of the doors for the gnostic *('ārif).*
To you it is a wall, to them it is a door;
To you a stone, to those venerated ones – a pearl.
What you see plainly in a mirror –
the *pīr* sees more than that in a brick!

The *pīrs* are they whose spirits
were in the Ocean of divine munificence,
before this world existed.
Before the creation of this body,
they passed many lifetimes.
Before the sowing,
they harvested the wheat.
They received the spirit
before the creation of form;
They bored pearls before the sea existed.

While consultation was going on
as to bringing mankind into existence,
their spirits were in the Sea of Omnipotence up to the neck.
When the angels were opposing the creation of man,
they were secretly laughing at the angels.
They were acquainted with the form of every existent being,
before the universal soul *(nafs-i kull)* was imprisoned (in the body).
Before the heavens existed, they saw Saturn;
Before seeds existed, they saw the bread.

Without brain and mind, they were full of thought;
Without army and battle, they gained victory.
For them, immediate understanding is thought,
although for those who are far from God, it is vision.
Thought is of the past and future:
When it is freed from these two,
the difficulty (in understanding this) is resolved.
The spirit has beheld the wine in the grape,
the spirit has beheld thing in No-thing;
It has beheld the finite in the Infinite,
it has beheld the minted gold
before the existence of the mine;
Before the creation of grapes,
it has quaffed wines and felt the intoxication.

In hot July, they (the *pīrs*) see December:
in the sunbeams, they see the shade.
In the heart of the grape, they have seen the wine;
In absolute *fanā* (annihilation of individuality, loss of objectivity),
they have seen the Object.
The sky is draining draughts from their circling cup,
the sun is clad in a cloth of gold by their bounty.

When you see two of them meet together as friends,
they are one, and simultaneously six hundred thousand.
Their numbers can be understood from waves:
(The ocean is one),
it is the wind that has made them seem like many.
The sun, which is the spirit,
became separated into rays by windows, which are bodies.
When you gaze on the sun's disc, it is one,
but he that is screened by the body is in some doubt.
Separation is in the animal spirit:
the human spirit is one essence.
Since "God sprinkled His light upon them (mankind),"
they are one in essence:
His light never really becomes separated.

O my comrade on the Way,
dismiss your weariness for a moment,
that I may describe a single mole of that Beauty (the *pīr*).
The beauty of his state cannot be expounded.
What are both the worlds? The reflection of his mole.
When I breathe a word concerning his beauteous mole,
my speech would fain burst my body.
Like an ant, I am so happy in this granary
that I am dragging a burden too great for me.

Rūmī, Maśnavī II:165–93; cf. MJR2 pp.230–32

Rūmī therefore advises, going on to speak of his successor-to-be Ḥusām al-Dīn:

Choose the *pīr* and regard him as the essence of the Way.
The *pīr* is summer, others are the autumn month;
They are like night, the *pīr* is the moon.
I have bestowed on young fortune (Ḥusām al-Dīn) the name of *pīr* (old),
because he is old in Truth, not old in time.
So old is he that he has no beginning:
there is no rival to such a unique pearl.
Truly, old wine grows more potent;
Truly, old gold is more highly prized.

Rūmī, Maśnavī I:2938–42; cf. MJR2 p.160

He goes on to say that to try to follow the mystic path without a *pīr* is asking for trouble:

Choose a *pīr,* for without a *pīr* this journey
is exceedingly full of difficulties, fear, and danger.
Without an escort, you are distressed
on a road *(rah)* you have travelled many times:
Do not, then, travel alone on a Way *(rah)*
that you have not seen at all,
do not turn your head away from the guide *(rahbar).*
Fool, if his shadow be not over you,
then the cry of the ghoul will keep you
with your head in a whirl.
The ghoul will entice you from the Way *(rah),*
and cast you into destruction:
There have been in this Way *(rah)* many craftier than you
(who have perished miserably).

Rūmī, Maśnavī I:2943–47; cf. MJR2 pp.160–61

They work constantly for others, often without anyone knowing what they are doing. Their work is entirely that of the salvation of human beings:

So intense is the striving of *pīrs* both day and night,
that they deliver men from punishment and corruption.
They accomplish people's affairs and then pass on.
They know only God. How noble and generous!

Unattributed, in Manāqib al-ʿĀrifīn 8:39, MASA2 p.888, FKG (8:40) p.621

The *pīr* is even with those who are not in their immediate company or who may even appear to have travelled the spiritual path alone. What then is the benefit derived by those who are lucky enough to be in their company, and to serve them? –

If anyone, by rare exception, traversed this Way alone,
he still arrived through the spiritual influence of the *pīrān.*
The hand of the *pīr* is not withdrawn from the absent:
his hand is naught but the grasp of God.
If they give such a robe of honour to the absent,
undoubtedly those who are present will be more fortunate.
Since they nourish the absent,
consider the bounties they must lay before the present.
How much better off is he who girds himself for service before them,
than one who is outside the door?
When you have chosen your *pīr,* be not fainthearted:
be not weak as water and crumbly as earth.

Do not feel rancour at every blow:
you cannot become a mirror without burnishing.
Rūmī, Maśnavī I:2974–80; cf. MJR2 p.162

Sometimes, a person may feel that he has become pure. But this is often an illusion. The water in the stream may seem pure, but the hidden river bed may still be full of filth. The *pīr* knows how to get rid of this hidden dirt; and when he heals a wound, says Rūmī, changing the imagery, do not mistake by whose power the wound was healed:

The fault of *Iblīs* (the devil) lay in thinking,
"I am better (than Adam);"
And this disease is in the soul of every human being.
Though he regard himself as very humble,
know that there may be clear water on the surface,
but there is dung beneath the stream.
When he (the devil) stirs you in trial,
the water immediately becomes dung coloured.
There is dung in the bed of the stream, my man,
though to you the stream appears pure.
It is the *pīr,* full of wisdom, well acquainted with the Way,
who can dig a drainage channel
for the streams of the flesh and the body.

Can the water of the polluted stream clear out its own dung?
Can man's knowledge sweep away
the ignorance of his sensual self?
How can a sword fashion its own hilt?
Go, entrust this wound to a surgeon.
Flies gather on every wound,
so that no one sees the foulness of his wound.
Those flies are your thoughts and your love of possessions:
your wound is the (inner) darkness of your condition.

But if the *pīr* lays a plaster on your wound,
at once the pain and lamentation are stilled,
so that you fancy it is healed,
when in reality the healing ray of the plaster
has shone upon the wounded spot.
Beware! Do not scornfully turn your head
away from the plaster, O you who are wounded in the back;

Recognize that the healing proceeds from the ray:
Do not regard it as proceeding from your own nature.
Rūmī, Maśnavī I:3216–27; cf. MJR2 p.175

The human mind cannot be purified without the help of the *pīr,* he writes. In a hidden manner, the *pīr* is the one who draws the soul onward:

Nothing slays the ego *(nafs)*
like the shadow of the *pīr:*
Cling tightly to the skirt of that ego slayer!
When you grasp tightly: it is done with his help.
Whatever strength comes into you is from his pull.
Know that saying to be true,
"You did not throw when you threw":[2]
Whatever the soul *(jān)* sows
is from the Soul of the soul *(Jān-i jān).*
He is the one who lends a helping hand,
he is the one who bears the burden.
Remain hopeful, from moment to moment,
of receiving that (divine) Breath from him.
It does not matter if you have long been without him:
you have read that he has a long arm (for holding sinners),
and he holds them tightly.
Rūmī, Maśnavī II:2528–32; cf. MJR2 p.352

Calling upon the devotee to surrender his self to the true *pīr,* Rūmī says that surrender leads immediately to illuminating experience. The true *pīr,* sitting quietly in meditation in one place, traverses "a hundred worlds", spiritual regions of which all *pīrs* have given a similar account. This journey can be performed by the devotee through experience of the "Intelligence of the saints *('Aql-i abdāl)*" – the *'Aql-i Avval* (Primal Intelligence) or divine creative power – not with the help of the discursive human intellect *('aql).* But this experience can come only with the help of the *pīr* of the time:

Give up this business that has neither head nor foot (permanence):
hark, old donkey, get for yourself a *pīr!*
May none but the *pīr* be your master and captain! –
Not the *pīr* of the rolling sky (time or fate),
but the *pīr* of right guidance.
The devotee of darkness sees the light immediately,
as soon as he surrenders to the *pīr.*
What is required is self-surrender, not long toil:
it is useless to rush about aimlessly in error.

Henceforth, I will not seek the way to the highest heaven:
I will seek the *pīr,* I will seek the *pīr,* the *pīr,* the *pīr!*
The *pīr* is the ladder to heaven:
by what is the arrow made to fly? By the bow.

Was it not Abraham who caused gross Nimrod
to attempt the journey to heaven by means of the vulture?
Impelled by self-will, he often went upward,
but no vulture can fly to heaven.
Abraham said to him, "O traveller, I will be your vulture:
this is more seemly for you.
When you make of me a ladder to go aloft,
you will ascend to heaven without flying."

As the heart, without provisions or riding a camel,
travels as swift as lightning to west and east;
As a man's consciousness, wandering abroad while he sleeps,
travels during the night to remote cities;
As the gnostic, sitting quietly in one place,
travels by a hidden track through a hundred worlds.
If he has not been endowed with power to travel like this,
then where do all these reports originate concerning that country?
Hundreds of thousands of *pīrs* are agreed
upon these reports and these true accounts.
Among these sources, there is no dispute,
as there is with knowledge based upon opinion.
That is like searching for the direction of the *Kaʿbah*
in the dark night, while this is like
the presence of the *Kaʿbah* at midday.

Arise, O Nimrod! Seek wings from holy men:
you will get no ladder of ascent from these vultures.
The vulture is discursive intellect, O poor one:
its wings are connected with the eating of carrion;
But the Intelligence of the saints *(ʿAql-i abdāl)*
is like the wings of Gabriel:
It soars, mile by mile,
up to the shade of the Lote Tree (in paradise).
It says, "I am a royal falcon, I am fair and auspicious,
I have nothing to do with carrion: I am no vulture.
Abandon the vulture, for I will be your helper:
a wing of mine is better for you than a hundred vultures."

How long will you gallop blindly?
To learn any trade and business you need a master *(ustād).*
Do not disgrace yourself in the capital of China:
seek a sage *(ʿāqil)* and do not separate yourself from him.
Hark, whatever the Plato of the age bids you do, give up your self-will,
and act in accordance with that counsel.

Rūmī, Maśnavī VI:4120–44; cf. MJR6 pp.485–86

Though perhaps the most eloquent, Rūmī is not, of course, the only Sufi to have spoken of the necessity of a *pīr* and of the help he gives to those who would travel the Way. Shabistarī maintains that the *pīr* is the final answer to all the machinations of the intellect:

Holding the hem of the robes of the master of the tavern *(pīr-i kharābāt),*
be liberated from all metaphysical gibberish and dry asceticism.

Shabistarī, Gulshan-i Rāz 835, GRS p.104; cf. in SSE1 p.165

ʿAṭṭār recommends eliminating the ego in order to draw close to such a *pīr:*

Become a molehill; destroy the mountain of deceit,
so that the *pīr* may draw you towards himself.

ʿAṭṭār, Dīvān 164:3438, DASN p.187; cf. in SSE6 p.85

Ḥāfiẓ speaks of the *pīr* through metaphors concerning the wine tavern – the inner sanctum of divine love:

Last night, our *pīr* came from the *masjid* (mosque)
to the wine tavern *(may-khānah):*
O friends of the Way, after this, what is our plan?
How can we disciples turn to the *Kaʿbah,*
when our *pīr* has his face
towards the house of the wineseller *(khānah-ʾi khammār)?* . . .
O Ḥāfiẓ, since the *pīr* of ours, that friend of the Way,
has become a tavern hunter, I shall become a dweller
at the door of the wine tavern *(may-khānah).*

Ḥāfiẓ, Dīvān, DHA p.4, DIH p.34; cf. DHWC (10:1–2, 10) pp.46–47, 49

He says that his dwelling place is the inner sanctum, and the meditation practice given to him by his *pīr* is his daily work:

I am such that the corner of the tavern is my monastery *(khānaqāh),*
and the prayer of the *pīr* of the magi *(mughān)* is my morning task.

Ḥāfiẓ, Dīvān, DHA p.43, DIH p.98; cf. DHWC (42:1) p.108

Wrapped in his cloak, sitting in meditation, he enjoys the bliss of divine love:

> Today is not the first time you will find
> us drinking wine beneath our cloak;
> The *pīr* of the winehouse *(may-kadah)* has heard
> a hundred times of this occurrence.
> *Ḥāfiẓ, DHA p.57, DIH p.129; cf. DHWC (215:5) p.396, in SSE1 p.164*

He says that he has no other place to go except to sit at the inner door, and wait for the beloved to open it:

> If the *pīr* of the magi *(mughān)* does not open the door *(dar),*
> on whose door *(dar)* shall I knock? What remedy can I take?
> *Ḥāfiẓ, Dīvān, DHA p.186, DIH p.312; cf. DHWC (408:3) p.692*

He longs only to listen to the divine Sound, which is the reality of the true *pīr:*

> What shall I do if I,
> who desire to drink only the purest wine,
> cannot hear the Speech *(Sukhun)* of the *pīr* of the magi?
> *Ḥāfiẓ, Dīvān, DHA p.194, DIH p.320; cf. DHWC (420:5) p.708*

See also: **shaykh**.

1. R.A. Nicholson, concerning al-Jīlī, in *SIM* p.85.
2. *Qur'ān* 8:17.

Poimandrēs (Gk) *Lit.* Shepherd-Man; the name of a radiant being, "vast in size beyond all bounds", who appears at the beginning of the first book of the Hermetic literature. On being asked who he is, he replies:

> "I am Poimandrēs, sovereign Mind *(Nous);* I know what you wish to learn, for I am with you everywhere."
>
> I said, "I wish to learn about the things that are, to understand their nature, and to know God. These," I said, "are what I would like to hear!"
>
> Then he said to me: "Keep in mind all that you wish to learn, and I will teach you."
>
> *Hermetica (Poimandrēs) 1:2–3; cf. HAG p.47, HGCH p.1, TGH2 pp.4–5*

Poimandrēs – who is, of course, a fictional device of the unknown author – then expands the consciousness of the narrator, who is given a "limitless vision", and an awareness of everything "being changed into Light, a mellow

and joyous Light". He also sees a "downward-tending darkness" that forms in one small part of the Light. And out of the Light comes a Word *(Logos),* which alights upon the darkness. Poimandrēs explains:

> "That Light," he said, "is I, even Mind *(Nous),* the first God,... and the Word *(Logos)* which came forth from the Light is the Son of God."
>
> "How so?" said I.
>
> "Learn my meaning," said he, "that which sees and hears in you is the Word *(Logos),* and the Mind *(Nous)* is God the Father. They are not separate one from the other; for life is the union of Word *(Logos)* and Mind *(Nous).*"
>
> "Thank you for that," I said. "So understand the Light, and make friends with it," said he.
>
> *Hermetica (Poimandrēs) 1:6; cf. HAG p.48, HGCH p.2, TGH2 pp.5–6*

The *Nous,* commonly translated as 'Mind', refers here to the supreme Intelligence or Thought of God, the divine Light infusing all creation. Indeed, God is this very Intelligence, hidden within all things, and manifested in creation through His Word. The darkness is the beginnings of the material creation, and the book goes on to describe in greater detail the origin of man and the cosmos.

See also: **shepherd**.

pope The bishop of Rome, as head of the Roman Catholic Church; from Latin *papa* (father), from Greek *pappas.* In the Eastern Orthodox Church, local parish priests are sometimes called popes, and the title is also sometimes given to the Patriarch of Alexandria. Although some may argue that the Pope is the spiritual successor or representative of Jesus, the term does not appear to be used in a mystical context.

See also: **priest**.

powerful one One having great power; a Manichaean epithet of the master or saviour. In the Manichaean hymns, for instance, Mānī is addressed as:

> God, the righteous one, has come from the paradise of light,
> the helpful one, the truly powerful one.
>
> *Manichaean Hymns, HR2 p.92ff.; cf. ML pp.52–53*

And likewise:

Blessed be the shepherd, the judge,
the good ruler, the leader, the powerful one.
Manichaean Text, MM3 p.875ff., RMP bm, GSR p.59

And an elegy on the death of one of Mānī successors describes Mār Zakū as:

You who saved numberless souls from distress
and guided them to their home.
Strong, good, powerful one, who like all apostles,
buddhas and gods, have now gone to your throne.
Elegy on the Death of Mār Zakū, MM2 p.865ff., RMP ch; cf. GSR p.88, ML p.31

See also: **Mighty One** (▸1).

pratipannaka (S), **paṭipannaka** (Pa) *Lit.* one who has set out upon a path *(paṭipanna);* a noble disciple (S. *ārya-pudgala,* Pa. *ariya-puggala*) who has set out upon the Noble Way (S. *ārya-marga,* Pa. *ariya-magga*) of the Buddha and has reached any of the four stages on the path to enlightenment *(nibbāna, bodhi).*

See also: **ārya-pudgala**, **paṭipanna** (▸4).

prativāsudeva, **pratinārāyaṇa**, **pratishatru** (S) *Lit.* against *(prati)* + *vāsudeva, nārāyaṇa,* or *shatru;* adversary, opponent, antihero; one of the five classes of *shalākā-purusha* (great personalities, heroes) in Jain mythology, who are pitted against their counterparts, the *vāsudevas, nārāyaṇas,* or *shatrus.* See **shalākā-purusha**.

pratyeka-buddha (S), **pacceka-buddha** (Pa), **rang sangs rgyas** (T), **bìzhī fó** (C), **byakushi butsu** (J) *Lit.* single, separate, or solitary *(pratyeka)* awakened one *(buddha). Pratyeka* is a compound word made up of the prefix *prati* (for, towards) and *eka* (one), hence, 'for one', 'for oneself', 'each one'; thus, a *buddha* who attains liberation and enlightenment for himself alone; a privately or independently enlightened one; a *buddha* who has acquired sufficient merit and wisdom in previous lives to enable him to attain buddhahood in the present life without the help of a teacher, and who does not teach the *Dharma* (Way, Path).

Pratyeka-buddhas are said to speak little, to seek solitude, and to leave behind no community *(sangha)* of disciples to carry on the *Dharma.* Although they do not lead others to enlightenment, those who come into contact with

them nevertheless derive benefit and inspiration. *Pratyeka-buddhas* are sometimes said to be of two types:[1]

1. A *buddha* who lives a solitary existence, having attained enlightenment *(bodhi)* for himself alone, sometimes described as rhinoceros-like, in reference to the single horn of the animal and its predisposition for a solitary existence.

2. A *buddha* who has attained enlightenment by meditation on the chain of causation *(nidāna)* or dependent origination (S. *pratītya-samutpāda*) that leads to suffering, sometimes described as the 'social' type. Such enlightenment may come about as a result of some experience or circumstance that, upon meditation, leads to awakening.

In earlier translations, *pratyeka* was also rendered in Chinese as *yuánjué* (to know by reasoning; J. *engaku*) and later by *dújué* (to know on one's own; J. *dokkaku*).

A *pratyeka-buddha* is one of three kinds of enlightened being, the other two being an *arhat* (worthy one), who reaches enlightenment *(bodhi, nirvāṇa)* through the help of a *buddha;* and a *samyak-saṃbuddha* (fully enlightened *buddha*), who teaches the *Dharma.* A *samyak-saṃbuddha* is not only enlightened, but has rediscovered the *Dharma* (the teachings, the Way) and teaches it to the people of the world after it has been forgotten. Although there can be many *samyak-saṃbuddhas* existing in many other 'world systems', the appearance of *samyak-saṃbuddhas* is this world is said to be rare, separated by vast periods of time, in the order of tens of thousands of years. In their absence, *pratyeka-buddhas* may arise and, although they are exemplars, they do not teach others the path to liberation.

The concept of the *pratyeka-buddha* is present in both *Theravāda* and *Mahāyāna* traditions. In *Theravāda,* the term appears in the Pali texts, as well as in the commentaries and other ancillary literature. In the *Isigili Sutta* of the *Majjhima Nikāya,* the Buddha is reported to have said that 500 *paccekabuddhas* once lived in the *Isigili* mountain:

> In the past, O monks, five hundred *pacceka-buddhas* lived for a long time on this *Isigili* mountain. As they were entering the mountain they were visible, but once they had entered, they became invisible. People seeing this remarked: "This mountain swallows these seers *(isī gilatī);*" hence the name *Isigili* came into being.…
>
> The names of these great beings who are free from sorrow and desire, who have overcome their passions, and have individually attained enlightenment, noble among men, I now make known.
>
> *Majjhima Nikāya 116, Isigili Sutta, PTSM3 p.68; cf. MNPT*

The Buddha goes on to list many of their names.

The *Dīgha Nikāya* has the Buddha say that a *pacceka-buddha* is one of the four kinds of people who are "worthy of a stupa", the other three being a *tathāgata,* an *arahanta,* and a *cakkavartin* (universal monarch). A stupa is a dome-shaped Buddhist shrine over a relic, and the *Dīgha Nikāya* maintains that such stupas are helpful because they remind people of the *Dhamma,* as a result of which,

> the hearts of many are calmed and made happy; and so calmed and with their minds established in faith therein, at the breaking up of the body, after death, they will be reborn in a realm of heavenly happiness. And it is because of this . . . that these four persons are worthy of a stupa.
>
> *Dīgha Nikāya 16, Mahāparinibbāna Sutta, PTSD2 pp.142–43; cf. DNVS*

In the *Mahāyāna* tradition, which extols the virtues of the *bodhisattva* who vows not to enter *nirvāṇa* as long as any unenlightened beings remain, a *pratyeka-buddha* is regarded as somewhat selfish in outlook, lacking in compassion, and undeveloped with respect to the ten *pāramitās,* the 'perfections' of character developed by a *bodhisattva* over many lifetimes, which enable him to teach others. On occasion, the term may even be used pejoratively in reproof of a monk who seems too intent on his own personal enlightenment.

Early texts do not distinguish between the enlightenment of the three kinds of enlightened beings, although the enlightenment of a *sammā-sambuddha* is often called *sambodhi* (perfect enlightenment). Later, non-canonical Pali sources mention three degrees of enlightenment, depending upon the aspirant's resolve – to become an *arahanta, pratyeka-buddha,* or *sammā-sambuddha. Mahāyāna* texts regard a *buddha'*s enlightenment to be greater than the other two.[2]

Mahāyāna sources distinguish three paths to enlightenment: *pratyeka-buddhayāna* – the vehicle of the *pratyeka-buddha; shrāvakayāna* – the vehicle or way of the *shrāvaka-buddhas, shrāvaka* meaning disciple, which leads to *arhat*-ship; and *bodhisattvayāna,* the way of the *bodhisattva,* which is regarded as the highest. According to the *Mahāparinirvāṇa Sūtra,* just as the colour of all milk is the same, regardless of the colour of the cow from which it came, all beings have the same essential *buddha*-nature, which all can realize in equal measure. When the "countless billions of impurities *(āsrava)*" of unwholesome thoughts and emotions have been extinguished, all beings experience the same enlightenment, just as gold becomes pure by smelting when all its impurities have been removed.[3] "All rivers flow into the great ocean."[4]

Nevertheless, the *Mahāparinirvāṇa Sūtra* maintains there is both "difference" and "no difference" between the *nirvāṇa* attained by each of the three paths and that attained by a *buddha:*

> The *shrāvaka* is like milk, the *pratyeka-buddha* like cream, the *bodhisattva* like butter, and the All-Buddha World-Honoured One *(Buddha-Bhagavān)* like *sarpirmaṇḍa* (refined cream cheese, *crème de la crème*). That is why we say that there are four kinds of different nature in *mahāparinirvāṇa.*
>
> *Mahāparinirvāṇa Sūtra 10, T12 374:423b2–4; cf. MMSY (16) p.136*

Struggling with the inability to describe the essentially indescribable, the *Mahāparinirvāṇa Sūtra* tries to present the point in various ways. Although the *pratyeka-buddha* "knows the words" of the *Dharma,* he does not possess "unhindered wisdom". "He knows of the meaning, but he is not blessed with unhinderedness (of understanding) of the meaning." That is to say, his understanding is still to some extent conceptual rather than completely realized:[5]

> The *pratyeka-buddha* practises the Way of extinction *(nirvāṇa)* and seeks a lonely place. With him, there is no saving of beings, no resorting to miracles; instead, he is silent, without talking, all day long. How can he have unhindered wisdom? Why does he sit silently and not teach? He does not speak about *Dharma* and enable beings to gain the *ushmagata, mūrdhan, laukikāgra-dharma, srotāpanna, sakṛidāgāmin, arhat, pratyeka-buddha,* or *bodhisattva-mahāsattva* (levels on the way to *nirvāṇa*). He does not cause others to gain unsurpassed *bodhichitta.*
>
> *Mahāparinirvāṇa Sūtra 17, T12 374:463c10–15, MMSY (22) p.227*

The *Lankāvatāra Sūtra* likewise demeans the status of *pratyeka-buddhas,* portraying them more or less as intellectuals, rather than truly realized beings:

> You should look inwardly and not become attached to the letter and a superficial view of things; you should not fall into the attainments, conceptions, experiences, views, and *samādhis* of the *shrāvakas, pratyeka-buddhas,* and philosophers; you should have no liking for small talk and witticism.
>
> *Lankāvatāra Sūtra 1:10; cf. LSMT p.10*

The Buddhist philosopher Nāgārjuna also portrays the *nirvāṇa* of the *pratyeka-buddhas* as something less than the highest. According to his viewpoint, *pratyeka-buddhas* reach enlightenment either in solitude or they are "awakened as a result of some circumstance *(nidāna)*".[6] But neither *shrāvakas* nor *pratyeka-buddhas* have perfected the *pāramitās* (perfections). "Although the *arhats* and *pratyeka-buddhas* have destroyed this threefold poison (*trivisha:* attachment, aversion, and delusion), they have not entirely eliminated the latent predispositions *(vāsanā)* of poison."[7]

Speaking of the inner status or consciousness of a *pratyeka-buddha,* the Tibetan *lama* Khenpo Chöga explains that they have completely overcome the influence of the five *skandhas* (constituents of being), which arise from clinging to the sense of a personal ego or identity. Not the slightest trace remains. This brings them to the status of an *arhat* (an enlightened being), who attains "*nirvāṇa* without remainder", a state he describes as like a person who has entirely recovered from a disease without the slightest trace remaining, or like a fire that has consumed all the firewood.[8] However, he says that *nirvāṇa* without remainder is not the ultimate enlightenment. Eventually, they have to enter the way of the *bodhisattva:*

> Once the virtues of the *shrāvakas* and *pratyeka-buddhas* (T. *rang sangs rgyas*) that enable them to remain in this state are exhausted, they wake up and must enter the path of the *bodhisattvas.* Sometimes they may remain for an aeon or even for a hundred aeons in this state of cessation *('gog pa).* When their merit comes to an end, they are awakened from their state by light rays emitted from the Buddha's body. The Buddha then instructs them to enter the path of the *bodhisattvas.*
>
> The meditation and virtuous lives of the *shrāvakas* and *pratyeka-buddhas* lead them only as far as the *nirvāṇa* without remainder. The limits of their path preclude them from reaching a state beyond this. To progress further and eventually reach the level of perfect buddhahood, they must enter the *bodhisattva* path. . . . A *pratyeka-buddha,* literally 'self-arisen *buddha*', is someone who has accumulated sufficient merit and wisdom in former lifetimes to attain *nirvāṇa* without the teachings of a *buddha.* A *pratyeka-buddha* stays totally private, and will never teach others.
>
> Compared to the unlimited *nirvāṇa* of the *Buddha,* which is like infinite space, the *nirvāṇa* of the *shrāvakas* and the *pratyeka-buddhas* is said to be the size of a mustard seed. Nevertheless, the *nirvāṇa* of the *shrāvaka-arhats* and the *pratyeka-buddha-arhats* is beyond the three realms of *saṃsāra* (cycle of birth and death). They will never fall back into *saṃsāra.* They dwell for many aeons in a limited *nirvāṇa* until a beam of light emanated by the Buddha awakens them. Then the Buddha will teach them, "You have not yet achieved the unlimited *nirvāṇa.* Among the three kinds of suffering, you have not transcended the 'omnipresent suffering in the making'. You have overcome the veils of affliction, but not the veils of cognition. You must now proceed on the path of the *bodhisattvas* to the level of complete enlightenment."
>
> Only a *buddha* is beyond omnipresent suffering in the making, which is the subtle form of impermanence. The wisdom of a *buddha* is utterly beyond impermanence. But the wisdom of the *arhats,*

> *pratyeka-buddhas* and *bodhisattvas* is still subject to subtle levels of impermanence, the omnipresent suffering in the making. Their wisdom still changes from moment to moment.
>
> *Khenpo Chöga, On Bodhisattva-Charyāvatāra 228–30; cf. DNK1 pp.477–78*

Moreover:

> *Shrāvakas* and *pratyeka-buddhas* (T. *rang sangs rgyas*) have yet to develop the all-encompassing compassion of the *bodhisattvas,* whose aim is to guide all sentient beings to the level of complete enlightenment. *Shrāvakas* and *pratyeka-buddhas* (T. *rang sangs rgyas*) do have compassion, but they do not practise with the motivation to guide all sentient beings to the level of complete enlightenment, one of the main features of the *bodhisattva* path.
>
> *Khenpo Chöga, On Bodhisattva-Charyāvatāra 228–30; cf. DNK1 p.478*

The *Mahāyāna* perspective is only one among several Buddhist viewpoints. In the *Lotus Sūtra,* the Buddha maintains that although he did indeed teach the Three Vehicles *(Triyāna),* there is actually only One Vehicle *(Ekayāna)* and one goal – that of buddhahood. He taught the three ways so that people would not be discouraged at the thought of the effort required in order to reach buddhahood. In fact, says the Buddha in the *Lotus Sūtra,* when a being becomes a *buddha,* he does not enter extinction, but out of compassion remains in the world for aeons, for the benefit of all beings. He reveals that he himself had been in the world for millennia, helping people to enlightenment, and that his present human form as Shākyamuni is only an illusion, adopted out of compassion, so that people would not be awestruck when confronted by an immortal being.[9] The attainment of the *arhats, pratyeka-buddhas* and *bodhisattvas* as understood by *Mahāyāna* is depicted as something less than that of the Buddha. The paths to these lesser *nirvāṇas* are to be set aside in the quest for the single and sublime buddhahood.[10]

The *Lotus Sūtra* is an Indian text that attempted to reconcile the *Theravāda* (or *Hinayāna,* lesser vehicle) and *Mahāyāna* traditions into a single *Ekayāna,* and was influential in shaping Buddhist doctrine in East Asia. Probably written around the first century BCE, several centuries after the death of the historical Buddha, the text itself frequently asserts its own veracity, defending its place as sacred scripture and condemning to a multitude of misfortunes, including rebirth in hell or lower animal forms, those who oppose it or decry its authenticity.[11] An efficacious form of self-propaganda!

See also: **arhat**, **buddha**.

1. Jamgön Kongtrul, *Treasury of Knowledge* 6:3.1.4, *TK5* pp.153–58.

2. See "sambodhi," in *Oxford Dictionary of Buddhism, ODB.*
3. *Mahāparinirvāṇa Sūtra* 10, *T12* 374:422a24–423a11; *cf. MMSY* (16) p.136.
4. *Mahāparinirvāṇa Sūtra* 3, *T12* 374:381b29; *cf. MMSY* (4) p.38.
5. *Mahāparinirvāṇa Sūtra* 17, *T12* 374:463c16–24, *MMSY* (22) p.227.
6. Nāgārjuna, *Mahāprajñāpāramitā Shāstra* 30:2.2; *cf. TVW2* p.829.
7. Nāgārjuna, *Mahāprajñāpāramitā Shāstra* 4, *TVW1* p.110.
8. Khenpo Chöga, On *Bodhisattva-Charyāvatāra* 228–30, *DNK1* pp.477–78.
9. See "Lotus Sūtra," in *Oxford Dictionary of Buddhism, ODB.*
10. *Lotus Sūtra* 1–3, 5, 7–8, 10, 12, 14, 16–17, 19–20, 23–25, *T9* 262 *passim.*
11. *Lotus Sūtra* 3, *T9* 262:15b2–16b6, *LSOC* pp.109–16.

pravartinī (S) *Lit.* guide; a nun in the Jain *Shvetāmbara Mūrtipūjaka* (image worshipper) tradition who in the past administered several groups of nuns *(sādhvī)* who lived and travelled together. In present times, the position is honorary, the direction of the individual groups of nuns being in the hands of their *guruṇī* (female *guru*). Previously, the rank also existed among the *Shvetāmbara Sthānakavāsīs,* but is no longer used.[1]

See also: **guruṇī**.

1. See "pravartinī," *A to Z of Jainism, AZJW.*

pravrajita (S), **pabbajita** (Pa) *Lit.* gone forth, gone abroad; one who has gone forth (S. *pravrajya,* Pa. *pabbajjā*) into homelessness; a religious mendicant;[1] a monk, a recluse, an anchorite; used predominantly in Buddhism for one who has been ordained or initiated as a Buddhist monk. Indicating that the qualities of a true monk are inner rather than outer, the Buddha says in the *Dhammapada:*[2]

> He is no mendicant *(pabbajita)* who harms another. . . .
> Because he gives up impurity *(mala)*
> is he called a mendicant *(pabbajita).*
>
> *Dhammapada 14:6, 26:6*

In a similar vein, in a passage concerning patience, Nāgārjuna observes:

> Patience is the strength of all monks *(pravrajita):*
> *Nāgārjuna, Mahāprajñāpāramitā Shāstra 46:3.3.3, TVW4 p.1610*

A well-known Buddhist chant summarizes the qualities and ideals of the Buddhist monk, the passages being taken from various Pali texts:

Those gone forth *(pabbajita)* should frequently reflect on these ten things:

1. I have left the social order.
2. My life needs the support of others.
3. I must change the way I behave.
4. Can I fault myself with regard to the precepts?
5. Can my knowledgable fellows in the holy life, on close examination, fault me with regard to the precepts?
6. I will grow different, separate from all that is dear and appealing to me.
7. I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.
8. What am I becoming as the days and the nights fly past?
9. Is there an empty dwelling in which I delight?
10. Have I attained a superior human state, a truly noble knowledge and vision, such that when my fellows in the holy life ask me, near the hour of my death, I will not feel ashamed?

These are the ten things on which those gone forth *(pabbajita)* should frequently reflect.

Buddhist Chants, CGDO pp.30–32

See also: **parivrāja**, **pravrajya** (7.4).

1. *E.g. Maitrī Upanishad* 7:8.
2. See also *Dhammapada* 5:15.

preacher, **preacher of light** A preacher is someone who preaches a religious or spiritual doctrine, as in the biblical book of *Ecclesiastes,* which begins, "The words of the preacher *(kohelet),* the son of David, king in Jerusalem";[1] in a mystical context, occasionally used as an epithet of the saviour in Manichaean literature, where the term is also used in its general sense for someone who was delegated to give the Manichaean teachings.

In a psalm of praise to "the sage, the paraclete", the psalmist says that all the devotees and the saviours of the past render homage to the master Mānī:

The race of the righteous
and the spirits and souls of the wise,

the assemblies of the messengers, . . .
the living merchants, the preachers of light –
They render glory to this conqueror – the sage, the paraclete.
Manichaean Psalm Book CCXXXVII; cf. MPB p.37

1. *Ecclesiastes* 1:1, *KJV.*

prerak(a) (S/H/Pu) *Lit.* setting in motion, urging, dispatching, sending; impeller, prompter, mover, inspirer; one who gives inspiration; mystically, the Lord or master who dwells within, giving inspiration from within:

You are the inspirer *(prerak)* within all hearts, O master:
I am inflicted with longing, why do you not call me?
Swami Shiv Dayal Singh, Sār Bachan Poetry 33:18.13, SBP p.276

presbyter (Gk. *presbyteros*) An elder of the congregation in the early Christian church. In modern Christianity, the office has a variety of functions, depending on the branch of the church.

See also: **envoy**, **priest**.

priest A minister of a religion; in Christianity, one ordained to act as a mediator between God and the congregation in matters such as the blessing and distribution of sacraments, preaching, human and spiritual guidance, and so on.

Mystics, more especially perfect saints, have often seemed somewhat hard on priests and religious authorities in their teachings, but this usually needs to be understood in a historical perspective.

The purpose of true saints is to awaken people to the spiritual Reality. It sometimes happens that the religious authorities – of any religion – gain such a powerful hold on peoples' minds that individuals are either unable or unwilling to think for themselves in matters of spirituality and the soul's relationship to God. At such times, saints are liable to use strong language to help free people from the domination of the priests and other authorities, enabling them to consider forming their own direct relationship with God, without the mediation of a priest. Spirituality is an inward personal affair, and it is an essential aspect of any democratic and free-thinking society that people should be able to criticize and even ridicule any authority that purports to tell others how to think and what to believe, especially in matters as significant as spirituality.

In the Time of Jesus

In the case of Judaism at the time of Jesus, the Jewish religious authorities fell mainly into two camps. There were the Sadducees, from whom many of the priests were drawn, who advocated Temple worship, and strict adherence to the written word of the Law *(Torah),* as found in the Bible. And there were the Pharisees, a party of scholars and pietists, who believed in both the oral as well as the written transmission of the Law, together with interpretation of the Law in the light of current circumstances. They also believed that worship should consist not of the bloody sacrifices of the Temple priests, but of prayer and study of the Law. As a result, they cultivated the use of decentralized synagogues as places of worship.

In descriptions of Jesus' altercations with the Jewish religious authorities, the Christian gospels generally link the Pharisees and the Sadducees under one banner. The Pharisees must have exercised considerable control over people, because – if the gospel accounts are to be believed – Jesus uses forceful polemic when speaking of them. In the *Gospel of Thomas,* he says:

> Woe to the Pharisees,
> for they are like a dog sleeping in the manger of oxen,
> for neither does he eat nor does he let the oxen eat.
>
> *Gospel of Thomas 50:102, NHS20 pp.88–89*

Jesus indicates that religious authorities presume that they are the sole authority concerning the teachings of past mystics or prophets, insisting that only their interpretation of the scriptures is correct. By this means, they confuse the real seekers of God, keeping them away from an understanding of the universal Truth. At the same time, the priests themselves are not real seekers of the mystic Truth. They are like dogs sitting on cattle food. They do not eat the food themselves, but they prevent those who would like to eat from doing so.

Naturally, the statement is a general one, referring to the overall conditions at the time, for there are indications that a number of both Pharisees and priests did actually become the followers of Jesus. In fact, James the brother of Jesus, once a high priest in Jerusalem, became the head of the Christian church at Jerusalem after Jesus' death.

Nevertheless, even in the canonical gospels, there are a number of statements attributed to Jesus which – if authentic – indicate his desire to reveal the hypocrisy of some elements of the religious authorities:

> Alas for you, scribes and Pharisees – hypocrites!
> For you cleanse the outside of the cup and platter,
> while within they are full of extortion and intemperance.

> You blind Pharisee! First cleanse that which is within the cup and platter,
> that the outside may be clean also.
>
> *Matthew 23:25–26; cf. KJV*

Jewish practice at the time included many forms of ritual cleansing. Here, Jesus is pointing out that, while insisting on various external rituals supposed to be essential for purity, the heart may be full of human impurity and imperfection. Similarly:

> Alas for you, scribes and Pharisees – hypocrites!
> For you are like whitewashed sepulchres,
> which outwardly appear beautiful,
> but within are full of dead men's bones and all uncleanness.
> So also do you outwardly appear righteous unto men,
> but within you are full of hypocrisy and iniquity.
>
> *Matthew 23:27–28; cf. KJV*

The Pharisees, he says, dress themselves in white robes of purity in order to appear spiritual. But within, they are spiritually dead, and full of human weaknesses; or as a similar statement in *Luke* has it:

> Alas for you, scribes and Pharisees – hypocrites!
> For you are like graves that are hidden,
> and men walk over them unawares.
>
> *Luke 11:44; cf. KJV*

The Pharisees, he says, are like graves. Men meet them, but are quite unaware how spiritually dead they are. Therefore, as Jesus concludes in *Matthew:*

> Let them alone: they be blind leaders of the blind:
> and if the blind lead the blind,
> both shall fall into the ditch.
>
> *Matthew 15:14, KJV*

At the time of Jesus, Palestine had had a recent history of priestly rulers (the Hasmonaean dynasty), a number of whom had been cruel and tyrannical. During the mid-second century BCE, Jonathan Maccabeus had successfully started a rebellion against the ruling Seleucid dynasty (founded by one of the heirs of Alexander the Great). He was succeeded by his brother Simon who soon established independence from the Seleucids, becoming the first priest-king of the Hasmonaean dynasty. The last Hasmonaean ruler, Antigonus II, was deposed by the Romans in 63 BCE.

In 47 BCE, Julius Caesar appointed an Edomite Arab, Herod Antipater, as procurator of Judaea. He was also honoured with the status of Roman citizenship, a hereditary position, which he passed to his son, Herod the Great. The thirty-six-year-old Herod the Great came to power as the governor of Galilee in 47 BCE, and became the unchallenged ruler of Judaea in 37 BCE, a position he held for 32 years, after receiving help from the Romans in a civil war against the heirs of the Hasmonaeans. To help stabilize his regime, he divorced his wife Doris, sent her and their son away from court, and married a Hasmonaean princess, Mariamne. It is said that although he was deeply in love with Mariamne, he had her executed eight years later, along with their two sons. Herod himself died in 4 BCE. Although a practising Jew and a protector of Jewish interests, he was of entirely Arabic origin.

Despite the success of the Hasmonaeans in freeing Judaea from Seleucid rule, there were many who considered that the only rightful priest-kings should be from the line of David, and that the Hasmonaeans were therefore unlawful rulers. A number of the Dead Sea Scrolls, probably dating from the first and possibly second centuries BCE (though some say later), support this viewpoint. They also speak of the persecution of the mysterious "teacher of righteousness" by a "wicked priest". Though never mentioned by name, it was almost certainly one of the Hasmonaean dynasty or someone of power within that administration.

Whether or not the Davidic issue was relevant, the mystic, probably the teacher of righteousness who wrote the hymns found among the Dead Sea Scrolls, nonetheless speaks, like Jesus, of the misinterpretations of the priests, whom he dubs "lying interpreters" and "teachers of lies":

> I thank Thee, O Lord,
> for Thou hast fastened Thine eye upon me.
> Thou hast saved me from the zeal
> of lying interpreters (priests?),
> and from the congregation of those
> who seek smooth things.
>
> *Thanksgiving Hymns 8:30–35, CDSV p.264*

In another hymn, the writer adds "false prophets" to those who lead people astray. The "teachers of lies", he says, exchange smooth words for the mystic "Law", the mystic "Voice" or "Word" of God:

> Teachers of lies have smoothed Thy people with words,
> and false prophets have led them astray;
> They perish without understanding,
> for their works are in folly. . . .

And they, teachers of lies and seers of falsehood,
have schemed against me a devilish scheme,
to exchange the Law engraved on my heart by Thee
for the smooth things (which they speak) to Thy people.
And they withhold from the thirsty the drink of knowledge *(gnōsis),*
and assuage their thirst with vinegar,
that they may gaze on their straying,
on their folly concerning their feast days,
on their fall into their snares. . . .

For they hearken not to Thy Voice,
nor do they give ear to Thy Word;
Of the vision of knowledge, they say, "It is unsure,"
and of the way of Thy heart, "It is not the way." . . .

But those who please Thee
shall stand before Thee forever;
Those who walk in the way of Thy heart
shall be established for evermore.

Thanksgiving Hymns 12:5–25, CDSV pp.269–70

See also: **high priest**, **Pharisees**, **Sadducees**.

progressive, **traveller**, **wayfarer** In mysticism, one who is travelling the spiritual path; in Christian mysticism, often part of a tripartite division of spiritual aspirants into beginners, wayfarers or travellers, and adepts or the perfected. Among the Christian mystics of Spain, for instance, these were known as the *principiantes* (beginners), the *aprovechantes* or *aprovechados* (progressives), and the *perfectos* (adepts, proficient, perfect).

See also: **adept**.

prophet, **prophetess** (Gk. *prophētēs,* L. *propheta,* He. *navi,* A/P. *nabī*) A divinely inspired mystic or seer, who has inner spiritual knowledge of things divine; a person who speaks from divine inspiration or revelation; a person through whom God, or a lesser deity, or an angel speaks; a person who predicts the future; one of the Jewish patriarchal holy men of biblical times; someone with the 'gift of prophecy', which in ancient times implied being able to speak of spiritual matters in an inspired manner; in Zoroastrianism, Zarathushtra; in Christianity, Jesus; in Mandaeism, John the Baptist; in Manichaeism, Mānī;

in Islam, Muḥammad; in Mormonism, the founder Joseph Smith (1805–1844); a term used particularly in the three Semitic religions, Judaism, Christianity and Islam – although spiritual leaders who may be termed prophets have appeared at all times and in all cultures; in a secular or figurative sense, any powerful leader with impassioned vision, especially of a social or ethical nature, and a desire to change the *status quo;* from the Greek *pro* (for, on behalf of) + *phēmi* (to speak), hence, a spokesman – one who speaks for someone, such as God; *phēmi* is also related to *phaein* (to bring to light).

Mystically, a genuine prophet differs from other religious or spiritual functionaries in that he is not appointed by man, but by the spirit that guides or possesses him. Not having the spiritual consciousness of a prophet, it is impossible for a normal human being to know whether this is truly the highest Divinity, or some lesser, though nonetheless powerful, deity or inner spiritual station. The prophet himself may not know either, but acts only as he feels divinely inspired. It is also possible that a prophet is unknowingly a victim of self-deception, of his own complex mental and spiritual processes, or that he is a complete fraud or charlatan – a false prophet. In all instances, it can be difficult for others to know the prophet's motivations.

It can also be presumed that although a prophet may be born for that purpose, yet he is also prepared for the task – knowingly or unknowingly – by meditation or interior prayer. A true prophet is not an uncontrolled raver, but an exceptionally focused and self-controlled individual. Many prophets have resisted their calling (*e.g.* Amos and Jeremiah among the biblical prophets) until overwhelmed by their guiding spirit, or instructed to take up the work by their own spiritual master. Moreover, prophets do not normally intend to found a major new religion, but only to teach from within the existing social and religious framework.

Prophets possessed by a spiritual power appear in works by the Greek playwright Aeschylus (*c.*525–456 BCE) – Cassandra in *Agamemnon* and the prophet of Apollo in *Eumenidēs.* Plato defines a prophet as someone who speaks in ecstasy. In *Phaedrus,* he engages in a wordplay, remarking humorously that the 't' should not have been inserted into *mantikē* (prophetic art). If the 't' is omitted, the result is *manikē* (madness, ecstasy).[1]

In the Hebrew Bible, a prophet of the highest order is traditionally understood to be an interpreter and mystically illumined herald of the will of God, sent by *Yahweh* to convey His will to the people of Israel, to lead them back to the Law, from wherever they had strayed. He was understood to be the mouthpiece of God on earth, his work including teaching and guiding, as well as foretelling. He was also called a messenger of God, a man of God, a servant of God, a man of the spirit, an inspired man, and so on. Biblical prophets, however, covered a broad spectrum, and included oracles, diviners, readers of signs and omens, astrologers, soothsayers, dream interpreters, clairvoyants, as well as spiritual teachers who were true men of God. Likewise, prophecy

itself spanned everything from predictions of the future to the provision of real spiritual guidance.

The first prophet *(navi)* named in the Bible is Abraham, known as the Friend of God.[2] Following him was Moses, the founder and lawgiver of Israel, said to have conversed with God as a friend.[3] According to the biblical story, both Abraham and Moses were favoured by personal communications from God,[4] though this has often been interpreted metaphorically. After Moses came Aaron (his brother), Samuel, David, Elijah, and many others to whom *Yahweh* manifested Himself in dreams and visions. In addition, there were the prophetic writers, Isaiah, Jeremiah, Ezekiel, and Daniel, and the twelve minor prophets, whose books are all included in the Bible. There have also been prophetesses, like Miriam, sister of Moses and Aaron.

The manner in which a prophet receives revelations can be truly known only by the prophet himself, but this does not prevent ordinary mortals from speculating. Referring to the Bible, the twelfth-century Scottish mystic, Richard of Victor, writes:

> "I shall hear," says the prophet David, "not what I speak myself, but what my Lord God speaks in me;"[5] and another prophet says, that an angel spake in him.[6]
>
> *Richard of Victor, Benjamin 7; cf. CSK p.119*

Philo Judaeus, who is also thinking of the biblical prophets, says that a prophet speaks nothing of his own,[7] but resembles a musical instrument, played by the Divine. He follows Plato in thinking of prophets as ecstatics, in the sense that only when "the mind is evicted at the arrival of the divine Spirit", do they become the subject of "divine possession".[8] He also adds that the origin of the "gift of prophecy" is the "holy Word *(Logos)*", the divine creative power. And since this Word can only be contacted by a good and virtuous man, a "wicked" or "worthless person" is automatically precluded from divine inspiration. But, he says, before God or the Word can possess the soul, the sun of the mind must set:

> Now, with every good man, it is the holy Word *(Logos)* that assures him of his gift of prophecy. For a prophet *(prophētēs)* speaks nothing of his own, but all his utterances come from elsewhere, the echoes of Another's voice. The wicked may never be the interpreter of God, so that no wicked person can properly be said to be inspired. The name only befits the wise man *(sophos),* since he alone is the sounding instrument of God's voice, struck and played by His invisible hand. . . .
>
> So while the radiance of the mind *(nous)* still surrounds us, when it is still pouring, as it were, a noonday beam into the entire soul, we remained self-contained, not possessed. But when it sets, naturally

> ecstasy and divine possession and madness fall upon us. For when the light of God shines, the human light sets; when the divine light sets, the human light dawns and rises. This is what regularly befalls the fellowship of the prophets *(prophētēs).* The mind *(nous)* is evicted at the arrival of the divine Spirit; but when it departs, the mind returns to its tenancy. Mortal and immortal may not share the same home. Therefore, the setting of reason and the darkness that surrounds it produce ecstasy and inspired frenzy. . . .
>
> For the prophet *(prophētēs),* even when he seems to be speaking, really holds his peace, and his organs of speech, mouth and tongue are wholly in the employ of Another, to reveal whatever He wills. Unseen by us, that Other plays upon those organs with the skill of a master hand, making them instruments of sweet and harmonious music, laden with every kind of melody.
>
> *Philo Judaeus, Heir of Divine Things 52–53;*
> *cf. PCW4 pp.416–19, WPJ2 pp.146–47*

The prophet, says Philo, having detached himself from the world of the senses, dwells in an altogether higher realm:

> But the men of God are priests and prophets *(prophētai)* who have declined involvement in the commonwealth of the world, to become citizens therein, but have risen wholly above the realm of sense perception, and have been translated into the spiritual realm *(noētos kosmos),* and dwell there, registered as freemen in the state of imperishable and incorporeal ideas (mental archetypes).
>
> *Philo Judaeus, On Giants 13; cf. PCW2 pp.474–75, WPJ1 p.341*

As a result, nothing is unknown to him:

> To a prophet *(prophētēs),* nothing is unknown, for he has within himself a spiritual sun, whose unclouded rays give him a full and clear apprehension of things unseen by the outward senses, but yet apprehended by the inner understanding *(dianoia).*
>
> *Philo Judaeus, Special Laws 4:36; cf. PCW8 pp.126–27, WPJ3 p.402*

The prophet walks in this world, therefore, as a wise man. Speaking of someone who is fortunate enough to be able to devote all his "leisure to the meditation of wisdom, thus finding a blessed and happy life", Philo adds:

> This is a mind that drinks deep of God's beneficent Power *(Dynamis),* and feasts on the sacred thoughts and teachings. This is a mind in

> which, so says the prophet *(prophētēs),* God "walks"[9] as in a palace; for the mind of the wise man is in truth a palace and a house of God.
>
> *Philo Judaeus, On Rewards and Punishments 20; cf. PCW8 pp.386–87, WPJ3 p.484*

Therefore, says Philo, addressing his reader (or perhaps himself), abandon this world, and become like the prophets, filled with heavenly yearning:

> Therefore, O soul *(psychē),* if you feel any yearning to inherit the good things of God, leave not only your country (which is the body), your kinsfolk (which are the senses), and your father's house (which is speech), but be a fugitive from yourself also, and depart out of yourself. Like persons possessed, be filled with inspired frenzy, even as the prophets *(prophētēs)* are inspired. For when the mind is in a state of divine inspiration, and no longer mistress of itself, but is stirred to its depths and maddened by heavenly yearning and is drawn upward to the truly Existent One, with Truth leading the way, removing all obstacles from its path, so that it may advance by a smooth and easy road – then it is its destiny to become an inheritor of the things of God.
>
> *Philo Judaeus, Heir of Divine Things 14; cf. PCW4 pp.316–17, WPJ2 p.107*

In his descriptions of the prophet, Philo is speaking from the viewpoint of a mystically minded philosopher, putting forward the common opinion concerning prophets and their utterances. But there is another perspective. In the early Christian *Clementine Homilies,* the apostle Peter observes that a true prophet knows everything, all the time, through his boundless and constant spiritual vision, not as is commonly supposed, by being occasionally overwhelmed by the Spirit:

> Being a faultless prophet, and looking upon all things with the boundless eye of his soul, he knows hidden things. But if we should hold, as many do, that even the true prophet, not always but sometimes, when he has the Spirit, and through it, foreknows, but when he has it not is ignorant – if we should suppose thus, we should deceive ourselves and mislead others. For such a matter belongs to those who are madly inspired by the spirit of disorder.
>
> *Clementine Homilies III:13, CH p.62*

The Christian gospels themselves also provide a few clues as to beliefs concerning the prophets in the time of Jesus. Jesus himself says that through their association with him, his disciples have had inner experiences that "many prophets" and spiritually minded seekers have longed for, but have

never known. The implication is that many of the prophets had not reached the highest mystical goal:

> But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets *(prophētai)* and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them.
>
> *Matthew 13:16–17; cf. KJV*

Even the general population thought Jesus was a prophet. In *Matthew,* the people call him "Jesus the prophet of Nazareth of Galilee",[10] and regard him as a reincarnation of one of the prophets of old, even of his forerunner John the Baptist:

> And Jesus went out with his disciples into the towns of Caesarea Philippi: and on the way he asked his disciples, saying unto them, "Whom do men say that I am?" And they answered, "'John the Baptist': but some say, 'Elias'; and others, 'One of the prophets *(prophētōn).*'" And he said unto them, "But whom do you say that I am?" And Peter answered and said unto him, "You are the Christ." And he charged them that they should tell no man of him.[11]
>
> *Mark 8:27–30; cf. KJV*

In several other instances, the gospel writers say clearly that the religious authorities would like to have prevented Jesus from teaching, but they feared to do so because the multitudes "counted him as a prophet *(prophētēs)*".[12] Again, when visiting his home territory, Jesus receives a mixed welcome, prompting him to observe ironically, "A prophet *(prophētēs)* is not without honour, save in his own country, and in his own house."[13] Jesus is also recorded as having upbraided the ancestors of the "scribes and Pharisees" for murdering the prophets of the past.[14] John the Baptist is also regarded as a prophet.[15] Such passages indicate, as is clear from other historical sources, that prophets or mystics and their disciples were not uncommon at that time.

Moving from ancient to more recent times, the Indian Sufi ʿInāyat Khān explains the meaning of the term in a general mystical sense:

> The Sufi understands that although God is the source of all knowledge, inspiration, and guidance, yet man is the medium through which God chooses to impart His knowledge to the world. He imparts it through one who is a man in the eyes of the world, but God in his consciousness. . . . Although the tongue of God is busy speaking through all things, yet in order to speak to the deaf ears of many among us, it is necessary for Him to speak through the lips of man. He has done this

> all through the history of man, every great teacher of the past having been this guiding Spirit living the life of God in human guise. In other words, their human guise consists of various coats worn by the same person, who appeared to be different in each. *Shiva,* Buddha, Rāma, Kṛishṇa on the one side, Abraham, Moses, Jesus, Muḥammad on the other; and many more, known or unknown to history, always one and the same person.
>
> *ʿInāyat Khān, Sufi Message, SMIK1 p.14*

He also explains the difference between the Hindu concept of the *avatar,* understood as an incarnation of God, and the Jewish idea of the godly soul or prophet:

> There are two different conceptions of the prophetic soul. One is that of the Hindus, who called the prophetic souls *avatārs,* which means incarnations of God. They also distinguished the characters of their *avatārs* according to their claims: some claimed to be the *avatār* or the incarnation of *Vishṇu;* some claimed to be the incarnation of *Shiva.* It was easier for the people of India to grasp the idea of a prophet being a god incarnate than to accept him as another human being. The long line of prophets of Ben Israel were not called incarnations; they were called the godly, or the ones who were connected with God.
>
> *ʿInāyat Khān, SMIK9 p.147*

See also: **false prophet**, **nabī**, **navi**, **prophet of the Truth**, **saint**.

1. Plato, *Phaedrus* 244c.
2. *2 Chronicles* 20:7; *Isaiah* 41:8; *Daniel* 3:35, *JB.*
3. *Exodus* 33:11.
4. *Genesis* 17:1*ff., Exodus* 3:1*ff.*
5. *Psalms* 85:8.
6. *Zechariah* 1:9–19.
7. Philo Judaeus, *On Rewards and Punishments* 9, *PCW8* pp.344–45; *Special Laws* IV:7, *PCW8* pp.36–39.
8. Philo Judaeus, *Heir of Divine Things* 53; *cf. PCW4* pp.418–19.
9. *Leviticus* 26:12.
10. *Matthew* 21:11, *KJV.*
11. *Cf. Luke* 9:18–21, *Matthew* 16:13–17; see also *Matthew* 17:10–13, *John* 1:19–21.
12. *Matthew* 14:5; *cf.* 21:46.
13. *Matthew* 13:57, *KJV.*
14. *Matthew* 23:29–37.
15. *Matthew* 21:26.

prophet of the Truth, **true prophet** A true saviour, a true master; terms originating in the Judaeo-Christian belief that Jesus was not the only "true prophet" or "prophet of the Truth". The presumption is that he had been preceded by other "true prophets".

The *Clementine Recognitions* and *Homilies* are an intriguing pair of books, written in the style of a spiritual romance, stemming from the Judaic side of early Christianity. Their central character is Peter who, far from being the uneducated fisherman of popular conception, is portrayed as an erudite speaker, well versed in Greek literature. In a number of places, Peter discourses on the nature of a true prophet. Although addressing his audience, as "disciples of the true prophet",[1] he is not only referring to Jesus, but to other true prophets as well.

He points out, for example, that seeking and finding a true prophet by no means robs a person of their power of discrimination and judgment:

> But I would not have you think that…I take away the power of judging concerning things; on the contrary, I advise that no one should walk through devious places, and rush into errors without end. I therefore counsel not only wise men, but indeed all men who have a desire of knowing what is in their best interests that they seek after the true prophet. For it is he alone who knows all things, and who knows what and how every man is seeking.
>
> For he is within the mind of every one of us, but in those who have no desire for the knowledge of God and His righteousness, he is inoperative; but he works in those who seek after that which is profitable to their souls, and he kindles in them the light of knowledge. Wherefore seek him before all else; and if you do not find him, do not expect to learn anything from anybody else.
>
> But he is soon found by those who diligently seek him through love of the Truth, and whose souls are not possessed by wickedness. For he is present with those who desire him in the innocence of their spirits, who bear patiently and draw sighs from the bottom of their hearts through love of the Truth. But he deserts malevolent minds, because, as a prophet, he knows the thoughts of everyone.
>
> *Clementine Recognitions VIII:59; cf. CR pp.397–98*

The true prophet, says Peter, is within everyone, from which vantage point he can see who is ready for him, and who really longs for him and desires him. Consequently, whenever a person is ready, the prophet appears and makes himself known:

> Therefore, let no one think that he can find him (the prophet) by his own wisdom, unless, as we have said, he empties his mind of all wickedness,

> and conceives a pure and faithful desire to know him. For when anyone has so prepared himself, the prophet himself, seeing a mind prepared for him, makes himself known to that person of his own accord.
>
> *Clementine Recognitions VIII:59; cf. CR p.398*

In another passage, after having discussed the approach of intellectual philosophers and observed that they are always in disagreement with each other, forever uncertain about the nature of reality, he comments:

> Therefore, since among these (philosophers), things are uncertain, we must come to the true prophet. God the Father wishes him to be loved by all, and accordingly He has been pleased to wholly disregard those opinions that have originated with men – in regard to which there is nothing resembling certainty – in order that he (the true prophet) might be the more sought after, and that he whom they had obscured should show to men the way of Truth. Indeed, it is for this purpose that God made the world.
>
> *Clementine Recognitions VIII:62; cf. CR p.399*

In other words, it is on account of the inherent uncertainty of intellectual philosophizing and the incorrect interpretations given to the teachings of past prophets that the true prophet is sought after; for he has the certainty and knowledge that stems from inner experience, and his words carry weight and authority. Indeed, "it is for this purpose that God made the world": this world has been created by God so that souls may have the opportunity of returning to Him through the agency of the true prophet. The same idea is expressed in the *Epistula Apostolorum,* where Jesus is quoted as saying:

> On account of those who pervert my words I have come down from heaven. I am the *Logos;* I became flesh, labouring and teaching that those who are called will be saved.
>
> *Epistula Apostolorum 40, OG p.155*

This section in the *Clementine Recognitions* then concludes with Peter pointing out that God is present within everyone, wherever a person may be on earth. But for those who seek Him "neither purely, nor holily, nor faithfully" – who do not seek or worship Him in the right way – it as if He were dormant, for He does not respond to them. And for those who do not believe in His existence, it is as if He were completely absent:

> "He is everywhere near to them who seek Him, though He be sought in the remotest ends of the earth. But if anyone seek Him neither purely, nor holily, nor faithfully – though He is indeed within him, because

> He is everywhere, and is found within the minds of all men – but, as we have said before, He is as if dormant to the unbelieving, and is held to be absent from those by whom His existence is not believed."
>
> And when Peter had said this, and more to the same effect, concerning the true prophet, he dismissed the crowds. . . . And after this, we also, with Peter, went to our lodging, and enjoyed our accustomed food and rest.
>
> *Clementine Recognitions VIII:62; cf. CR pp.399–400*

The *Clementine Homilies* contains similar material. Talking to Clement (who is the narrator of the story), Peter observes that a true prophet is required because everyone maintains, without justification, that they know the truth of things. "On this account," he says, "the whole business of religion needs a true prophet" – someone who knows what he is talking about:

> The man who is the helper I call the true prophet; and he alone is able to enlighten the souls of men, so that with our own eyes we may be able to see the way of eternal salvation. But otherwise it is impossible, as you know, since – as you said a little while ago – every doctrine is set up and pulled down, and the same is thought true or false, according to the power of him who advocates it; so that doctrines do not appear as they are, but take the appearance of being or not being truth or falsehood from those who advocate them.
>
> On this account the whole business of religion needs a true prophet, that he might tell us of things that are, as they are, and how we must believe concerning all things. So that it is first necessary to test the prophet by every prophetic sign and, having ascertained that he is true, thereafter to believe him in everything, and not to sit in judgment upon his several sayings, but to receive them as certain – being accepted indeed by seeming faith, yet by sure judgment. For by our initial proof and by strict enquiry on every side, all things are received with right reason. Wherefore, before all things, it is necessary to seek after the true prophet, because without him it is impossible that any certainty can come to men.
>
> *Clementine Homilies I:19; cf. CH pp.28–29*

Because there are as many versions of the 'truth' as there are individuals, Peter also points out that truth is what comes from the prophet, not what everybody would like it to be:

> The truth is that which is approved by the prophet, not that which is pleasing to each individual. For then that which is one would be many, if pleasing were the true touchstone; which is impossible.
>
> *Clementine Homilies II:8; cf. CH p.35*

Peter maintains that truth can only be known from a "prophet of truth" who not only "knows all things", but is also sinless:

> It must be known above all else, that nowhere can Truth be found except from a prophet of Truth. But he is a true prophet, who always knows all things, and even the thoughts of all men, and who is without sin.
>
> *Clementine Homilies III:11; cf. CH p.61*

He is "entrusted with the declaration of the Truth":

> The prophet of the Truth is he who always knows all things – things past as they were, things present as they are, things future as they shall be; sinless, merciful, alone entrusted with the declaration of the Truth. Read, and you will discover those who think that they have found the Truth by themselves. But to declare the truth is peculiar to the prophet, even as it is peculiar to the sun to bring the day.
>
> *Clementine Homilies II:6; cf. CH p.34*

Clement also describes his own experience with Peter, who explains to him the nature of a true prophet in such a way that he wonders why everyone does not see things so clearly: "I was astonished," he says, "and wondered why no one sees those things that everyone is looking for, though they lie before him."[2]

See also: **false prophet**, **prophet**.

1. *Epistle of Clement to James* 12, *CH* p.12.
2. *Clementine Homilies* I:20; *cf. CH* p.29.

psychic From the Greek *psychikos* (of the soul, of life), from *psychē* (soul); someone sensitive to subtle paranormal energies or influences, such as telepathy, auras, atmosphere, or anything of the subtle material universe.

As an adjective used in psychology, expressions such as 'psychic realm', 'psychic process', 'psychic energy', and so on, refer to the unconscious or subconscious mental energy from which arise the unconscious motivations and impulses that influence the actions of human beings. Though not necessarily understood by psychologists as subtle energy, the conscious and subconscious processes of the mind – including reason, intuition, and so on – take place in a level of subtle psychic energy, expressed or manifested outwardly as neurological activity in the brain.

See also: **clairvoyance** (7.3), **psychic experience** (7.3), **visionary**.

pūpak (P) See **hoopoe**.

purātan guru (H/Pu) *Lit.* teacher *(guru)* of the past *(purātan);* past *guru,* past saint, past master.

Past *gurus,* saints, incarnations or prophets cannot make personal human contact with anyone because they no longer have a human form. Their physical bodies have been cremated or have decayed like other mortal bodies, and their human personalities did not survive their death. They have crossed the inner heavens, and are now united with the Divine. Since they have discarded their physical bodies, they are no longer active in this world as *gurus.* They are unable to manifest their real forms at the physical level. They came to the physical level, gave their teachings, collected their allotted souls and departed, leaving the work of redeeming further souls to saints of the future. A seeker is thus unable to cultivate true faith in and love for them. True and pure devotion only comes to one whose efforts are made under the guidance and grace of a living *guru,* since he is love personified.

Many people put their faith in saints or holy men who lived in times past. In many respects, it is easier for the mind to accept a *guru* of the past than one who is alive. The mind can adjust and interpret the teachings of a past *guru* to suit itself. Nonetheless, the teachings of *purātan gurus* are beneficial, both to learn the basic concepts of spirituality and to corroborate the teachings of living *gurus.* The writings of *purātan gurus* can provide hints concerning the signs to look for in living *gurus,* also cautioning against putting faith in rites, rituals, ceremonies, and empty observances in the hope that by their means salvation can be secured. They also warn against the many imitators, both internal and external. Correct recognition of the inner *guru* is a necessity for safe travel in the inner realms, and a living *guru* teaches his disciples how this is achieved.

In his *Philosophy of the Masters,* in a section on *purātan gurus,* Maharaj Sawan Singh explains:

> A patient cannot take medicine from a past physician, however proficient he may have been. No one can get his case decided by a judge who lived long ago. No woman can marry a dead man and bear him children. Similarly, perfect *mahātmās* came in their own time and redeemed those who then came in contact with them. After the expiration of their period, they left the world and merged in the Lord. Before departing, they passed on their work to others. Only man can make another man understand. This is the law of nature. The Lord works in this world of matter through living persons.
>
> Many believe that past *mahātmās* are even now present in the spiritual regions and can help us. This matter should be considered

calmly. Those perfect masters fulfilled their mission and merged in the Lord and left the remaining work to some other *mahātmās.* One *mahātmā* finished his work and handed over the office of *guru* to another, according to the direction of the Lord, so that the work of connecting the souls with the Lord and redeeming them could continue. Even if a past *mahātmā* wished to redeem a person, he would work in accordance with the law of nature and carry out his mission through a living *mahātmā.*

We can take the help of past masters only after ascending to the regions where they are. We are, however, in this gross world, while they are in the world of the spirit. If we think that past *mahātmās* can help us from the spiritual regions, we are acting on inner feelings, imagination and inferences. And unless our inner eyes are opened, we cannot be certain whether our inner thoughts are from the Lord, from a past *mahātmā,* from some imperfect soul, or if they are only waves of our own subconscious mind. It is wrong to act on the waves of the subconscious mind, and one is likely to be misled by them. Moreover, when we have not seen a past *mahātmā,* the antipower or any other soul can claim to be that *mahātmā* and deceive us. As we cannot positively recognize him, we are likely to be deceived.

Let us consider whether it is logical to think that past *mahātmās* can act as *gurus* and that it is not necessary to have a living *guru.* If a past *mahātmā* can do so, surely the Lord Himself could give the necessary spiritual instructions? Then why did any *mahātmā* have to come here at all, as the Lord could always do so?

If, however, there was a necessity for a *mahātmā* at any time in the past, it follows that there is a necessity for one even now, just as there was before.

If the Lord wishes to make people understand, He must take human form. This is the law of nature. He has to take the form of a saint or a holy man.

Maharaj Sawan Singh, Philosophy of the Masters, PMS5 pp.207–8

See also: **guru**.

pūrṇ guru (H), **pūrā guru** (H/Pu), **pūran gurū**, **pūran gur** (Pu) *Lit.* perfect or complete *(pūrṇ, pūran)* teacher *(guru);* perfect master; a *guru* of the highest order; appointed by his own *guru* to act as a *guru;* also called a *satguru.* He is called perfect because he has reached the highest stage of spiritual perfection, and has merged with the Divine. He is therefore perfect from a spiritual perspective. This perfection also manifests at the human and any other level in the creation at which he operates. A *pūran gurū* is beyond death, one

with and sustained by the creative power of God. He is a truly free soul. The use of the adjective *pūran* suggests more than simply the Indian custom of adding superlative to superlative. It also indicates that there are *gurus* who are less than perfect.

The term is used in the *Ādi Granth:*

> Good are his deeds, and glorious and (truly) wealthy is he,
> within whose mind the instruction of the *pūran gur* abides.
> Grant Nānak an abode in the society of saints *(sādhsang),* O Lord,
> whereby all the comforts shall become manifest unto him.
> *Guru Arjun, Ādi Granth 290, MMS*

A perfect *guru* teaches the path of the divine Word *(Shabd),* the creative power, and persuades those who come to hear him to earnestly consider the true purpose of human life:

> He who practises the discipline of the Word *(Shabd)*
> is a perfect master *(pūrā guru).*
> *Swami Shiv Dayal Singh, Sār Bachan Poetry 13:1.2, SBP p.105*

See also: **guru**.

purohit(a) (S/Pa/H) *Lit.* placed in front, put in charge; commissioned, appointed; hence, a person commissioned or appointed; a family priest, a household priest, a chief priest, a domestic chaplain; a counsellor or minister to kings; a title given to legendary and historical characters such as the *ṛishis* Vishvāmitra and Vasishṭha. In Indian mythology, much of it believed to have been written by the *ṛishis* themselves, kings commonly seek the advice of the *ṛishis,* who come and go as they please in the king's court. It is traditional Hindu belief that the gods will not eat the food offerings of those (even of kings) who have no household priest.

Purohitas, as *Brahmā-purohitas,* are also 'ministers' or heavenly beings in the realm of the deity *Brahmā.*

Pythagoreans A loosely knit esoteric group who sought to follow the teachings of Pythagoras (*c.*580–500 BCE), and who survived into the first two or three centuries of early Christian times. Fragmentary as the extant source literature may often be, the basic tenets of the universal mystic path are present in the teachings of the ancient Greeks mystics, of whom Pythagoras is the first one known to history. One supreme God, Source, or Good (the *Monad*);

the negative power as the source of all multiplicity (the *Dyad,* 'Strife' or 'Negativity'); the *Logos* (Word) or the *Nous* (Mind, Intelligence) as the divine creative power; the mystic Music or Sound of this power; the idea of the enlightened sage; meditation; reincarnation; vegetarianism; the pursuit of human virtue and perfection, along with other fundamentals of the spiritual path are all present in these ancient teachings.

At the time of Jesus and for several centuries afterwards, followers of esoteric paths, especially in the Hellenistic world, were commonly known as Pythagoreans. Hippolytus, for instance, denounces Plato[1] and gnostics such as Valentinus, Colarbasus,[2] Marcus[3] and Elchasai[4] as Pythagoreans, from which it seems clear that in his view they all gave mystic or esoteric teachings. Many well-known teachers of the ancient world referred respectfully to the teachings of Pythagoras, acknowledging the common ground in all mystic teaching. Among these were Plato and Heraclitus of ancient Greece, Philo Judaeus, Apollonius of Tyana and Moderatus of Gades of the first century CE, the second- or third-century Nicomachus of Gerasa, the Hermeticists of a similar period, and Plotinus (205–270 CE), Porphyry and Iamblichus, together with a number of early Christians such as Clement of Alexandria, Justin Martyr, and St Augustine. The upsurge of interest in Pythagorean teachings during the first three centuries of Christianity has become known as Neo-Pythagoreanism, eventually becoming part of the Neo-Platonism of the third and fourth centuries.

Clement of Alexandria mentions the Pythagorean belief in the omnipresent unity of God, and the *Nous* as the essential creative force powering the universe:

> Nor must we keep the Pythagoreans in the background, who say: "God is one. He is not, as some suppose, outside the frame of things, but within it. In the entirety of His being, He dwells within the whole circle of existence, surveying all of nature, and blending all things in harmonious union: the Author of all His own forces and works, the Giver of light and heaven, and Father of all, the Mind *(Nous)* and vital power of the whole world, the Mover of all things."
>
> *Clement of Alexandria, Exhortation to the Heathen 6; cf. WCA1 p.72*

Clement also mentions the Pythagorean belief that God's "Voice" can be heard, resounding "unceasingly" within the very "fabric" of all things:

> Pythagoras and Socratēs and Plato say that they hear God's Voice while closely contemplating the fabric of the universe, made and preserved unceasingly by God.
>
> *Clement of Alexandria, Miscellanies 5:14, WCA2 p.280*

Prior to Pythagoras, the same mystical tradition was associated with Orphēus, a character who appears in some of the Greek myths, and who is probably more legendary than historical. If he lived at all, it would have been in the period 1430–1150 BCE. Under the banner of Orphism (Gk. *Orphika*), a powerful spiritual movement spread throughout Greece, starting around the sixth century BCE and later converging with Pythagoreanism. Its basic tenets included reincarnation, the immortality of the soul, and the adoption of a vegetarian diet. The movement undermined the traditional Greek belief that the soul (Gk. *psychē, lit.* breath; hence, soul) is perishable. Orphism consisted of small independent groups who derived their beliefs from a collection of poems, claimed to be the divinely inspired compositions of the Thracian poet Orphēus:

> The central Orphic doctrine shared by all groups was that there is in the human person a divine and an earthly element. The divine in us is an actual being, a *daimōn* or a spirit, which has fallen as a result of some primal sin and is entrapped in a series of earthly bodies, which may be animal and plant as well as human. It can escape from the 'sorrowful weary wheel', the cycle of reincarnation, by following the Orphic way of life, which involved, besides rituals and incantations, an absolute prohibition of eating flesh and, as it seems, of all use of animal products.
>
> *A.H. Armstrong, Classical Mediterranean Spirituality, CMSA p.99*

See also: **Neo-Platonists**, **philosopher**, **Pythagoras and the Pythagoreans** (1.9).

1. Hippolytus, *Refutation of All Heresies* VI:XVI, *RAH* pp.214–216.
2. Hippolytus, *Refutation of All Heresies* IV:XIII, *RAH* pp.80–81.
3. Hippolytus, *Refutation of All Heresies* VI:XLVII, *RAH* p.259.
4. Hippolytus, *Refutation of All Heresies* IX:IX, *RAH* p.347.

qāḍī (A), **qāżī** (P) *Lit.* judge; an administrator of Islamic religious law *(fiqh);* a magistrate, a judge; one who settles disputes, judges accused persons, and decides punishments based on the verdicts of the *Qur'ān* and the traditions of the Prophet *(Sunnah),* which together make up the *fiqh* (religious law); a senior government administrator; a revered, learned, and powerful person in Islamic society; anglicized as 'cadi' or 'qadi'.

According to Muslim law, *qāḍīs* are appointed by the ruler, but cannot afterwards be replaced. They are responsible only to God for their verdicts, against which there is no provision for appeal. This means that once appointed, they can become a law unto themselves, and their competence to judge fairly cannot be questioned.

Traditionally, *qāḍīs* were appointed to confidential positions by government, to whom they had to report on the activities of high-ranking officials, the general political situation, the mood of the public, and a variety of practical and everyday issues. Duties included checking that craftsmen were attached to the army before a campaign, that roads were safe, that goods required for domestic consumption were not exported, that foodstuffs were sold at fixed prices, and so on. They also acted as public notaries.

The term is little used in Sufi symbolism, but Sufi folklore abounds with stories concerning *qāżīs,* although the stories themselves say little about their role in Muslim society. According to the diary of one of his disciples, Niẓām al-Dīn Awliyā' once related a story to illustrate the difference between an interest in the spiritual path and the overwhelming desire for the love of God:

> In Lahore, there was a scholar renowned for his eloquence. One day he came to the *qāżī* of Lahore and said: "I desire to go on pilgrimage to the *Kaʿbah.* Give me permission that I may go."
>
> The *qāżī* replied: "Why do you want to go? At present your discourses and counsels are benefiting many people." The scholar refrained from going.
>
> After another year had lapsed, he again approached the *qāżī* and again sought permission to go to Mecca. Again the *qāżī* advised him to stay, and again he convinced that scholar to remain in Lahore. The third year came, and the scholar approached the *qāżī* once more. "I am overcome with desire to visit the *Kaʿbah.* Please give me permission that I may go."
>
> "O master," replied the *qāżī,* "if you are overcome with desire to visit the *Kaʿbah,* what need do you have to ask permission of me or to seek my consultation? You should simply go."
>
> Then upon the blessed lips of the master came these words, "In love there is no need of consultation."
>
> *Niẓām al-Dīn Awliyā', Morals for the Heart 5:18,*
> *FFNA pp.415–16, MHN pp.353–54*

Rūmī, perhaps the greatest of all Sufi storytellers, relates a story to illustrate the essential oneness of all Sufis:

> Two persons went before the *qāżī* with a dispute. The *qāżī* asked one of them to produce witnesses. The man went outside and he brought two *ṣūfī* dervishes as witnesses. The *qāżī* asked for another witness. The man brought two other dervishes, but the *qāżī* asked for another still. The man said: "In place of two witnesses I have brought four persons. Why do you still want another witness?"

> The *qāżī* replied: "If you bring forty thousand, it wouldn't matter, because they are one, and in the true reality of unity they are one spirit, for: "The believers are like a single soul."[1]
>
> *Rūmī, in Manāqib al-ʿĀrifīn 3:497, MASA1 pp.512–13, FKG (3:496) p.354*

Rūmī often portrays the *qāżī* as the human intellect that constantly assesses and judges everything, trying to make sense of the world. It even becomes convinced that it has all the answers, when in reality it knows nothing and is blinded by its own ignorance. But, says Rūmī, there is a higher way of knowing and understanding things: through the power of love, learnt from the spiritual master – the king, the *sulṭān,* the *ʿAql al-Awwal* (Primal Intelligence), the divine creative power, the essence of both the eternal soul and the master. If the *ʿAql al-Awwal* is the *sulṭān,* then the intellect is only a minor official. The term he uses in this instance is *shiḥnah:*

> Intellect *(ʿaql)* is like an official *(shiḥnah):*
> When the *sulṭān* arrives,
> the helpless official *(shiḥnah)* slinks off into a corner.
> Intellect is a shadow, God is the sun.
> How can a shadow resist the sun?
>
> *Rūmī, Maśnavī IV:2110–11; cf. MJR4 p.389, in SPL p.222*

In another place, the intellect is cast as the *qāżī,* drunk at the judge's bench. But love comes and overcomes everything, beating the drunken intellect with a mace.[2] In another image, the "gown and turban" of the *qāżī*-intellect are "pawned for the cup of love".[3] The intellect does have a natural function to perform, but it is not a human being's most spiritually elevated faculty.

1. *Ḥadīth,* Jāmiʿ al-Ṣaghīr, *JMH2* p.184; *Kunūz al-Ḥaqā'iq, KHH* p.136; *AMBF* 109; Rūmī, *Fīhi mā Fīhi, KFF* p.177 (*SOU* p.185); *Traditions of the Prophet, TPA1* (61) pp.73–74.
2. Rūmī, *Dīvān-i Shams-i Tabrīz* 1276:13496, *KSD3* p.113.
3. Rūmī, *Dīvān-i Shams-i Tabrīz* 1288:13605, *KSD3* p.119, *MP1* (160:6) p.133.

qalandar (P) An itinerant dervish who abandons everything to live the life of a wandering beggar; in Sufi parlance, one who is indifferent to this world and the next, who has become detached from self and is wholly committed to seeking God within himself; one who is unconcerned by the acceptance or rejection of others; one who lives in an ecstatic state, who has access to the spiritual realms, who is free from human desires and appetites, and who is liberated from bondage to ritual, ceremony, and all superficial religious conventions;[1] a name of uncertain origin, used mainly in Iran and India,

coming into common usage after its frequent mention in the *One Thousand and One Nights,* a collection of oriental folktales dating from the tenth century.

Although ostensibly belonging to the group or order known as the *Qalandarīyah, qalandars* are a far more loosely knit group than other Sufi orders. In fact, the name covered a wide spectrum of itinerant Sufis, and *Qalandarīyah* do not seem to have constituted a particular order of Sufis, with specific rules and beliefs requiring a life of wandering and poverty. Although they tended to flout outward social norms, they differed in their attitude to the *sharī'ah* (religious law). Some remained steadfast to the ritual prayer and other external observances. Others were lax. In their appearance, however, they set themselves apart from others. If a long beard was a sign of social standing, they would shave. If sombre clothing was regarded as the done thing, they would dress colourfully. Some even went about naked. Their stance was open to abuse, however, by those attracted by the apparent 'freedom' and irresponsibility of *qalandar* life. Adopting only the name and outer appearance, these pseudo-*qalandars* led wandering lives, indulging in wine and sex, and breaking all the rules of the *sharī'ah.* People who did not understand Sufism tended to confuse the two ends of the spectrum, with the result that *qalandars* as a group were generally held in disrepute.

Qalandars are often associated with the *malāmatīyah* (those who seek reproach), and the names are used interchangeably. However, while a sincere *qalandar* is always inwardly engaged in his spiritual practice, trying neither to hide nor display his spiritual advancement, a *malāmatī* will attempt to hide his inner spiritual state by intentionally behaving in a way that invites ridicule and contempt.

In the poetry of Sufis such as Rūmī, Sanā'ī, 'Aṭṭār, 'Irāqī and the *qalandarīyah,* the metaphorical meaning attached to some common things is reversed. Thus, terms associated with piety, such as a *mu'adhdhin* (a muezzin, who gives the call to prayer), imply religious hypocrisy or a dry and lifeless practice leading nowhere. Conversely, terms associated with all that is unacceptable in Muslim culture, such as drinking wine, are used symbolically for mystics and mysticism.

In Rūmī's terminology, a *qalandar* generally denotes the perfected mystic, one who has reached the highest degree of self-annihilation in the Divine. He has become a focus of spiritual vision, absorbed in the 'soundless Sound' of the creative power. Rūmī was perhaps influenced by the thought of his own master Shams-i Tabrīz, who is always depicted as an itinerant Sufi:

> Human nature does not encompass the *qalandar:*
> he is totally vision – vision directed
> toward the silence of the Speech of the heart!
> *Rūmī, Dīvān-i Shams-i Tabrīz 1336:14133, KSD3 p.147, in SPL p.189*

ʿIrāqī pictures the *qalandar* as free of all desire for both the worlds, his attention focused in the inner sanctum:

> Having shaken the two worlds from his sleeve,
> he sits in the winehouse like a *qalandar.*
> *ʿIrāqī, Kullīyāt 1504, KHI p.146, in SSE2 p.158*

Saʿdī, not himself an itinerant, identifies himself with the *qalandar,* as one absorbed in divine love, unconcerned about what others may think:

> Since I adopted the role of a *qalandar* in the street of love,
> I have neither cherished any hope from my friends,
> nor felt any fear of my foes.
> *Saʿdī, Badāyiʿ 123:7, KSSS p.376; cf. BOS p.136*

Ḥāfiẓ observes that outer signs do not make a true *qalandar.* To become a real mystic requires annihilation of the ego, not removal of body hair:

> A shaved beard or hair or eyebrows does not make a *qalandar.*
> Know that the tale of the path of a *qalandar* is very subtle.
> It would be easy if cutting the hair from your head
> made you a *qalandar.*
> That man is a *qalandar* who, like Ḥāfiẓ,
> has cut off his head (ego).
> *Ḥāfiẓ, Dīvān; cf. DHWC (107:6–7) p.228*

1. "Qalandar," in *Farhang-i Jahāngīrī,* in *FNI6* p.153.

qallāsh (P) (pl. *qallāshān*) *Lit.* rascal, scoundrel, rogue; metaphorically, a Sufi, a mystic; similar in meaning to *rindān* (profligate) and *awbāsh* (troublemakers); hence, *qallāshī* (roguishness) and *kār-i qallāshān* (the work of rogues), both terms that imply the path of divine love.

The term is one of a family of metaphors arising from the reverse symbolism that is prevalent in Sufi literature, in which terms associated with piety imply religious hypocrisy or lifeless religious practice leading nowhere. Conversely, terms associated with things that are unacceptable in Muslim culture, like the drinking of wine, are used as symbols and metaphors for positive aspects of the mystic path, such as divine love. Dārābī writes explicitly:

> The rogue *(qallāsh)* is one who is liberated from the desires of the *nafs* (lower mind).
> *Muḥammad al-Dārābī, Laṭīfah-ʾi Ghaybī 2, LGMD p.134, in SSE6 p.124*

Rūmī uses the metaphor when speaking of an ecstatic inner encounter with the spiritual form ("face") of his master:

> Last night my heart became drunk
> with the face of the beloved
> and – well – I drank a cup before the king.
> I am drunk with the face of the moon!
> I am happy with my sin!
> I have sinned before the king, so now break my hand!
> I am an utter profligate *(rind)* and scoundrel *(qallāsh),*
> I am brazen in the religion of love –
> What goods have I that I should send as a gift (in recompense)?
>
> *Rūmī, Dīvān-i Shams-i Tabrīz 1687:17683–85, KSD4 p.37; cf. in SPL p.316*

qawm Allāh, **al-** (A), **qawm-i Allāh** (P) *Lit.* the people *(al-qawm)* of God *(Allāh);* the folk or tribe of God; Sufis. *Qawm* means caste, tribe, sect, folk, people, nation. In Bedouin society, a tent represents one family; a group of tents together is a *ḥayy* (a clan); the members of one *ḥayy* are a *qawm.*

The term is commonly used in the *Qur'ān* when speaking of the various prophets and their people *(qawm)* such as the people of Noah *(qawm al-Nūḥ).*[1] The implication is that each prophet was sent to a particular people. The *Qur'ān* depicts something of the relationship between the prophets and their people, often relating how the people would not listen to them.[2]

Frequently abbreviated to *al-qawm* (the folk, the tribe), the term is used by a number of early Sufis, such as al-Qushayrī, when speaking of the Sufis:

> Following their particular usage and their basic premise, the folk *(al-qawm)* hold that the *sirr* (secret, innermost consciousness) is more subtle than the spirit *(rūḥ),* and the spirit is more subtle than the heart *(qalb).*
>
> *Al-Qushayrī, Risālah, RQQQ p.48, in EIM p.149*

Ibn al-ʿArabī is also fond of the term and its synonym *ṭā'ifah* (tribe), although he more commonly employs the epithet *ahl Allāh* (people of God), especially for Sufi saints:

> For the tribe *(al-qawm),* gnosis (*maʿrifah,* inner mystical knowledge) is a path. Hence, any knowledge which can be actualized only through practice, godfearingness and wayfaring is gnosis *(maʿrifah),* since it derives from a verified unveiling that is not encompassed by obfuscation.
>
> *Ibn al-ʿArabī, Meccan Revelations 2:297.33, FMIA3 (2:177) p.447, SPK p.149*

Al-qawm and *ahl Allāh* come from a *ḥadīth,* "God has folk (*qawm,* family) among the people: the folk of the *Qur'ān (ahl al-Qur'ān),* who are the folk of *Allāh (ahl Allāh)* and His elect."[3]

Rūmī says that he desires no intermediary between himself and the divine beloved ("the moon"), unless the intermediary be a perfect saint ("a cloud"):

> I do not want to enjoy the loveliness of the moon
> through an intermediary,
> for an intermediary is perdition to the folk *(qawm)* –
> Unless it be a cloud
> that has become as nothing in the Way,
> so that it is not a veil to the face of the moon. . . .
> A cloud such as this ties no veils:
> in reality it tears veils away and is salutary.
>
> *Rūmī, Maśnavī V:702–3, 705; cf. MJR6 p.44*

1. *Qur'ān* 7:59–60, 69, 9:70, 10:71, 11:25, 36, 89, 14:9, 22:42, 23:23–24, 25:37, 26:105, 29:14, 38:12, 40:5, 31, 50:12, 51:46, 53:52, 54:9.
2. *E.g. Qur'ān* 71:1–28.
3. *Ḥadīth,* Aḥmad, *al-Musnad* 3:128, 242, *FMIA3* (2:178) p.525, in *SPK* p.388 (n.20).

qawwāl (A), **qavvāl** (P) (pl. *qawwālān*) *Lit.* one who speaks well, one who speaks fluently; a singer, a minstrel; a leading singer or chanter at a Sufi *samāʿ* (musical gathering); one who sings *qawwālī* (Sufi devotional music). The intention of Sufi music is generally to induce ecstasy in the listeners. *Qawwālān* often perform in a group, one serving as the lead singer, and commonly accompanying themselves with tambourine, flute, and other instruments.

Metaphorically, the perfect master is known as the *qawwāl* who puts the soul in contact with the divine music. ʿAṭṭār alludes to the Sufi practice of discarding their cloaks at the feet of the *shaykh* during Sufi ecstatic dance. But he is implying inner submission to the spiritual form of the master:

> To the singer *(qavvāl),* we will fling away our cloak *(khirqah),*
> until, in the ring of the circle, we become the signet.
>
> *ʿAṭṭār, Asrār Nāmah 629, AN p.39; cf. in SSE1 p.172*

See also: **mughannī**, **muṭrib**, **qawwālī** (▸3), **samāʿ** (▸3).

quánzhēn qīzǐ (C) *Lit.* the seven *(qī)* masters *(zǐ)* of the *Quánzhēn* school of Daoism, established by twelfth-century Daoist master Wáng Zhé (*aka.*

Chóngyáng); also known as the *běiqīzhēn,* the seven *(qī)* perfect (or realized) ones *(zhēn)* of the north *(běi).*

The *quánzhēn qīzǐ* were Wáng Zhé's seven closest disciples, who themselves became masters. After their master's death, the *quánzhēn qīzǐ* disseminated their master's teachings throughout China, and went on to establish their own local lineages, each becoming the first patriarch thereof. They and their lineages were:

Hǎo Dàtōng (*aka.* Guǎngníng, 1140–1212)	Huàshān lineage
Liú Chǔxuán (*aka.* Chángshēng, 1147–1203)	Suíshān lineage
Mǎ Yù (*aka.* Dānyáng, 1123–1183)	Yùxiān lineage
Qiū Chùjī (*aka.* Chángchūn, *c.*1148–1227)	Lóngmén lineage
Sūn Bù'èr (*aka.* Qīngjìng, *c.*1119–1182)	Qīngjìng lineage
Tán Chǔduān (*aka.* Chángzhèn, 1123–1185)	Nánwú lineage
Wáng Chǔyī (*aka.* Yùyáng, 1142–1217)	Yúshān lineage

quietist A follower of the Christian doctrine of quietism, originating in seventeenth-century Spain, which maintained that God can be known through passive meditation, without struggle or striving, and by relinquishing all human identity and activity. The doctrine and those who practised it were pronounced heretical in 1687 by Pope Innocent XI.

See also: **illuminist**, **quietism** (▸3).

quṭb (A/P) (pl. *aqṭāb*) *Lit.* axis, pole, pivot, centre; the thick iron spindle embedded vertically in the middle of the lower of a pair of millstones, and around which the upper stone revolves; also, the governor or head of a tribe or community; in Sufism, a spiritual axis or focus, especially the head of the hierarchy of saints (*awliyā',* friends of God) believed to be responsible for the invisible spiritual government of the world; also called *quṭb al-zamān* (*quṭb* of the time, *quṭb* of the age), *quṭb al-aqṭāb (quṭb* of *quṭbs),* and by other variants.

According to Hujwīrī, the hierarchy of the *awliyā'* includes three hundred *akhyār* (the good), forty *abdāl* (deputies), seven *abrār* (the righteous), four *awtād* (supports), three *nuqabā'* (leaders), one *quṭb* (axis) and one *ghawth* (helper). "All these know one another, and cannot act save by mutual consent."[1] Hujwīrī also assigns to the *quṭb* the role of correcting the errors of the four *awtād:*

> It is well known among *ṣūfīs* that every night the *awtād* must go round the whole world, and if there should be any place on which their eyes have not fallen, next day some imperfection will appear in that place; and they must then inform the *quṭb,* in order that he may direct his attention to the weak spot, and that by his blessing the imperfection may be removed.
>
> *Hujwīrī, Kashf al-Maḥjūb XIV, KMM p.288; cf. KM p.228*

Other Sufis have differed in the number of *awliyā'* assigned to each category, the differences between them, and so on. The *quṭb* is either equated to the *ghawth* or he is placed above the *ghawth* in the hierarchy of saints. Both Ibn al-ʿArabī and the author of *Laṭā'if-i Ashrafī* ('Highest Subtleties'), which is mentioned by Tahānawī,[2] are among those who assert that the two are different. Jurjānī, on the other hand, maintains that the *ghawth* refers to the *quṭb* in his role as helper:

> In the sense that those in pain seek him out, the *quṭb* is called the helper *(ghawth),* being one who is the object of God's favours at every moment, the one to whom the great Talisman has been given. He pervades the realm of existence and its inner and outer manifestations, just as the soul permeates the body. He holds the balance that regulates the general flow of grace *(fayḍ).*
>
> *Jurjānī, Taʿrīfāt, KTJ p.162; cf. in SSE6 p.1*

Tahānawī writes at length on the various assertions that have been made regarding the *quṭb:*

> The *quṭb* is one who is the focus of God's attention. This attention is specifically directed towards him at every moment. The *quṭb* is likened to the heart of Muḥammad, the Prophet. He is referred to as the servant of God *(ʿabd Allāh),* and two *imāms* stand on either side of him. . . .
>
> The *quṭb* is one whose heart is that of Muḥammad; he is also referred to as the *quṭb* of the world *(quṭb al-ʿālam),* the *quṭb* of *quṭbs (quṭb al-aqṭāb),* the great *quṭb (quṭb al-akbar),* the *quṭb* of guidance *(quṭb al-irshād),* the supreme *quṭb (al-madār),* and the helper *(ghawth).* . . .
>
> Grace flows from God to the *quṭb* without intermediary. There is only one *quṭb* in the world, in whom subsists the existence of all beings in this world and the hereafter, the higher and the lower domains.
>
> *Tahānawī, Kashshāf Iṣṭilāḥāt al-Funūn, KIFT3 p.493; cf. in SSE6 pp.2–3*

According to some writers, the *quṭb al-madār* (supreme *quṭb*) has other *quṭbs* working for him, each with his own assigned duties, and each aided by a prophet of the past, such as Noah, Abraham, Moses, Jesus, and so on:

> Apart from the Muhammadan *quṭb,* there are twelve lesser *quṭbs,* each aided by the heart of a prophet. . . .
>
> According to Ibn al-ʿArabī in his *Futūhāt al-Makkīyah* ('Meccan Revelations'), there are an infinite number of *quṭbs,* one for each category of wayfarers, such as the *quṭb* of the ascetics, the *quṭb* of the devotee, the *quṭb* of the gnostics, and the *quṭb* of those who trust in God. There is a single *quṭb* of friendship with God for the entire population of the earth, who is also known as the *quṭb* of the world and the embracer of the world, from whom all forms of divine friendship gain support. By the same token, there is a *quṭb* for each station (level of spiritual attainment), as a maintainer of that station. In the context, it is said that there is a friend of God to protect every community in the world, who is known as the *quṭb* of that community, regardless of whether the inhabitants thereof are believers or not.
>
> *Tahānawī, Kashshāf Iṣṭilāḥāt al-Funūn, KIFT3 pp.493–94, in SSE6 pp.3–4*

Speaking of the *quṭb al-aqṭāb (quṭb* of *quṭbs),* Tahānawī continues:

> The *aqṭāb* at this level have the power to dismiss a friend of God *(walīy)* and appoint another in his place; a *quṭb* of the universe may dismiss another *quṭb,* and the *quṭb al-aqṭāb* or the helper *(ghawth)* has the power to appoint a *quṭb* through his grace, even though that *quṭb* be rebellious or unbelieving.
>
> *Tahānawī, Kashshāf Iṣṭilāḥāt al-Funūn, KIFT3 p.494; cf. in SSE6 p.4*

The *quṭb* of the time *(zamān)* is at the head of the spiritual hierarchy, and is the most spiritualized living being of his time. He is the greatest living saint and spiritual guide. Like a sphere spinning on its axis, the world is believed to revolve around him:

> If there were not in the world a *quṭb* of the time *(quṭb-i zamān),*
> how could the heavens turn on their axis?
>
> *Lāhījī, Sharḥ-i Gulshan-i Rāz, SGR p.142, in SSE6 p.6*

He is the *mudabbir* (manager) of the world, and the preservation of the world depends on the many tasks and secret roles performed by the hierarchy. All accounts agree that there is never more than one supreme *quṭb* at a time, and that when he dies, he is immediately replaced by one of the *awtād,* who are similarly said to be chosen from among the *abdāl.* The identity of the members of this hierarchy is regarded as hidden, although various Sufis have been identified by others as the *quṭb* and other officers of the hierarchy, both during and after their lifetimes. The disciples of a particular master naturally have a tendency to claim that their master is the *quṭb.* Among those named

as *aqṭāb* of the past have been Moses, Jesus and Muḥammad, who have also been named as *rusul* (messengers).

Ibn al-ʿArabī identifies the *quṭb* as *ʿabd Allāh,* the servant of God. In Sufism, to become the servant of any of the ninety-nine names of *Allāh* – the Generous, the Glorious, the Merciful, *etc.* – implies that the saint has so thoroughly contemplated upon this name or aspect of God that he has become immersed in it. *Allāh* is regarded as the all-inclusive name, and for the *quṭb* to become *ʿabd Allāh* implies he has imbibed the qualities of all the divine names.[3] Even so, he says that the *aqṭāb* are also ranked according to their spiritual attainment, and each is associated with one of the ninety-nine names in particular:

> Then the *aqṭāb* are ranked in excellence among themselves. Even though they all come together in this Name which is demanded by their station, each of them is also specified by another divine Name. He is attributed to it, and called by it outside of the station of pole-hood *(quṭbīyah).* Hence, Moses' name is *ʿAbd al-Shakūr* (Servant of the Grateful), David's specific name is *ʿAbd al-Jāmiʿ* (Servant of the All-Inclusive). There is no *quṭb* without a name specific to him in addition to the all-inclusive name which he possesses, that is, *ʿAbd Allāh.*
>
> *Ibn al-ʿArabī, Meccan Revelations 2:571.18, FMIA4 (4:270) p.300; cf. SPK p.371*

The *quṭb* is also identified by al-Jīlī with the perfect man *(al-insān al-kāmil),* who is both the realized microcosmic man, the perfect saint in human form, and the cosmic Man whose inner being encompasses the entire creation. In essence, therefore, all the *quṭb* are eternally one:

> The perfect man is the *quṭb* on which the spheres of existence revolve from first to last, and since things came into being, he is one *(wāḥid)* for ever and ever. He has various guises and appears in diverse bodily tabernacles *(kanāʾis).*
>
> *Al-Jīlī, al-Insān al-Kāmil 2:60, IKJ p.277, in SIM (2:58.22ff.) p.105*

Likewise, al-Jīlī identifies the creative power as the angel, *al-Rūḥ* (the Spirit, the Holy Spirit), out of whom God "created the world". *Al-Rūḥ* became God's means of experiencing Himself in the creation. He also made *al-Rūḥ* into the *quṭb.* Here, the *quṭb* is depicted as both the eternal Power that remains changeless throughout the ages, and also the temporal human being who is a manifestation of this Power:

> God created the angel named *al-Rūḥ* from His own light, and from him He created the world and made him His organ of vision in the

world. One of his names is the Word of *Allāh (Amr Allāh).* He is the noblest and most exalted of existent beings: there is no angel above him, and he is the chief of the cherubim. God caused the millstone of existent beings to turn on him, and made him the axis *(quṭb)* of the sphere of created things. . . .

Al-Rūḥ exercises a divine guardianship, created in him by God, over the whole universe. He manifests himself in his perfection in the *Ḥaqīqat al-Muḥammadīyah* (Reality of Muḥammad), therefore the Prophet is the most excellent of mankind. While God manifests Himself in His attributes to all other created beings, He manifests Himself in His essence to this angel alone.

Accordingly, *al-Rūḥ* is the *quṭb* of the present world and of the world to come. He does not make himself known to any creature of God, but to the perfect man. When the saint *(walī)* knows him and truly understands the things which *al-Rūḥ* teaches him, he becomes a *quṭb* on which the entire universe revolves; but the pole-ship *(quṭbīyah)* belongs fundamentally to *al-Rūḥ,* and if others hold it, they are only his delegates.

Al-Jīlī, al-Insān al-Kāmil 2:51, IKJ pp.210–11, in SIM (2:12.6ff.) pp.110–11

Ibn al-Fāriḍ likewise distinguishes between the eternal *quṭb,* who never changes, and the *quṭb* in human form, who is appointed from among the *awtād* (supports), and who in turn have risen up from the *abdāl* (deputies). He is writing poetically in the name of this eternal Power:

It is upon me that the heavens turn:
Marvel then at the *quṭb* around which they turn,
 a *quṭb* that encompasses them all.
There is no *quṭb* above me – whom I should succeed
 having passed the three (stations of holiness),
 though the *awtād* rise to be *quṭb* from among the *abdāl.*

Ibn al-Fāriḍ, Tā'īyah 500–1, DFQM p.93; cf. in SIM p.246, SVSL pp.216–17

Among the many references to the *quṭb* in Sufi literature, Rūmī is perhaps the most expressive. Like his treatment of most other terms for the saints, prophets and masters, Rūmī uses the term to mean the perfect saint. The *quṭb,* he says, "is the gnostic *('ārif)* united with God".[4] He is the "*quṭb* of the age *(quṭb-i zamān),* the possessor of inner vision, at whose stability even the mountains are astonished".[5] And:

Quṭb is the one who turns around himself,
 while the celestial spheres turn around him.

Rūmī, Maśnavī V:2345; cf. MJR6 p.141

More expansively, he describes the high spiritual character of the perfect master, and the benefits of coming into his protection. He refers to one of his many stories, in which a saint rescues a bear from being consumed by a dragon:

> If you do not wish to lose your head, become a foot:
> come under the protection of the discerning *quṭb.*
> Though you be a king, do not deem yourself above him:
> though you be honey, gather naught but his sugar cane.
> Your thought is an impression, his is Reality:
> your coin is counterfeit, his a mine.
> You are he, seek your self in his self.
> Say "coo, coo (*kū, kū,* where? where?)" like a dove.
> And if you are unwilling to serve these true men,
> you are in the dragon's mouth, like the bear.
> It may be that a master will deliver you,
> and pull you out of danger.
>
> *Rūmī, Maśnavī II:1984–89; cf. MJR2 p.323*

The knowledge of the *quṭb,* he implies, is way beyond intellectual knowledge:

> The intellect of the scholastic theologian *('aql-i baḥśī)* says,
> "This is a deep ditch and too way out:
> do not listen to an absurdity without some explanation."
> The *quṭb* replies, "To you, O infirm one,
> whatever is beyond you seems absurd."
> The visions that are now revealed to you –
> is it not true that at first they seemed absurd to you?
>
> *Rūmī, Maśnavī III:3654–56; cf. MJR4 p.205*

And again:

> Know that beside the breath of the *quṭb* of the time *(quṭb-i zamān)*
> traditional knowledge is like
> performing the ritual ablution with sand when there is water.
> Become simple, and follow behind him:
> only through this simplicity will you gain deliverance.
>
> *Rūmī, Maśnavī IV:1418–19; cf. MJR4 p.350*

For most spiritually minded people, attainment of the spiritual perfection known to a *quṭb* is an ideal. 'Ināyat Khān suggests that simply to be a true human being is a big step on the way:

> A Hindustani poet says, "To become *nabī, ghawth, quṭb* is very difficult. What shall I tell you of the difficulties of life, since it is even difficult for man to become human?" To attain to spiritual grades is very difficult. We should first try to be human. To be an angel is not very difficult – to live as an angel without having passed through the stages of being human. To be material is very easy. To live in the world, in all the difficulties and struggles of the world, and to be human is very difficult. If we become that, then we become the miniature God on earth.
>
> *ʿInāyat Khān, Sufi Message, SMIK8e p.127*

See also: **abdāl**, **ʿabd Allāh**, **afrād**, **awtād**, **ghawth**, **imām**, **al-insān al-kāmil**.

1. Hujwīrī, *Kashf al-Maḥjūb* XIV, *KMM* p.269, *KM* p.214.
2. Tahānawī, *Kashshāf Iṣṭilāḥāt al-Funūn, KIFT3* p.494, in *SSE6* p.4.
3. Ibn al-ʿArabī, *Meccan Revelations* 2:573.19, *FMIA4* (4:270) p.300; *cf. SPK* p.412 (n.13).
4. Rūmī, *Maśnavī* V:2339 (heading), *MJR6* p.141.
5. Rūmī, *Maśnavī* I:2129; *cf. MJR2* p.116.

rabbi (He. *rav, ravi,* Yiddish *rebbe*) *Lit.* my teacher, my master; from *rav* (great, revered; hence lord, chief, teacher, master); from the Semitic roots *r-b-b* (much, many, large, great, mighty, important); related to the Ugaritic *rb* (much, many) and the Arabic *rabb* (lord, God); one authorized and qualified to teach and expound traditional Jewish law; a Jewish scholar, qualified by academic study of the Hebrew Bible and the *Talmud* to act as the religious head of a synagogue or to be the spiritual and religious leader of a community. Rabbis are certified or ordained by rabbinic academies or by the new rabbi's teacher. In medieval times, the more mystically inclined rabbis were responsible for the development and elaboration of the esoteric side of Judaism known as the Kabbalah.

Rabbi is an anglicization of *ravi* ('my teacher', 'my master', pron. *raa-bee*). During the period of the Second Temple (516 BCE – 70 CE), the acknowledged authorities on matters concerning the Jewish law were the scribes. Sometime around the beginning of the Common Era, the custom developed of addressing scribes as *'ravi'*. Gradually, the form of address became a title such as 'doctor', and the particular force of the pronoun ('my') was lost. After the destruction of the Temple by the Romans in 70 CE, the priests lost their central role in Jewish society, and the function of teaching and upholding the Law was assumed by the scribes or rabbis. By about 100 CE, the title was in common usage to denote an acknowledged interpreter of the Jewish

law. Since then, *ravi* has been a title of respect in Judaism for virtually every kind of spiritual leader.

In Yiddish, the Hebrew *ravi* becomes *rebbe,* which has been used since the eighteenth century by the *ḥasidim* of Eastern Europe and most other European-origin Jews as the familiar, affectionate form of address for their spiritual masters. Among the Yemenites the term is pronounced *ribbi.* The term *rabban* was used to denote particular respect.

A rabbi is not a priest, and the position carries with it no particular religious status. This being so, the functions and duties performed by the priests of other religions may be performed by anyone who is qualified to conduct them correctly and with due reverence. Some functional differences exist between rabbis of Orthodox, Conservative, and Reform Jewish groups, according to their individual practices and beliefs.

Prior to the nineteenth century, a rabbi's education could consist almost entirely of biblical, Talmudic, and associated studies. Since then it has been necessary for a rabbi to possess a more all-round education. Rabbis are largely local in their remit, and Judaism has no central rabbinate. Chief Rabbis came into existence in medieval Europe but, being appointed by civil governments, they found little favour with local communities, although the post still exists in some places today. In Israel, the rabbinic council has two chief rabbis, one representing the Spanish (Sephardic) tradition and the other the German (Ashkenazi).

Rabbis are expected take part in marriage ceremonies, but their presence is not otherwise expected at most other ceremonies. Nevertheless, they are usually present at funerals and circumcisions, and they assist at *Bar Mitzvah* (the religious coming-of-age of a Jewish boy, around the age of thirteen). They usually officiate at communal worship, may sometimes preach, and generally fulfil a pastoral role in the community, advising and consoling where required. Modern rabbis are expected to be involved in any social or philanthropic work undertaken by their community. They also have an overall responsibility for the religious education of the young, though beyond that the details depend upon local circumstances. Rabbis may be part-time, holding down a regular job as well as working with their community in their religious capacity.

See also: **Pharisees**, **scribes**.

rahbar, **rāhbar**, **rah-namā** (P) *Lit.* road *(rah, rāh)* guide *(bar, namā);* guide of the way; pilot, escort; in Sufism, the spiritual master who guides the souls or wayfarers *(rah-rav, sālik)* on the spiritual path. See **dalīl**.

rāhib (A/P) (pl. *ruhbān*) *Lit.* monk; generally, Christian monks or hermits, though occasionally used for Manichaeans and Buddhists. According to the *Qur'ān:*

> You will find the most vehement of people in hostility to the believers to be the Jews and pagans, and that the nearest in affection for them are those who say, "We are Christians." That is because there are priests and monks *(ruhbān)* among them, and because they are not proud.
>
> *Qur'ān 5:82; cf. AYA, KPA, MGK*

The *Qur'ān* goes on to insist that when these men hear the message of Muḥammad, they become believers, and are admitted to paradise.

Islam claims to have no priesthood and no monasticism. According to the well-known *ḥadīth,* "There is no monkery in Islam *(lā rahbānīyat fī al-Islām).*"[1] Even so, these roles are filled by various Muslim religious official positions and by the Sufi *khānaqāhs* (monasteries).

In Sufism, *rāhib* infrequently conveys any symbolic meaning, although the *Mir'āt-i ʿUshshāq* says that *ruhbān* "symbolizes the fugitive who flees from falsehood *(bāṭil)* to the Truth *(Ḥaqq),* from multiplicity to Unity *(Waḥdat)*".[2]

Rūzbihān Baqlī also says that when a devotee is drawn strongly to God, he experiences a strong desire for seclusion. And he quotes al-Ḥallāj as saying, "Monasticism *(rahbānīyah)* means the vision of God's majesty."[3]

Ḥāfiẓ says obliquely that when the devotee focuses himself in the "monk's hermitage" – by which he means the inner sanctum – he hears the sound of the inner bell, and his ego is crucified:

> When the labour of the hermitage bears fruit,
> the bell of the monk's *(rāhib)* hermitage resounds,
> and the cross appears.
>
> *Ḥāfiẓ, Dīvān, DHA p.31, DIH p.78; cf. DHWC (79:5) p.185*

See also: **dayr** (▸3).

1. *Ḥadīth, AMBF* 598, in *SOU* p.67 (n.111); *cf. Qur'ān* 57:27.
2. *Mir'āt-i ʿUshshāq,* in *TAT* p.199, in *SSE3* p.234.
3. Rūzbihān, *Mashrab al-Arwāḥ* 14:45, *MARB* p.254, in *SSE3* p.234.

rāʿī (A/P) *Lit.* shepherd; metaphorically, a public administrator who genuinely works for the welfare of others, a philanthropist; in Sufism, a master; also called *shubān* and *chūpān.* As a master, the term is part of a family of pastoral metaphors in which the sheep are the disciples, the master is the shepherd, the world and human imperfections are wolves and wild beasts, and green

pastures and hills are the realms of the spirit. These metaphors are more frequently found in Jewish and Christian writings than in Muslim literature.

Sanāʾī is probably referring to God as the divine shepherd, though he could be thinking of his master, when he writes:

> He is your shepherd *(rāʿī),* and you choose the wolf;
> He invites you, and you remain in want;
> He is your guardian, and you yourself are heedless;
> Oh, well done, you senseless, sinning fool!
> He reforms our nature within us:
> kinder than ourselves is He to us;
> Mothers do not have such love for their children as He bestows.
> The worthless He makes worthy by His kindness;
> From His servants,
> He accepts thankfulness and patience as sufficient.
> His beneficence has shut the door of understanding
> against the eye of wisdom and uprightness,
> and has opened to it the path of the spirit.
>
> *Sanāʾī, Ḥadīqat al-Ḥaqīqat 1, HHGP pp.36–37; cf. HHG p.58*

Saʿdī is less ambiguous, and here the shepherd probably refers to his master:

> On that path, none travelled but the man of prayer:
> lost was he who did not follow the shepherd *(rāʿī).*
>
> *Saʿdī, Bustān, Introduction 65, KSSS p.73; cf. BSS p.9*

See also: **shubān**.

rasīdagān (P) *Lit.* men of perfection; adepts; mature followers of the spiritual path, as opposed to beginners, who are commonly known as *ṭālib* (seeker) or *murīd* (disciple). Hujwīrī writes:

> The saints of God are the governors of His kingdom and the overseers of the universe, which God has committed absolutely to their charge: therefore their judgments must be the soundest of all, and their hearts must be the most tenderly disposed of all towards the creatures of God. They are the mature ones *(rasīdagān);* and whereas agitation and intoxication are marks of inexperience, with maturity *(bulūgh),* agitation is transmuted into composure. Then, and only then, is one a saint in reality.
>
> *Hujwīrī, Kashf al-Maḥjūb XIV:7, KMM p.288; cf. KM p.228*

rasūl (A/P) (pl. *rusul,* P. *rasūlān*) *Lit.* messenger, envoy, emissary, apostle; in Islam, a messenger of God, one whom God has sent with a message for the people; also called *mursal, nabī, payk;* specifically, a *nabī* (prophet) whom God has sent to the world to give a new expression of the perennial message. Muḥammad is said to have been the last messenger to be sent before the end of the world. The *Qurʾān* calls him the "seal of the prophets *(khātam al-nabīyīn)*",[1] where "seal" implies 'the last'.

According to Muslim belief, every *rasūl* receives his message through an intermediary, usually Gabriel. The *Qurʾān* itself is expressly said to have been brought by Gabriel to Muḥammad.[2] Elsewhere in the *Qurʾān,* the intermediary between God and man is said to be *al-Rūḥ* (the Spirit), generally as a reference to Gabriel.[3]

According to the *Qurʾān,* the *rusul* have included Ādam (Adam), Seth (Shīth), Nūḥ (Noah), Ibrāhīm (Abraham), Ismāʿīl (Ishmael), Mūsá (Moses), Elijah *(Ilyās),* Lūt (Lot), Ṣāliḥ, Hūd, Shuʿayb, ʿĪsá (Jesus), and Muḥammad. Other prophets *(nabīyūn)* mentioned in the *Qurʾān* are Idrīs (Enoch), Dāʾūd (David), Sulaymān (Solomon), Yaḥyá (John the Baptist), Yaʿqūb (Jacob), Yūsuf (Joseph), Alyasaʿ (Elisha), Ayyūb (Job), and a number of others. Ṣāliḥ, Hūd, Shuʿayb and Muḥammad are the four *rusul* said to have been sent specifically to the Arabs. A number of these are also understood in Judaism and Christianity to have been prophets. Furthermore, Abraham has been adopted as the patriarch of Islam, just as he is of Judaism.

Not all commentators have agreed with this interpretation of the *Qurʾān,* which is not entirely clear on the matter. The rationalist *Muʿtazilah* school of Islamic philosophy maintains that there is no difference between a *nabī* and a *rasūl,* since both are used in the *Qurʾān* for Muḥammad. On the other hand, interpreting a passage from the *Qurʾān* that is not altogether clear on the matter, it is commonly said that the first messenger was Noah, and therefore that Adam and Seth and those who came before him were prophets:

> We have sent you inspiration, as We sent it to Noah and the prophets *(nabīyīn)* who came after him: we sent inspiration to Abraham, Ismāʿīl, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, Solomon, and David, to whom We gave the *Psalms.*
>
> Of some messengers *(rusul),* We have already told you the story; of others We have not; and to Moses, God spoke directly. They were messengers *(rusul)* who brought good news as well as warning, so that mankind, after the coming of the messengers *(rusul),* could have no argument against God. For God is mighty and wise.
>
> *Qurʾān 4:163–65; cf. AYA, KPA*

The *Qurʾān* says that a *rasūl* has been sent to every people:

> For every nation there is a messenger *(rasūl);* when their messenger *(rasūl)* comes (on the Last Day), justice will be done among them, and they will not be wronged.
>
> *Qur'ān 10:47; cf. AYA, KPA, MGK*

The early-twentieth-century Indian Sufi ʿInāyat Khān says much the same, in a more modern style:

> *Rasūl* is the world messenger, who comes for all the people at the time of the world's need, and brings with him that inspiration, influence and power that will harmonize humanity. He may be a king or a pauper; in whatever condition he comes, he will fulfil the purpose of his coming on earth. Answering the cry of humanity, he fulfils the purpose of his mission.
>
> *ʿInāyat Khān, Sufi Message, SMIK9 pp.130–31*

Every *rasūl* gives the same message. But because human beings are separated by cultural and linguistic differences, God has sent His messengers at many different times and places to speak the language and use the images, metaphors and parables that will make sense to the people of that particular time and place. God Himself does not communicate with human beings – He does so through His messengers:

> It is not God's intention to reveal the Unseen to you. God chooses (for this purpose) those of His messengers *(rusul)* whom He pleases. So believe in God and His messengers *(rusul).* If you believe, and guard yourselves against evil, you shall indeed receive a rich reward.
>
> *Qur'ān 3:179; cf. AYA, KPA, MGK*

Obedience to the *rasūl,* says the *Qur'ān,* is obedience to God. But not everyone will follow him:

> He who obeys the messenger *(rasūl),* obeys God. But if any pay no heed, We have not sent you to be their keeper.
>
> *Qur'ān 4:80; cf. AYA, KPA, MGK*

The *rasūl* also has the power to seek forgiveness from God for the sins of those who ask:

> We sent forth messengers *(rusul)* to be obeyed, according to God's will. If, when the people had wronged themselves, they had come to you, seeking God's forgiveness, and if the messenger had asked

> forgiveness for them, then they would have found God forgiving and merciful.
>
> *Qur'ān 4:64; cf. AYA, KPA, MGK*

Every messenger teaches people in a language they understand. But it is a divine choice whether or not a person accepts the message:

> Every messenger *(rasūl)* we have sent has spoken in the language of his own people, so that he might make his meaning clear to them. But God leaves to stray those whom He pleases, and guides whom he pleases. For He is the Mighty, the Wise.
>
> *Qur'ān 14:4; cf. AYA, KPA, MGK*

God's messengers are attuned to the times in which they live. Every age has its own mindset. The people of a particular time think in a particular manner, within a particular framework. However different the individuals may be, they are all cast in the same broad mould. Though God is universal and His message is essentially unchanging, it is expressed in the 'language' of the times, according to the way people are thinking. This is the role of the messengers.

God's 'instructions' to the *rasūl* are simple: whether people obey you or not, whether people abuse you or malign you, simply proclaim the message. Those few whom God guides will benefit from it. Jews and Christians should also be exhorted to follow their own traditions:

> O Messenger *(Rasūl)!* Make known what has been revealed to you by your Lord. For if you do not, you will not have conveyed His message. God will protect you from all men. God does not guide the unbelievers.
>
> Say: "People of the Book, you will attain nothing unless you observe the *Torah* and the gospel, and that which was revealed to you by your Lord."…
>
> Truly, those who believe, and those who are Jews and Sabaeans (probably Mandaeans) and Christians – whosoever believes in God and the Last Day, and behaves righteously – they shall have no fear or regret.
>
> *Qur'ān 5:67–69; cf. AYA, KPA, MGK*

There is no difference between any of the messengers:

> Those who believe in God and His messengers *(rusul),* making no distinction between any of them, to them We shall surely give their just rewards. For God is forgiving and merciful.
>
> *Qur'ān 4:152; cf. AYA, KPA, MGK*

Even so, the *Qur'ān* does say that some messengers are more exalted than others:

> Of these messengers *(rusul),* we have exalted some above others. To some of them God spoke; others He raised to lofty status. To Jesus the son of Mary, We gave clear proofs, and We strengthened him with the Holy Spirit. Had God so willed it, succeeding generations would not have fought among each other after such clear proofs had been given to them. But they disagreed among themselves, some believing, others disbelieving. Had God so willed it, they would not have fought each other; but God does as He pleases.
>
> *Qur'ān 2:253; cf. AYA, KPA, MGK*

In Sufi thought, the *rasūl* belongs to a universal brotherhood of saints, whose concern is for the well-being of humanity. ʿInāyat Khān is speaking of this when he says that the *rasūl* is a part of a hidden spiritual "government" of the world, and he describes something of the loving character of such "masters":

> The spiritual hierarchy is made up of the masters. The world is ruled and governed, and although the spiritual hierarchy is different from outward governments, it is nevertheless an inner government. In the East, such masters, whose thought, whose feeling, whose glance, whose impulse, can move the universe, are called *walī* (friend, saint). The master may advance gradually through the five principal stages of attainment, and may even arrive at the stage of *rasūl* in the end.
>
> *ʿInāyat Khān, Sufi Message, SMIK9 pp.132–33*

Rūmī always has much to say on the role of the masters, whom he calls by a variety of names, seemingly interchangeably, among the commonest being *anbiyā'* (prophets), *awliyā'* (friends, helpers), *payghambarān, mursalūn, rusul* and *rasūlān,* the last four all meaning 'messengers'.

For Rūmī, the real messenger is the divine creative power, the divine *ʿAql* (Intelligence, Wisdom). Thus, in one of his stories, Moses, as the master, is asked who he is. He replies:

> I am Wisdom *(ʿAql),* the messenger *(rasūl)* of the Almighty:
> I am the witness of God, I am the protection against error.
>
> *Rūmī, Maśnavī IV:2309; cf. MJR4 p.400*

The messengers, however, know how to free the spirit from the body:

> The true substance is concealed in falsehood,
> like the taste of butter in the taste of buttermilk.

Your falsehood is this perishable body:
your truth is that lordly spirit.
For many years this buttermilk, the body,
is visible and manifest,
while the butter, the spirit, is as dead,
and has become as nothing within it –
Until God sends a messenger *(rasūl),* a servant,
a shaker of the buttermilk in the churn,
to shake with method and skill,
so that you may know the true self that was hidden.

Rūmī, Maśnavī IV:3030–34; cf. MJR4 p.439

But to attain this freedom of the spirit, these "messengers", says Rūmī, require the utmost devotion, service, and sacrifice from their disciples. This is for the disciples' benefit. The messengers are not just saintly personalities. They are extremely powerful and skilful teachers and moulders of minds and souls. For themselves, they need nothing, but until the individual self is annihilated, the divine beloved will not reveal himself. It is their role to bring every disciple to this point of complete surrender:

If there are thousands of seekers and a single disinterested one,
the messenger *(rasūl)* will refrain from delivering his message.
These mystery-telling messengers of the hidden Mind *(rasūlān-i Żamīr)*
require a hearer who has the nature of *Isrāfīl.*
They have a nobility and grandeur like kings:
they require service from the people of the world.
Until you perform the service due to them,
how will you gain profit from their message?
How will they deliver that deposit to you,
until you are bowed double before them?
How can every kind of service be acceptable to them? –
because they have come from the sublime palace.
They are not beggars, that they should be grateful to you,
O impostor, for every service.

But, O you who are the inmost consciousness (of God),
notwithstanding their lack of yearning,
scatter the divine *Sulṭān*'s charity: do not withhold it!
O heavenly messenger *(rasūl-i āsmān),*
do not regard the disinterested ones:
Let your horse bound onward!

Rūmī, Maśnavī III:3604–12; cf. MJR4 p.202

See also: **hātif** (7.2), **mursal**, **nabī**, **payk**.

1. *Qur'ān* 33:40, *AYA*.
2. *Qur'ān* 2:97–98.
3. *Qur'ān* 17:85, 26:193, 40:15, 70:4, 97:4.

rasūl Allāh (A/P) *Lit.* messenger *(rasūl)* of God *(Allāh);* a prophet sent to the whole of humanity; specifically, but not exclusively, an epithet of the Prophet Muḥammad. See **rasūl**.

ratu (Av) *Lit.* prophet, saviour, master, teacher; spiritual teacher; teacher of righteousness, teacher of Truth; etymologically related to *ashā* (truth, righteousness, spirituality); a term used by Zarathushtra in his *Gāthās.* It appears, for instance, in an allegorical poem where the various aspects or qualities of God *(Ahura Mazdā)* converse with Him concerning the pleas for help that have risen up from the living soul *(geush urvā),* who is distressed by the suffering, ill will, and general disarray in which she finds herself:

> The living soul *(geush urvā)* complained to God:
> "Why did you create me? Who fashioned me?
> Passion *(aēshma),* pillage, aggression everywhere,
> and violence enmesh me all around;
> None have I to protect me save Yourself.
> Therefore, reveal to me a great saviour *(vohu vāstrya)*
> who can show me the way out."
>
> At this, the Creator of Life *(Geush Tashan)* asked Truth *(Ashā):*
> "Who will the saviour *(ratu)* for this world be,
> that we may offer her, besides protection, diligent care?
> Whom do you desire to be her lord and guide?
> Who will repel passion *(aēshma)*
> and all the hosts of Untruth *(Druj)?*"
>
> To Him, Truth *(Ashā)* – who binds all life in one,
> who hates no living creature – made reply:
> "Of those below not one is known to me,
> by whom the righteous may be arrayed against the wicked.
> Strongest of mortals he must surely be,
> unto whose call men may respond in haste." . . .

Then spoke *Ahura Mazdā,* He whose Breath,
pervading all, quickens the web of life;
"Is there no single spiritual sovereign *(ahu)* known,
nor yet a saviour *(ratu)* rich in righteousness!
For this indeed has the Creator appointed you
as shepherd *(fshuyant)* and preserver *(vāstrya)* of my earth!"

Zarathushtra, Yasna 29:1–3, 6; cf. DSZ pp.33–44, 60

In subsequent verses, Zarathushtra is appointed as saviour and shepherd to lead souls back to God. However, it does not seem that Zarathushtra considered himself to be the only saviour. In fact, there are a number of verses in the *Gāthās* where he specifically indicates that there have been – and will be – many such saviours. One of Zarathushtra's terms for saviours is *saoshyant,* and – emphasizing the point – in all but one case in the *Gāthās,* it is found in its plural form.

In another verse, Zarathushtra writes that the *ratu,* appointed by God, leads the soul away from the deception and illusion of the world and back to God:

Mindful of Your law of pain and happiness,
I proclaim your message, long unheeded by those who,
through the lures of the Deceiver *(Druj),*
destroy the world of Truth *(Ashā),*
yet especially intended for those
with hearts devoted to *Mazdā.*

Since, deluded by these lures,
you do not see clearly to choose the higher path,
so I have come to all as a teacher *(ratu),*
appointed by *Ahura,* sent by *Mazdā* to both parties
that all may live in harmony with Truth *(Ashā).*

Zarathushtra, Yasna 31:1–2; cf. DSZ pp.172–75

Nevertheless, such a teacher is loving and helpful towards all who come to him:

In accordance with the intrinsic principles of life,
the teacher *(ratu)* acts entirely without bias
towards the followers of Truth *(ashavan)*
and the followers of Untruth *(dregvant),*
and to those in whom good and evil are mixed.

Zarathushtra, Yasna 33:1; cf. DSZ p.307, GHZI

But no one is drawn to such a teacher except by the divine will:

This do I ask, *Ahura,* tell me true, who is the victorious one
who can protect us with his teaching?
Reveal to me O *Mazdā,* and to any whom You love,
that wise, soul-healing teacher *(ratu),*
filled with *Sraosha* (Sound)
and Your First Mind *(Vohu Manah).*

Zarathushtra, Yasna 44:16; cf. DSZ p.513

See also: **ahu**, **ashavan**, **fshuyant**, **māthrā**, **saoshyant**, **vāstrya**.

rav (He) (pl. *rabbanim*) *Lit.* teacher, master; rabbi; from *rav* (great, revered; hence lord, chief, teacher, master). See **rabbi**.

redeemer (He. *go´el,* Gk. *lytrotēs*) In general, one who regains ownership or possession of something by payment of a price; one who rescues another from captivity, especially by making a payment; in Christianity, Jesus, who is believed to free souls from bondage to their sins by having paid for them through his own suffering and death on the cross.

In Judaism and in most places in the Hebrew Bible,[1] the redeemer is God, the ultimate architect of human redemption. In the *Book of Job,* however, in the midst of all his troubles, Job expresses his faith in the resurrection and in an otherwise unnamed redeemer, whom he will see at the end of the world. The observation is generally taken by Jews as an affirmation of faith in God, and by Christians as a foretelling of Jesus the Messiah. When Job says that his "redeemer lives", he could be referring either to God or to the divine Word – the creative power that gives him inner life and is the power that grants redemption to human beings:

I know that my redeemer *(go´el)* lives, and that at the Last he shall stand upon the earth. And after my skin has been destroyed, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold, and not another, though my heart (*lit.* kidneys) be consumed within me (in awe).

Job 19:25–27; cf. KJV, NIV

The epithet is used throughout all parts of the Christian tradition, early and late. In the *Acts of Thomas,* the redeemer awakens souls who are spiritually asleep in this world, and gives life to those who are spiritually dead:

Glory to you,
Defender and Helper of those who enter your refuge!

> Who sleeps not, and awakens those who sleep,
> who lives, and gives life to those who lie in death!
> O God, Jesu Christ, Son of the living God,
> redeemer and helper, refuge and rest
> of all that are weary in your work.
>
> *Acts of Thomas 60; cf. ANT p.393*

The redeemer is understood to be the incarnation of the *Logos,* the divine Word. He is "the redeemer of souls,… the helper of man in his defeat, and appeared in his likeness, the Firstborn Word".[2]

A heavenly redeemer or saviour is a constant theme in gnostic writings, where he is again the incarnated *Logos.* Sometimes, he is Jesus, at other times he is not. In the *Second Apocalypse of James,* the redeemer is James the brother of Jesus and, according to this tractate, Jesus' successor:

> You are an illuminator and a redeemer
> of those who are mine, and now of those who are yours.
>
> *Second Apocalypse of James 55, NHS11 pp.130–31*

In the *Paraphrase of Shem,* the redeemer is again the Word *(Logos),* but no particular human incarnation is specified.[3] In the *Tripartite Tractate,* he is the "beloved Son… who is properly called 'saviour', and 'the redeemer', and 'the well-pleasing one', and 'the beloved', 'the one to whom prayers have been offered', and 'the Christ', and the 'Light of those appointed'".[4] In fact, the Son or redeemer, by coming to this world and submitting to its laws for the sake of those whom he has come to rescue, puts himself in need of redemption, too:

> Not only do humans need redemption, but also the angels, too, need redemption along with the image and the rest of the *plērōmas* of the aeons, and the wondrous powers of illumination (*i.e.* the whole of creation). So that we might not be in doubt in regard to the others, even the Son himself, who has the position of redeemer of the Totality, needed redemption as well – he who had become man – since he gave himself for each thing which we need, we in the flesh, who are his church.
>
> Now, when he first received redemption from the Word which had descended upon him, all the rest received redemption from him, namely those who had taken him to themselves. For those who received the one who had received redemption also received what was in him.
>
> *Tripartite Tractate 124–25, NHS22 pp.316–17*

The gnostic and Judaeo-Christian *Clementine Homilies* echoes the same belief, adding from Christian dogma (which may be the interpolation of a

later editor or translator) that the incarnation of the Word as Jesus is his last appearance:

> (He has) changed his forms and his names from the beginning of the world, and so reappeared again and again in the world, until coming upon his own times, and being anointed with the mercy for the works of God, he shall enjoy rest forever.
>
> *Clementine Homilies III:20, CH p.65*

Though most familiar as an epithet of Jesus, the term is appropriate to all saviours. In Manichaean texts, both Jesus and Mānī are heralded as redeemers, personifications of the divine *Nous,* Word, or *Vahman,*[5] who bring redemption to souls who are caught in the endless cycle of birth and death. The Coptic psalms speak of:

> Jesus, the physician of the wounded,
> the redeemer of living souls,
> the path the wanderers seek,
> the door to the Treasury of Life.
> *Manichaean Psalm Book CCXIX; cf. MPB p.2*

The Middle-Persian Manichaean texts have much the same to say of Jesus as do the *Acts of Thomas:*

> Come in peace, new Sovereign!
> Come in peace, Redeemer of captives,
> Healer of the wounded!
> Come in peace, Awakener of the sleeping,
> and Arouser of the sleepy!
> You who make the dead arise!
> Come in peace, mighty God and holy Voice *(Xrōshtag)!*
> Come in peace, true Word, great Radiance, and abundant Light!
> *Manichaean Hymns, MM2 p.312ff., RMP bt; cf. GSR p.65, in MM p.87, ML p.108*

In another Manichaean hymn, the redeemer lifts souls from the death of incarnation in a material body, for not only is he the eye and ear of the soul, but also the "Right Hand" and the "Breath of Life" – both terms for the divine creative power:

> You have come with salvation,
> Redeemer of our souls from the midst of the dead.
> You have come with salvation,
> O sublime eye, and ear with which we hear.

> You have come with salvation,
> O primeval Right Hand and our Breath of Life.
> *Manichaean Hymns, DSJM p.95ff., RMP br; cf. GSR p.64*

A Manichaean text also depicts Zarathushtra as a redeemer of the past, as Mānī himself had taught:

> If you wish, I will instruct you from the testimony of the fathers of old. The holy Zarathushtra, the saviour, when talking with his soul, (said): "Deep is the drunken stupor in which you sleep. Awake, and look at me! From the world of peace from which I have been sent, grace be upon you!"
>
> And it answered: "I, I am the tender innocent son of *Srōshāv,* I am in a state of impurity and endure (only) suffering: lead me out of the embrace of death."
>
> *Manichaean Text, MM3 p.872, RMP ay; cf. ML p.48*

The disciple of such a redeemer sees the meeting with the inner spiritual form of his master as the first staging post on the upward ascent. As it says in the Coptic *Kephalaia,* another Manichaean text:

> As soon as the soul has left the body, it beholds its redeemer and saviour. It rises, with the image *(myrphē)* of its master.
>
> *Kephalaia 141, in MM p.63*

See also: **Saviour** (2.1).

1. *Jeremiah* 50:34; *Isaiah* 41:14, 43:14, 44:6, *passim; Psalms* 19:14, 78:35.
2. Hippolytus, *Commentary on Psalm* 110, *RAH* p.426.
3. *Paraphrase of Shem* 8–9, 12, *NHS30* pp.40–43, 50–51, *passim.*
4. *Tripartite Tractate* 86–87, *NHS22* pp.250–51.
5. *E.g. Manichaean Hymns, MDT* p.556*ff., RMP* cn, *GSR* p.93.

revealer, **revealer of mysteries**, **revealer of secrets**, **revealer of Truth** In a mystical context, one who reveals divine truths; one who makes hidden things manifest; a prophet or mystic; also, especially in apocalyptic or revelational texts, an angel who reveals divine mysteries; in the Hebrew Bible, God; in Christianity, the man Jesus or the Christ within; in Mandaeism, the gnostic saviour.

In the biblical book of *Daniel,* God is described by Daniel as the "revealer of mysteries"[1] when Nebuchadnezzar, king of Babylon and conqueror of Jerusalem, has a symbolic dream of the future, which Daniel, one of the exiled Israelites, is able to interpret.

In Christianity, the revealer is Jesus Christ. Thus, Clement of Alexandria observes that it is because God is a mystery to human beings, who only know the world of the five senses, that Jesus became man, thereby revealing God to the five senses:

> The knowledge of God is a thing inaccessible to the ears and other sense organs of this kind of people. Hence, the Son is said to be the Father's face, being the revealer of the Father's character to the five senses by clothing himself with flesh.
>
> *Clement of Alexandria, Miscellanies 5:6; cf. WCA2 p.241*

In the *Acts of Thomas,* in an incident in which Thomas is baptizing a group of young men ('giving the gift of the Name'), he is invoking Jesus and the divine power that Jesus represents, when he prays:

> Come, Holy Name of the Messiah;
> Come, Power of Grace, which is from on high;
> Come, Perfect Mercy;
> Come, Exalted Gift;
> Come, Sharer of the Blessing;
> Come, Revealer of Hidden Mysteries;
> Come, Mother of Seven Houses, whose rest is in the eighth house.
>
> *Acts of Thomas II, AAA p.166*

Elsewhere in the *Acts of Thomas,* Jesus is described as the "revealer of truth",[2] the "revealer of the mysteries",[3] the "revealer of secrets",[4] and the "discloser of hidden secrets, and the revealer of mysterious sayings".[5]

Among the ancient Mandaean texts, God Himself, *Yawar Ziwa* (Dazzling Radiance), is described as the "revealer ('opener') of radiance and light",[6] and the mythical saviour *Manda-ḍ-Hiia* ('*Gnōsis* of Life') is said to be the "revealer whose eyes are uncovered".[7]

In a similar vein, though a thousand years later, the fourteenth-century German mystic, Johann Tauler, writes of the Christ within:

> But our blessed Lord, on the contrary, is meek and humble, yes, he is himself the essence of humility, to which he is unceasingly drawing all men whom there are to draw, and who are willing to be drawn. His being is the Cause, the Essence, and the Origin of all things. He is the life of the living, the resurrection of the dead, the restorer of all deformity and unfitness, and of those who have corrupted and despoiled themselves through sin. He calls back those who have fallen away and wandered from His fold. He raises up and confirms those who are in

> temptation. He is the bulwark of those who stand, the awakener and guide of all who are looking and striving upwards towards Him, the source of all light, the lamp of all who walk in light, the revealer of mysteries, insofar as it is fitting for us to know.
>
> *Johann Tauler, Sermons 27; cf. HLT pp.424–25*

1. *Daniel* 2:29, 47, *JB.*
2. *Acts of Thomas* 79, *ANTE* p.478.
3. *Acts of Thomas* IV, *AAA* p.166.
4. *Acts of Thomas* VII, *AAA* p.215.
5. *Acts of Thomas* I, *AAA* p.154.
6. *Mandaean Prayer Book* 3, *CPM* p.3.
7. *Mandaean Prayer Book* 71, *CPM* p.60.

righteous one (He. *ẓaddik,* Gk. *dikaios,* P. *ardāv, dēnāvar*) A prophet, a mystic, a saviour; the messiah; a righteous man, a just man, a good man, and so on, such terms being alternative translations of the original languages; in the Hebrew Bible, the prophets and patriarchs; in Christianity, Jesus; in Manichaeism, Mandaeism and gnosticism, Mānī and other saviours;[1] also called the elect one or the chosen one. A term very commonly used in the Bible and in much of the ancient religious and spiritual literature of the Middle East for both holy men and their followers.

In the Hebrew Bible, the first righteous one or "just man" to be mentioned is Noah:

> Noah found grace in the eyes of the Lord. . . . Noah was a just man *(ẓaddik)* and born perfect; and Noah walked with God.
>
> *Genesis 6:8–9; cf. JB, KJV*

The later rabbis made much of the statement that he had been "born perfect", which they also insisted implied that he had been born circumcised.

Among the biblical apocrypha, the *Prayer of Manasseh* mentions holy men of the past such as Abraham, Isaac, and Jacob[2] as "righteous ones", to which the *Apocalypse of Zephaniah* adds Enoch, Elijah, and David.[3] *4 Maccabees* similarly identifies Daniel and the other biblical prophets.[4] The author of the fictional *Testament of Abraham* provides his understanding of the nature of a righteous man:

> Abraham lived the measure of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceeding hospitable; for,

> pitching his tent in the crossways at the oak of Mamre, he received everyone, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, neighbours and travellers – all alike did the devout, all-holy, righteous, and hospitable Abraham entertain.
>
> *Testament of Abraham 1, ANF9 p.185*

Throughout the apocalyptic and eschatological *1 Enoch,* the "righteous one" is again the messiah, also called the Son of Man and the elect or chosen one. He is portrayed as a radiant, majestic and all-powerful heavenly being, seated on his throne of glory, passing judgment on the Last Day upon all beings, mortal and spiritual. The righteous will be resurrected in triumph and be admitted to sinless and everlasting life, while the wicked will be destroyed.[5] *1 Enoch* is a composite of several texts, possibly by different authors, written during the fifth to first centuries BCE. Some of these texts speak of the messiah as the righteous one; others call him the elect one.

In Christian literature, it is Jesus who is generally known as the righteous one, although his brother James, who became head of the church in Jerusalem, was known as James the Just or James the Righteous One *(ẓaddik).* In the Nestorian liturgy, for instance, Jesus is the "righteous one" who became man:

> Blessed is the righteous one,
> who clothed himself with Adam.
>
> *Nestorian Liturgy, NR2 p.34*

He is the one the petitioners invoke for help and grace:

> O righteous one, who withholds not your gifts
> from your poor and needy worshippers,
> and from your servants who call upon
> and supplicate you at all times, and in every place.
>
> *Nestorian Liturgy; cf. NR2 pp.251–52*

In the *Odes of Solomon,* the unknown odist encourages his fellow disciples, those who have been "brought . . . back to life" by the "righteous one", to arise – spiritually:

> Rise up and stand straight,
> you who were once brought low.
> You, who were silenced, speak,
> for your mouth has been opened.
> You, who were cast down,
> be henceforth lifted up,
> for the righteous one has brought you back to life.

For the Right Hand of the Lord is with you,
and will be your helper.
And peace was prepared for you,
before your war began.
So hear the Word of Truth,
and receive the Knowledge of the Most High.

Odes of Solomon 8:3–8, OSD p.38

To which, in the same ode, God responds:

Who . . . can rise up against My handiwork,
or who is there that is not subject to it?
I willed and fashioned mind and heart,
and they are mine;
By My own Right Hand,
I established my chosen ones.
And My righteous one
goes before them (to light the Way);
And they shall not be separated from My Name,
for it is with them.

Odes of Solomon 8:19–21, OSD p.42

In another ode, the "righteous one" gives the "eternal crown" or "great pearl" of divine "Truth" to his followers:

Truth is an eternal crown:
blessed are they who set it on their heads.
It is a pearl of great price:
there have been wars on account of this crown.
But the righteous one has taken it,
and has given it to you.

Odes of Solomon 9:8–10, OSD p.44

Among the gnostics, the writer of the *Tripartite Tractate,* part of the Nag Hammadi Library, maintains that the prophets and "righteous ones" of the Bible did not invent things out of their own heads, but spoke of things that they had seen and heard within:

> Also, other men of the Hebrew race, . . . namely the righteous ones and the prophets, did not think things up or say anything out of their own imagination . . . or out of esoteric thinking, but each one by the power that was at work within him, being attentive to the things he saw and heard, spoke of them.
>
> *Tripartite Tractate 111; cf. NHS22 pp.292–95*

In the gnostic *Paraphrase of Shem,* the "righteous ones" are the saviours who teach the return path back to God:

> It is I who opened the eternal gates,
> which were shut from the beginning. . . .
> I granted perception to those who perceive.
> I disclosed to them all the thoughts
> and the teaching of the righteous ones.
>
> *Paraphrase of Shem 36; cf. NHS30 pp.98–101*

When the soul awakens from the deep sleep of materiality through the power of the divine creative Intelligence or "Thought", the "righteous one" also brings the soul its innate "indestructible garment" of immortality and divinity:

> And I, Shem, awoke as if from a long sleep.
> I marvelled when I received the power of the Light
> and his whole Thought.
> And I went forward, faith shining in me,
> and the righteous one followed with my indestructible garment.
>
> *Paraphrase of Shem 41; cf. NHS30 pp.110–11*

Among the Mandaeans, the righteous one is again the saviour. In one poem, the saviour "builds a building" in eternity, into which he places his "living plants", his initiates, praying to the supreme Builder to keep an eye on them:

> "Where are you going, O chosen righteous one,
> all your friends seeking after you –
> For whom all your friends
> long and desire your appearance within themselves?"
>
> "I have gone to build a building:
> In yonder world, I built it, and constructed it,
> and set it up in the beginning.
> And into the building I transplanted living plants,
> true and faithful men.
>
> "And I entreat my Builder,
> the Being who keeps watch over the building,
> I entreat my Builder:
> 'Direct Your eyes to my plants –
> keep Your eye upon my plants,
> lest they should droop and fall,
> and forget the good things they were commanded.'"[6]
>
> *Mandaean Prayer Book 129; cf. CPM pp.120–21*

In another Mandaean prayer, the devotee expresses faith in the ability of the "righteous one" to free him from this world":

> I have acknowledged you, O elect righteous one,
> for you set my soul free from transitory things.
> *Mandaean Prayer Book 93; cf. CPM p.97*

In the Dead Sea Scrolls, the *ẓaddik* – the righteous one, the righteous teacher or teacher of righteousness – figures prominently in a number of texts, and it seems likely that he was the spiritual leader of the Qumran community.

See also: **chosen one**, **elect one**, **righteous ones** (▸4), **ẓaddik**.

1. *E.g. Manichaean Psalm Book* CCXXV, *MPB* p.15; *Psalms of Heracleidēs, MPB* p.188.
2. *Prayer of Manasseh* 8:1, 8, *OTP2* pp.635–36.
3. *Apocalypse of Zephaniah* 9, *OTP1* p.514.
4. *4 Maccabees* 16:21, 17:22, *OTP2* pp.561, 563.
5. *1 Enoch* 1–5, 83–90, *passim.*
6. *Cf. Psalms of Thomas* XIII, *MPB* p.218, *SCMP* p.120.

righteous teacher See **teacher of righteousness**.

rijāl (A/P) *Lit.* men; especially, true men, gentlemen, noble men, holy men; also, as *rijāl al-Ghayb* (men of the Unseen), exalted saints and angels; *rijāl Allāh* (men of God) and *rijāl-i Aʿrāf* (men of the Heights), both implying mystics or saints; *ṣaff rijāl* (ranks of true men), a term used for Sufi masters; and *rijāl al-ḥadīth* (men of the *ḥadīth*), those who compiled the collections of *ḥadīth* (traditional sayings and stories of Muḥammad).

There is general agreement among Sufis as to the nature of the *rijāl*. They are the "perfected ones":

> Men *(rijāl)* is a term for the perfected ones *(mardān-i kāmil)* and friends of God *(awliyāʾ Allāh).* When Abū Ḥafs was asked who the men *(rijāl)* were, he replied, "They are those who have pledged fidelity to God." The *Qurʾān* states, "Among the believers are men *(rijāl)* who are true to that which they have pledged to God."[1]
> *Sulamī, Ṭabaqāt al-Ṣūfīyah, KTS p.112, in FNI6 p.42; cf. in SSE6 p.31*

They seek God Himself, not anything He has created:

> God is much vaster than that a person should be satisfied with a little of what comes from Him. Rather, one should be satisfied with Him, but not with what comes from Him, since satisfaction with what comes from Him cuts off the men *(al-rijāl)* from their aspirations *(himmah).*
>
> *Ibn al-ʿArabī, Meccan Revelations 2:213.23, FMIA3 (2:129) p.321, SPK p.104*

To Rūmī, who applies most terms for holy men to perfect saints, a "man" is one whose "heart" is radiant "like the sun", and who – when unconscious of this world ("asleep") – has access to the spiritual worlds:

> Abū Yazīd, on his journey (to the *Kaʿbah*),
> sought diligently to find someone
> that was the Khiżr of his time.
> He espied an old man with a stature like the new moon:
> he saw in him the majesty and lofty speech of a true man *(rijāl).*
> His eyes sightless, and his heart like the sun:
> like an elephant dreaming of Hindustan.
> With closed eyes, asleep, he beholds a hundred delights:
> when he opens them, he sees them not –
> Oh, it is wonderful!
>
> *Rūmī, Maśnavī II:2231–34; cf. MJR2 pp.336–37*

It is good fortune, he says, to come into contact with such souls:

> Blessed the soul that is allotted the good fortune of beholding this invisible fair one *(shāhid),* and enjoys the grace-bestowing gaze of men of God *(rijāl Allāh).*
>
> *Rūmī, in Manāqib al-ʿĀrifīn 6:19, MASA2 p.768; cf. FKG p.535*

Sufi systematizers have characteristically assigned various categories to the *rijāl,* and have attempted to define the states *(aḥwāl)* and stations *(maqāmāt)* each category has attained. There is general agreement between them, as well as some variations:

> The men of the Heights *(rijāl-i Aʿrāf)* are perfect men who have attained the station of concentration of concentration *(jamʿ al-jamʿ),* which is subsistence *(baqāʾ)* in God.
>
> *Lāhījī, Sharḥ-i Gulshan-i Rāz, SGR p.132, in SSE6 p.32*

> What men are they whom God calls *rijāl?* They are the men who are suddenly touched by the zephyr of grace *(bād-i ʿināyat)* and the breeze of consideration *(nasīm-i riʿāyat)* from the sanctum of nearness *(jānib-i qurbat).*

> As soon as they are touched by the breeze of grace, their hearts quicken with the light of gnosis *(nūr-i maʿrifat),* their souls become imbued with the fragrance of union *(ʿiṭr-i viṣāl),* their inner consciousness *(sirr)* gleams with the burnishing of grace *(ṣayqal-i ʿināyat),* and they are blessed with a blend of aspiration *(jamʿ-i himmat)* and fine demeanour. They snatch away their aspiration from the creation, and devote it to the love of God.
>
> Thereupon, God makes them aware of the mysteries and states of His servants and, in the hereafter, of the stations and degrees of believers, designating their station above that of the creatures of the world, so that they know all, while none knows them.
>
> *Maybudī, Kashf al-Asrār, KA3 pp.625–26; cf. in SSE6 p.33*

Al-Jīlī and Tahānawī both say that there are six categories of *rijāl al-Ghayb* (men of the Unseen).[2] Says Tahānawī:

> There are different kinds of men of the Unseen *(rijāl al-Ghayb);* some are mortals and some are spirits in this world. These comprise six groups. The first group contains the highest of these men, the perfected ones, who are friends of God *(awliyāʾ)* who follow in the footsteps of the friends of God before them. They are hidden from the phenomenal realm and are concealed in the Unseen realm known as the level of mercy *(raḥmah).* Unknown and indescribable, they are immortals.
>
> *Tahānawī, Kashshāf Iṣṭilāḥāt al-Funūn, KIFT3 p.58, in SSE6 p.18*

He then goes on to describe the five lower categories. The second are "lower spirits than the first" who manifest themselves to travellers through the inner realms. The third are "angels of inspiration and motivation" who appear inwardly to the friends of God and the "purified", conversing with them, but do not "manifest themselves in the corporeal realm". The fourth are "men of sudden appearance *(rijāl mufājaʾat)*" who appear unexpectedly, manifesting themselves in this world in the human form, although the "purified" can also visit them in their own realms. The fifth are upright mortals, "men of desert places *(rijāl basābis)*", who generally inhabit "mountains, deserts, riverbeds, and the banks of streams". A few "rare exceptions" have "worldly power" and live "in cities, whether they want to or not". The sixth, he says, suffer from the projections of their own minds, and are to be avoided. They vacillate "between error and rectitude" and "constantly experience revelations and veilings", "spawned from the marriage of thought and imagination".[3]

According to the system of Niʿmat Allāh Valī, the *rijāl Allāh* (men of God) fall into three categories:

> The first is concerned with asceticism, praiseworthy outward actions, and inward cleansing of all blameworthy traits. Those who belong to this group are unaware of any level above their own. They are neither involved with nor have any knowledge of states, stations, infused knowledge bestowed by God, mysteries, or visionary revelations. Because they are conscious of that which is other than God, they are fearful of hypocrisy and conceit, and conceal their own perfections. This group are known as the worshippers.
>
> *Shāh Niʿmat Allāh Valī, Rasā'il, RNV2 p.244, in SSE6 pp.31–32*

The "second group", he continues, are more advanced. They see God as the Doer, and "are no longer subject to hypocrisy". They strive for higher states and stations than they presently experience, and when they reach those levels, "they openly possess miraculous powers." They live according to a high level of ethics and morality. "This group," he says, "is specific to the Sufis."

"The third and highest level" publicly follow the exterior observances of the *sharīʿah,* while practising additional "prayers and good deeds secretly." They live in the world, but "never forget God . . . wherever they are":

> These are "men whom neither merchandise nor trade can distract from remembrance of God."[4] They are the highest of men, and their disciples are the greatest of men. They are steeped in manliness; their location in the world is unknown, hidden from the ordinary people. They will appear with God on the Day of Resurrection.
>
> *Shāh Niʿmat Allāh Valī, Rasā'il, RNV2 p.245; cf. in SSE6 p.32*

Elsewhere, however, Niʿmat Allāh Valī seems to use the term more generally:

> The men of God *(rijāl Allāh)* perceive God through God, but perceive the creation through their own eyes. Although they are near to God, they do not see what He creates through Himself.
>
> *Shāh Niʿmat Allāh Valī, Rasā'il, RNV2 p.391, in SSE6 p.19*

And:

> The master invites the disciple to follow him at all times, both inwardly and outwardly, in his states and characteristics, in order to take the disciple to the degree of man of God *(rijāl Allāh),* where the master is the true father.
>
> *Shāh Niʿmat Allāh Valī, Rasā'il, RNV4 p.160, in SSE5 p.36*

See also: **mard**.

1. *Qur'ān* 33:23.
2. Al-Jīlī, *al-Insān al-Kāmil* 2:56, *IKJ* p.245; *cf.* 1:8.6*ff.,* in *SIM* (2:34.23*ff.*) p.82.
3. Tahānawī, *Kashshāf Iṣṭilāḥāt al-Funūn, KIFT3* p.58; *cf.* in *SSE6* pp.18–19.
4. *Qur'ān* 24:37.

rind (P) (pl. *rindān*) *Lit.* profligate, rogue; one who is free from constraint; hence, *rindī,* the state of being free from constraint; in the reversed imagery of the loosely knit *Qalandarīyah* order of Sufis, and of others such as Rūmī, Saʿdī and Ḥāfiẓ, a mystic; a lover of the Divine; one who has drunk the wine (of divine love) in the "tavern of ruin *(kharābāt)*" or the "ruins *(kharābāt)*" – in the spiritual sanctuary within.

Rūmī endorses a life of spiritual 'profligacy':

> We are the profligates *(rindān),*
> sitting in the corner of the ruins *(kunj-i kharābāt)* of annihilation –
> O sir, what business have we
> with trappings, warehouses, and goods?
> *Rūmī, Dīvān-i Shams-i Tabrīz 1075:11310, KSD2 p.299, in SPL p.316*

The life of a "profligate", he says, is better than that of the worldly minded ("fools"):

> If you are an utter profligate *(rind),*
> then flee from fools!
> Open the eye of your heart to the eternal light!
> *Rūmī, Dīvān-i Shams-i Tabrīz 3091:32975, KSD6 p.291, in SPL p.316*

Saʿdī says that lovers are so engrossed in divine love that they even have "no desire" for the pleasures of "heaven":

> Paint not for us in glowing colours the garden of heaven:
> For we profligates *(rindān)* have no desire
> to cling to the skirts of the virgins of paradise.
> *Saʿdī, Badāyiʿ 112:5, KSSS p.373; cf. BOS p.124*

They are only concerned with meeting the beloved within, waiting for him to appear at the inner door:

> Come back and strike the knocker on the door *(dar)*
> of your love-enraptured profligates *(rindān-i shawq):*

For the two eyes of your lovers
are fixed on the door *(dar),* like a nail.
Saʿdī, Ṭayyibāt 38:6, KSSS p.250; cf. TOS p.54

Ḥāfiẓ says that he is content to be a "profligate", drinking the "wine" of divine love:

Ḥāfiẓ drinks wine from the cup of love:
Because of this, he remains
a profligate *(rind)* and an intoxicated one.
Ḥāfiẓ, Dīvān, DHM (92:9) p.113, DIH p.70; cf. DHWC (105:11) p.224

Compared to a true lover of the Divine, nothing of this world has any value. The lover is spiritually free, for he has relinquished his ego and has been cut loose from all material moorings:

I am the slave of the spirit of profligates *(rindān)* –
headless, footless:
Before whom, both the worlds are not worth a straw.
Ḥāfiẓ, Dīvān, DHM (497:5) p.446, DIH p.370; cf. DHWC (492:5) p.811

The *rind* dwells in the inner sanctuary (the "retreat", the "tavern"), drinking the sweetness of divine bliss:

If ever you take a step towards the retreat of rogues *(rindān),*
I will treat you to the sweetmeat of sweet song
and a draught of pure wine.
Ḥāfiẓ, Dīvān, DHA p.180, DIH p.306; cf. DHWC (399:4) p.679

No one would think I am righteous and upright:
No one could imagine such
of the rogue *(rind)* of the tavern.
Ḥāfiẓ, Dīvān, DHA p.114, DIH p.202; cf. DHWC (263:1) p.468

Shabistarī says that no amount of love is ever sufficient for the lover:

He drank it all, yet still he stood with open mouth:
Bravo! O pre-eminent profligate *(rind),*
whose heart is the ocean.
Shabistarī, Gulshan-i Rāz 833, GRS p.104; cf. in SSE6 p.120

In an evocative expression, the *rind* is also qualified as a "*rind* with a torn drum", one who has torn up and annihilated his individual identity,

identifying himself with the Divine. Now there is nothing other than He. Metaphorically, *duhul darīdah* (torn drum) means disgraced. According to a Sufi saying:

> In the wilderness, a *rind* with a torn drum *(rind-i duhul darīdah)* said, "For the *ṣūfī* there is no God, for He is uncreated."
>
> *Sufi Saying, in SSE6 p.122*

Speaking more generally, ʿInāyat Khān says that the *rind* lives in the present moment. He is a person of high ideals, yet remains unfettered by the narrowness that confines most human beings:

> Make the best of this moment; it is now that you can clearly see eternity, if you live in this moment. But if you keep the world of the past or the world of the future before you, you do not live in eternity but in a limited world. In other words, live neither in the past nor in the future, but in eternity. It is now that we should try to discover that happiness which is to be found in the freedom of the soul.
>
> This is the central theme of all great poets who may be called *rind.* Their lives are not bound by so-called principles, such as those known to the orthodox. They are free from every kind of bigotry, dogma and principle urged upon mankind. At the same time, they are men of high ideals and great morals, deep thoughts, and very advanced realization. They live a life of freedom in this world of imprisonment, where every being is a captive.
>
> *ʿInāyat Khān, Sufi Message, SMIK8a (HIKO)*

Sometimes, *rind* implies one who speaks unguardedly concerning esoteric mysteries, in contrast to the Sufi ideal of *kitmān* (concealment). Al-Ḥallāj, well known for his ecstatic utterances such as "I am God *(Anā al-Ḥaqq)!*", may perhaps be a quintessential example of this kind of *rind.*

rinpoche (T) *Lit.* precious one; an honorific generally reserved for Tibetan *lamas* who have attained a high level of realization, and also for other revered teachers; bestowed automatically on *tulkus* (reincarnated *lamas*), and otherwise used as a title of respectful address, often conferred by a *lama'*s disciples; commonly used as a suffix to a *lama'*s name and in epithets such as Guru Rinpoche, in reference to Padmasambhava, the eighth-century yogi who introduced tantric Buddhism to Tibet, and Je Rinpoche, used of Je Tsong Khapa, founder of the *Geluk* school of Tibetan Buddhism; also as Kang Rinpoche ('Precious Snow Peak'), the Tibetan name for Mount Kailāsh, sacred to Hindu, Jain, Bön, and Buddhist traditions.

See also: **geshe**, **kalyāṇa-mitra**, **khenpo**.

ṛishi (S/H), **isi** (Pa), **rikhi** (Pu), **lìshǐ** (C) *Lit.* seer; sage; a divinely inspired teacher, writer, or poet-sage, especially of Vedic times; a writer and singer of sacred hymns; those to whom the *Vedas* were revealed; of uncertain etymology, possibly from an obsolete root *ṛish,* as a corruption of *dṛish* (to see), hence 'seer'; or from *ṛish* (to go), hence 'one who goes beyond the limits of earthly existence'.

The *ṛishis* who composed the *Vedas* are said to have seen the verses as a mental blueprint at a higher level of consciousness, and to have written them down accordingly. Hence, the *ṛishi* is often called a "seer of *mantras*" or more specifically, a *mantra-drashṭṛi,* one who sees the thoughts and truths conveyed in the Vedic hymns, a seer of a higher Reality that pre-existed the *Vedas.*

According to tradition, the *Vedas* and the epic mythology of ancient India were all written by *ṛishis.* They were understood as a special class of being, superior to humans and inferior to the gods. *Ṛishis* such as Ṛishi Yājñavalkya and Ṛishi Uddālaka are regarded as the authors of many of the Vedic hymns, revealed to them by divine inspiration. Ṛishi Vālmīki is believed to have composed the *Rāmāyaṇa,* and Ṛishi Vyāsa the *Mahābhārata.* Others are traditionally believed to have written various other epics and treatises. The doctrines of the immortal soul *(ātman),* of *Brahman* as the absolute Reality, of the cycle of transmigration and the law of *karma,* of *Aum* as the primal creative power, of the processes by which creation came into being and by which its existence is sustained, of all the philosophy put forth in the *Upanishads,* and much else that goes to make up the many facets of Hindu religious belief – all these are attributed to the *ṛishis* of old. The expression "As the *ṛishi* said" is equivalent to quoting sacred scripture.

Swami Prabhavananda explains the Indian belief that the *ṛishis* are divinely ordained and inspired teachers of humanity:

> At the very beginning of each cycle (of creation and dissolution), holy seers are born into the world. Men who in previous universes have ascended far towards the supreme goal and are therefore especially capable of perceiving divine truth. These blessed saints – *ṛishis,* the Hindus call them – meditate on God and, while so meditating, discern the everlasting laws of the spirit; and it is the concrete record of these laws, so discerned, that constitutes, in each cycle, the most authoritative or sacred writings. The record of the meditations of the *ṛishis* born at the beginning of our own cycle is, then, what we know as the *Vedas.*
>
> *Swami Prabhavananda, Spiritual Heritage of India, SHI p.27*

The *ṛishis* themselves make frequent appearances in Indian mythology, in the great epics and in the *Upanishads,* where many extraordinary and miraculous tales are related of them. Buddhist texts, too, contain many stories about and

dialogues with *ṛishis.* Though they are commonly portrayed as teachers of divine wisdom, yet, like the gods of ancient Greece, they are not immune to ordinary human weakness. Stories are told of their anger, their curses and their temptations, as well as their great wisdom, holiness, and prowess in meditation. This makes them approachable and entertaining characters. It is said, for instance, that the deity *Indra* became anxious about his heavenly throne when he saw Ṛishi Vishvāmitra's miraculous powers and spiritual attainments. He therefore sent an *apsaras,* a heavenly nymph of great charm and beauty, down to earth to distract the great *ṛishi* from his meditation, a mission that turned out to be successful.

Indian mythology, like that of other traditions, is by no means an ordered and logical body of literature, but has developed over time by a process of accretion, the more recent not always conforming to that which went before. Several categories of *ṛishi* are mentioned in various mythological accounts, although the same names commonly appear in lists of the different categories. The most notable classes of *ṛishi* are:

1. *Prajāpati. Lit.* lord of creatures. The ten ancestors of humanity in the present world cycle, created, according to Indian mythology, by the god *Brahmā* through the power of his mental contemplation. According to the *Manu Smṛiti,* their names are: Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishṭha, Prachetas (also called Daksha or Varuṇa), Bhṛigu, and Nārada.[1] Of these, some authorities acknowledge only the first seven; others only the last three.

2. *Saptarshi.* The seven *(sapta) ṛishis;* anglicized as 'saptarishi'; the Indian name of the seven stars comprising the constellation known as the Great Bear (L. *Ursa Major*), which are considered in Indian folklore to represent the saptarishis. Sometimes, the seven stars are understood to be the saptarishis themselves. The *Rāmāyaṇa* and the *Bṛihadāraṇyaka Upanishad* lists the saptarishis as: Gautama, Bhāradvāja, Vishvāmitra, Jamadagni, Vasishṭha, Kashyapa, and Atri.[2] Other texts provide slightly different lists.[3] Traditionally, the even *brāhmaṇs* (priests) with whom Manu is said to have performed the first sacrifice are also identified with the saptarishis. Only later were these seven identified with the names of ancient *ṛishis* and the stars of the Great Bear.[4] The *ṛishis* fulfilling the duties of a *saptarishi* are also said to vary during the different ages of Hindu cosmic time, the ones most commonly listed being those active in the present age, although even here the names vary to some extent.

3. *Maharshi.* The great *(mahā) ṛishis,* also called *paramarshis* (supreme *ṛishis*); anglicized as 'maharishi'; an honorific used for genuinely historical sages, past or present. According to two lists found in the *Mahābhārata,* the maharishis of myth and legend are Marīchi, Atri, Angiras, Pulastya,

Pulaha, Kratu, and either Daksha or Vasishṭha. In the former instance, it is said that "*Brahmā* created seven sons, one after the other, from his mind."[5] In the second, it says, "According to ancient tradition, they are known as the seven *brāhmaṇs.*"[6] Subsequently, other names were added to the list of maharishis, including Prachetas, Bhṛigu, and Nārada. Manu also calls these sages the *Prajāpatis,* the ancestors of humanity. All saptarishis are regarded as maharishis, but not necessarily the converse.

4. *Brahmarshi.* Brahmanical sages, also known as the *dvija* (twice-born) *ṛishis,* supposed to belong to the *brāhmaṇ* community, and regarded as the founders of the *brāhmaṇ gotras* (lineages, subcastes); anglicized as 'brahmarishi'. They were Gautama, Bhāradvāja, Jamadagni, Vasishṭha, Marīchi, Kashyapa, Atri, Angiras, Pulaha, Kratu, Pulastya, Kaṇva, and Agastya. Not all of these, however, were born as *brāhmaṇs.* Agastya was non-Aryan in name and appearance; Atri was a priest of outcaste tribal origin; and Kashyapa was of pre-Aryan tribal stock.[7]

5. *Devarshi.* Divine *(deva) ṛishis;* anglicized as 'devarishi'. Deified saints such as Nārada and Mārkaṇḍeya; also included in the list are Atri, Bhṛigu, Pulastya, and Angiras.

6. *Rājarshi.* Royal *(rāja) ṛishis;* anglicized as 'rajarishi'; *ṛishis* of royal lineage who, according to the stories related of them, practised devotion of a high order, such as King Janaka and Dhruva.

Other *ṛishis* appearing in the various lists include Dharma, Kaṇva, Vālmīki, Vyāsa, Kapila, Manu, and Vibhāṇdaka.

Ṛishis make their first appearance in the *Ṛig Veda. Vāc* (Word, Speech, Wisdom), for instance, as the divine creative power, claims to be the one who brings mystic wisdom to a human being, making them a *ṛishi:*

> It is myself who utters the words at which both gods and men rejoice.
> The man I love, I increase in strength:
> I make him a *brāhmaṇ* (priest), a sage *(sumedhā),* or a *ṛishi.*
>
> *Ṛig Veda 10:125.5*

In another verse, the Vedic poet prays to *Indra* to be made a *ṛishi,* one possessing the wealth of spiritual immortality. In this context, *soma* is probably a metaphor for divine grace:

> Make me a *ṛishi* who has drunk of *soma.*
> Make me the possessor of immortal wealth!
>
> *Ṛig Veda 3:43.5*

The highest *ṛishis* are therefore understood to be those who have experienced the divine Reality. Nevertheless, in the *Bhagavad Gītā,* Kṛishṇa, revealing who he really is, says:

> Neither the hosts of gods nor *maharshis* know My origin,
> for I am Myself the origin of all those gods and *maharshis.*
> *Bhagavad Gītā 10:2; cf. BGT*

To which Arjuna responds:

> You are the supreme *Brahman,* the supreme abode, the utterly holy.
> You are the eternal divine Being *(Purusha)* –
> the birthless and all-pervading Divinity supreme.
> All the *ṛishis* have proclaimed this –
> the divine *ṛishi,* Nārada, as also Asita, Devala, and Vyāsa.
> *Bhagavad Gītā 10:12–13; cf. BGT*

Later, when experiencing a vision of the supreme divinity and the all-embracing cosmic form of Kṛishṇa, he says:

> In Your form I see, O Lord, all the *devas*
> and all the varied hosts of other beings:
> The divine *ṛishis,* the celestial serpents,
> and likewise *Brahmā,* seated on his lotus throne.
> *Bhagavad Gītā 11:15; cf. BGT*

The *ṛishis* also play a prominent part in the *Upanishads* as characters in the dialogues, as authorities quoted, or as the writers of the *Upanishads* themselves. They are the knowers and the teachers of *Brahman,* the absolute Reality. The *Shvetāshvatara Upanishad,* named after the Ṛishi Shvetāshvatara who taught its contents to his disciples, begins by asking the eternal questions:

> What is the Cause? (Is it) *Brahman?*
> Where are we from? By what do we live?
> By what means are we alive? What is our final end?
> By whom or what are we ruled, whether in pleasure or in pain?
> Please tell us, O knowers of *Brahman.*
> *Shvetāshvatara Upanishad 1:1*

And later on the *ṛishi* declares:

> I know that mighty Being *(Purusha)* who shines effulgent
> like the sun beyond all darkness.

Only by knowing Him does one overcome death.
There is no other path by which to go.

Shvetāshvatara Upanishad 3:8

The *Aitareya Upanishad* relates the story of Ṛishi Vāmadeva, who was enlightened even before he took birth in this world:

Thus said Vāmadeva while lying in the womb:
"While in the womb I fully knew the births of the gods.
A hundred steel bars caged me in,
yet I burst through them with the speed of a hawk."

Knowing thus, after the dissolution of the body,
he travelled the upward path;
Enjoying all desires in that heavenly world,
he became immortal.
Verily, he became immortal.

Aitareya Upanishad 2:1.5–6

The *Bṛihadāraṇyaka Upanishad* says that any soul – whether of a deity, a *ṛishi,* or an ordinary human being – who attains *Brahman,* knows *Brahman* as the sole Reality:

In the beginning, *Brahman* was all this. It knew itself only as "I am *Brahman.*" Therefore, It became all. Whoever among the gods became awakened to this, he, indeed, became That. It is the same in the case of *ṛishis;* the same in the case of human beings.

Bṛihadāraṇyaka Upanishad 1:4.10; cf. PU p.168, U3 pp.122–23

The *Muṇḍaka Upanishad* points out that attainment of this realization is no easy matter. But the *ṛishis* who do so enjoy a lasting peace, seeing Him everywhere:

The soul *(ātmā)* is not attained by the faint-hearted,
nor through heedlessness *(pramāda),* nor by austerities.
That wise one *(vidvān)* who strives by the proper means –
his soul *(ātmā)* enters the abode of *Brahman.*

The *ṛishis* who have attained Him are contented with wisdom,
perfected in soul, free from passion, tranquil.
Realizing the All-Pervading to be everywhere:
those wise and devoted ones enter into the All.

Muṇḍaka Upanishad 3:2.4–5

And the *Upanishad* ends with:

> This is the truth. Ṛishi Angiras taught it in olden times. . . .
> We bow down to you, great *ṛishis (paramarshis)!*
> We bow down to you, great *ṛishis (paramarshis)!*
>
> *Muṇḍaka Upanishad 3:2.11*

Using modern language, a number of recent *swāmīs* have tried to describe who the *ṛishis* really were – or are – together with the nature and source of their understanding. Swami Vivekananda says:

> The (true) leaders of our societies have never been either generals or kings, but *ṛishis* (mystics). And who are the *ṛishis?* The *ṛishi* as he is called in the *Upanishads* is not an ordinary man, but a *mantra-drashṭā* (composer of hymns, a seer). He is a man who sees religion, to whom religion is not merely book learning, not argumentation, nor speculation, nor much talking, but actual realization, a coming face to face with truths which transcend the senses. This is *ṛishi*-hood, and that *ṛishi*-hood does not belong to any age, or time, or even to sects or caste.
>
> *Swami Vivekananda, Address at Madura, CWSV3 p.175*

Swami Shivananda outlines the kind of basic questions the *ṛishis* sought to answer:

> The Indian *ṛishis* and seers of yore endeavoured to grasp the fundamental truths of being. They tried to solve the problems of the origin, the nature and the destiny of man and of the universe. They attempted to grasp the meaning and value of *knowing* and *being*. They endeavoured to find a solution to the problem of the meaning of life and the world and of the relationship of the individual to the Unseen or the supreme Soul. They earnestly sought satisfactory solutions to these profound questions: Who am I? What is this universe of *saṃsāra* (the world, transmigration)? Whence are we born? On what do we rest? Where do we go? Is there any such thing as immortality, freedom, perfection, eternal bliss, everlasting peace, *Ātman, Brahman,* or the Self, supreme Soul, which is birthless, deathless, changeless, self-existent? How to attain *Brahman* or immortality?
>
> They practised right living, *tapas* (austerity, self-discipline), introspection, self-analysis, enquiry and meditation on the pure inner Self, and attained Self-realization. Their intuitions of deep truths are subtle and direct. Their inner experiences, which are direct, firsthand, intuitive and mystical, which no science can impeach, which all

philosophies declare as the ultimate goal of their endeavours, are embodied in the sublime books called the *Upanishads.*

Swami Shivananda, Principal Upanishads, PUSS pp.xi–xii

Swami Nikhilananda provides an overview concerning the nature of the *ṛishis* mystical understanding:

Brahman cannot be perceived or comprehended by the senses or by the intellect that depends on them. Only *yoga* can give a man that subtle depth of understanding by which the supramental truths can be apprehended. The *ṛishis* were adept in *yoga.* That is why their hearts were open to the secrets of creation and the universe.

The methods of the modern physical sciences for the discovery of truth are based upon a different notion of how to search than that which directed the *ṛishis* in their realization of *Brahman.* A scientist seeks to understand the universe through reason, based on the knowledge derived from the sense organs. But the powers of the senses are limited. Therefore, he utilizes the aid of various instruments. With the help of the telescope, he brings a very distant object within the range of his vision; with the help of the microscope he immensely magnifies a minute object. Similarly, other instruments come to the scientist's assistance. The technicians of science are busy, day and night, inventing new instruments by means of which to strengthen and intensify the powers of the senses.

But there exist minute things in the world that cannot be detected even by the most powerful electronic microscope. And the universe is so vast and widespread that its remotest objects would not come within a man's ken even if the largest telescope known to us were to be magnified a million times and directed toward them. The final secrets of the universe will forever remain unrevealed to physical scientists; for intellect, aided by the senses, is the only means employed by them in their quest for understanding.

The *ṛishis,* on the other hand, did not entirely depend upon reason, as this word is usually understood. They developed another faculty of understanding, which is called *bodhi,* or deeper consciousness. The seeker of *brahmavidyā* wakened the subtle power of the mind and senses by means of concentration and self-control. By withdrawing the senses from outer objects, he made the scattered mind one-pointed. This practice of concentration presently endowed it with keenness, depth, and a new intensity, and as the power of concentration increased, the seeker became aware of deeper phases of existence – instinct, reason, and intuition or higher consciousness – the three instruments of knowledge – all are differing states of the same mind. Hence, a lower

> state can be developed into a higher. The means to this end, however, are not external instruments, but appropriate disciplines directed within.
>
> *Swami Nikhilananda, Introduction, U1 pp.21–22*

See also: **muni**.

1. *Manu Smṛiti* 1:34–35.
2. *Rāmāyaṇa* 7:1.5–6; *Bṛihadāraṇyaka Upanishad* 2:2.4.
3. *E.g. Mahābhārata* 12:208.4, *MG12* p.307, *MV10* (12:336) p.119; *Jaiminīya Brāhmaṇa* 2.218–221; *Shatapatha Brāhmaṇa* 14.5.2.6; *Gopatha Brāhmaṇa* 1.2.8.
4. *Shatapatha Brāhmaṇa* 2:1.2.4, *SBE12* pp.282–83 (n.3); *cf. Ṛig Veda* 1:24.10; see also John Mitchiner, *Traditions of the Seven Ṛṣis, TSRM* pp.8, 262, *passim.*
5. *Mahābhārata* 12:207.18, *MG12* p.297.
6. *Mahābhārata* 12:208.5, *MG12* p.307.
7. See Benjamin Walker, *Hindu World, HWW2* p.298.

rnal ’byor pa (T) *Lit.* one who *(pa)* adheres to *(’byor)* the real *(rnal);* phonetically rendered as *naljorpa;* one who adheres to the basic, fundamental, genuine, real, or actual state; one who is in union with or is immersed in what is real; one who meditates. In Tibetan, *rnal ’byor (naljor)* translates the Sanskrit *yoga;* hence, *rnal ’byor pa* is a *yogī* and *rnal ’byor ma (naljorma)* is a female *yogī,* or *yoginī.* The term is applied to someone, especially a layperson, who is engaged in higher tantric practices who has attained some degree of spiritual realization; also refers to a Tibetan ascetic who lives apart from society, living a life of rigorous austerity and non-attachment, many of whom are believed to have gained and to have displayed supernatural powers.

See also: **naljor** (▸3).

roʿeh (He) *Lit.* shepherd; seer, prophet, holy man; the earliest used of the three common biblical terms for prophets and seers, the other two being *ḥozeh* (seer) and *navi* (prophet); from the Hebrew *raʿah* (to pasture, to tend, to graze); probably related, as an extension of the meaning, to *reʿut* (friendship) and *reʿah* (friend, companion).[1] God is the ultimate ‘friend’, in the sense that He is the only one who is loyal and never abandons any soul, even at the time of death. In fact, because God is the essence of the soul, the question of abandonment cannot arise. Human beings, in their minds, may forget and ‘abandon’ Him, but since He is the inner life force, He is always present.

In *1 Samuel,* Samuel, who acts as both priest and prophet and is also involved in Israelite politics, declares himself to be a *roʿeh:*

> And Samuel answered Saul and said, "I (am) the seer *(roʿeh):* go up before me unto the high place; for you shall eat with me today, and tomorrow I will let you go, and will tell you all that is in your heart."
>
> *1 Samuel 9:19, JCL*

In *2 Samuel,* a priest by the name of Ṣadok is also described as a *roʿeh:*

> The king (David) also said to Ṣadok the priest, "Are you not a seer *(roʿeh)?* Return then to the city in peace, and your two sons with you."
>
> *2 Samuel 15:27; cf. KJV*

Prophets and seers of all kinds were clearly an accepted if not essential part of the social, political and religious landscape of those times, but the means by which they came by their special knowledge and wisdom is often left unclear. Some were probably astrologers and diviners, using signs and omens to foretell the future and make pronouncements, much like the Babylonian *baru.* Some had dreams, visions, and prognostications. Others may have been clairvoyants, ecstatics or ascetics, while yet others were perhaps mystics of a higher order. All were presumed to be inspired by God to a greater or lesser extent, but biblical usage of these terms indicates no distinction between one and the other, nor any difference in spiritual elevation, and the terms are used interchangeably.

See also: **seven shepherds**, **shepherd**.

1. *Cf.* "roʿeh," "reʿah," *Comprehensive Etymological Dictionary of the Hebrew Language, CEDH* pp.611, 622.

rōshi (J) *Lit.* elder teacher, old teacher; venerable master; a contraction of *rōdai shūshi* (venerable great master of the school); a respectful form of address when speaking to elders or old teachers; an honorific used in *Zen* Buddhism for older monks or teachers; a title used for a *Zen* teacher who has been duly authorized as a *dharma* successor by his own master; used in some *Zen* schools for any properly appointed *dharma* teacher, whatever the teacher's age; often added as a suffix to the name of an abbot or teacher, as in Kōdō Sawaki Rōshi and Kōshō Uchiyama Rōshi, the fifth and sixth abbots of Antaiji, a monastery established in the early twentieth century for research into the works of Eihei Dōgen Zenji, especially the *Shōbōgenzō;* equivalent to the Chinese *lǎoshī,* which is commonly used for any professor or teacher, not necessarily spiritual or religious; also, along with Raotsū, a Japanese rendering of Lǎozǐ (Lao Tzu), the well-known Chinese sage.

The Western title '*Zen* master' is a generalized expression used for any *Zen* adept, having no particular Japanese equivalent. Four other Japanese titles are commonly used:[1]

1. *Shike.* Used in the *Rinzai* and *Sōtō* schools for one who is qualified and appointed by his own master to teach monks in the training halls *(sōdōs)*; comparable to the title rōshi.

2. *Sensei. Lit.* teacher; often used in addressing a *Zen* teacher.

3. *Oshō. Lit.* virtuous monk; used of monks who have a basic level of spiritual attainment. In *Sōtō*, the title *daioshō* (great teacher, most revered) is reserved for the abbot of a *Sōtō* monastery, surpassed only by the title *Zenji.*

4. *Zenji.* A mostly *Sōtō Zen* title, where it is reserved for the abbots, past or present, of the two main *Sōtō* temples. *Sōtō* use of the title dates back to Dōgen Zenji (1200–1253), founder of the *Sōtō* tradition, and Keizan Zenji (1268–1325), fourth in the *Sōtō Zen* lineage and the second of its two great founding influences.

In the West, the titles *rōshi* and *oshō* have sometimes been confused, and used indiscriminately for any *Zen* teacher. Beginning with a quote from the *Rinzai Zen* master Bankei Yōtaku (1622–1693), neuroscientist and *Zen* practitioner James Austin writes of his own understanding and experience of the *Zen rōshi:*

> "A *Zen* teacher cannot help others unless he himself possesses the discerning *dharma* eye. . . . He is able to know someone to his very marrow just by observing his face. . . . It is in this essential point, the possession of the *dharma* eye, that our sect surpasses all others. . . . Look at the *buddha*-patriarchs, . . . they could all tell the black from the white in less time than it takes a spark to jump from a flint. They grasped the essentials with lightning speed."[2]

> Suppose you are a music student, and you wish to become a concert pianist. You will need to practise for years under the watchful eyes and ears of a respected, inspiring teacher. *Zen* Buddhism is the same. The novice will take years to learn how to interact with the keyboard and pedals of a human brain, the most complex organ in the known universe. How soon, if ever, will *Zen* aspirants come to a true awakening, to enlightenment? Much of this hinges on the quality of their interactions with the master, the *rōshi.* . . .

Let us focus on the rare *Zen* master who is fully enlightened. . . . His superiority would be evident in many ways, both in his context and in ours. Only after long years of rigorous training did his own master certify him to train others, both *Zen* monks and laypersons. Each successive teacher in his long teaching lineage was also certified. The written documentation can usually be traced far back in old Japan, and sometimes even to China. Indeed, the word *rōshi* is itself a token of this fact. It arose, as have other 'r'–'l' transpositions, from the way Japanese lips and tongue pronounced the name of Lǎozǐ, the Daoist sage of ancient Chinese legend.

Zen masters continued down through the ages to transmit what was called the 'lamp of enlightenment'. True, the lamp of illumination did pass from hand to hand. But what constituted the illumination from such a lamp? Nothing that originated in scriptures, said Bodhidharma. No form of didactic teaching that anyone could impose on students from without. Rather it was a form of education in the original sense of that word: a leading forth – from the interior – of something already there. In *Zen,* it is a slow process to tease out what is 'in there'. It is one-on-one, very intensive, and time consuming.

Harsh military realities penetrated the culture back in olden times. Moreover, it was already appreciated that each personality would have set up barricades to protect itself against change. So then, as now, it came to be accepted that rigorous discipline would be the way to train a monk to assault these well-defended battlements of his inner space. Young head-shaven monks were sometimes treated like recruits in a Marine boot camp.

But could there ever be justification for a *Zen* master striking his monks? It may help to interpret such early behaviour in the light not only of the turbulent cultural setting of those early days, but of the *rōshi*'s top priorities; for he began with many raw, young trainees. His task was twofold: (1) to help them shake off their cultural indoctrinations and routine ways of thinking, and (2) to so sharpen their attentive powers that they could start directly experiencing the real world – that world right under their noses.

We in the West also have a hard-nosed military history. Out of the First World War has come an apocryphal story which helps bring home the point. It concerns a young second lieutenant who had failed to get his stubborn army mule to move. He asked for help from his sergeant, a veteran mule trainer. The trainer picked up a plank of wood. Without changing his expression he crashed it down on the mule's head, right between his ears. The astonished officer remonstrated, saying "That's no way to teach a mule!" The sergeant replied casually, "I haven't started to *teach* him yet. That was just to get his attention!"

The *rōshi* gets his students' attention early. He sometimes uses audacious means. Like any wise teacher, he enlivens the complexities of the subject with pithy examples and humour. But no doubt remains about the most vital matter: it is the student who bears the final responsibility for progress. As Joshu Sasaki Roshi phrases it, "If you have a dependent mind, you better go to other religions that treat you kindly, but not to *Zen.* You are not children anymore. I'll never be kind to you. You should walk all alone and come to realization by yourself."[3]

The *rōshi* in the Japanese tradition trains students mostly by example and by indirection. He communicates two of his subtler points by example. One is his calm alertness. The other is the fine art of examining life's troubling events with utmost objectivity. As her *rōshi* said to Irmgard Schloegl, "Look at getting mad from this perspective. If you had but five more minutes left to live, and it would still be worth getting mad over, then by all means do so."[4]

But much of the rest of the *Zen* a *rōshi* transmits is allusive. Does he specify what he is searching for? No, nor what his students' response should be. This is frustrating. It leaves his students groping, stumbling. But as a consequence, they will be discovering *Zen for* themselves, and *in* themselves, on their own terms of reference. It will be a long, slow process of trial and error.

So how accurate is the charge that the *rōshi'*s subtle ways are incomprehensible? The word fits none of the contemporary *rōshi* I have known. Quite the reverse; they are all down-to-earth, matter-of-fact communicators. But their methods can appear devious. For what they still do, in common with the old masters, is steer clear of responding with words or by deeds which will only stimulate more abstractions in the minds of those who question them. Frequently this means directing the student's attention to the simplest of examples. Tangible objects are readily at hand in the space in front of them: a bell, a stick, a flower. In this way do *rōshi* train their students constantly *to be aware of explicit sensory experience.*

Nothing abstract, nothing elaborate. Just concrete encounters with everyday perceptions. "This cup is round," says Kobori Rōshi, having focused us both on his empty tea cup. Right *here.* Right *now,* in this present moment. Initially, this approach seems so elementary as to appear naïve. But how long does it take before one begins to really practise this fine art of immediate, ongoing mindful perception in everyday living?

In the opening quotation, Bankei was emphasizing an important point: a *Zen* master grasps the essence of a situation with lightning-like speed. Why? Perhaps it was Bankei's way of defining how a master behaves. *This is what finally happens when a person becomes free of discriminations between self and non-self.* It is not a matter of similes,

not of being 'like' something. This is what it actually *is* when a genuine master finally resonates in natural, selfless harmony with things as they really are. The result is a person who perceives, understands, and verbalizes in quick, seemingly unorthodox ways, unconstrained by the usual formal, logical structures of language and behaviour.

Do many old *Zen mondō* (question-and-answer technique) and behaviours continue, at our usual cognitive level, to express sheer nonsense? Yes, but much of this evaporates when we finally step back and stop trying to force them into *our* own logical frames of reference. Customs were much different back in the *Táng* dynasty (618–907). It was then more acceptable for a *Zen* master – somewhat as we now expect of a modern jazz musician – to be at liberty to take off on brief, impromptu, freewheeling flights of improvisation. We can hardly demand today that the artistry of either man must adhere to every strict rule of standard composition. From such a charitable perspective we can begin to glimpse method in the madness, and start viewing it as an expression of the *rōshi'*s enlightened, blithe spirit.

In today's large classrooms, teachers examine students using questions which are true/false, multiple choice, and of the essay type. Nothing like this for *Zen* masters. Never any wordy discourse. Nothing to encourage any legalistic judgments about 'good' or 'bad'. Instead, their methods pointed the way to lively perceptions, encouraged quick insights that pierced quibbles, cut off attachments. Intuitively, they had diagnosed a basic human problem: our brain's association networks are already jam-packed with fine discriminating thoughts. Is something really true? Or only partly true? Or mostly false? Each such decision calls up one more hairsplitting deliberation. These resonate way back to old affective circuits, to attitudes which had imprinted us since childhood with sticky notions about 'right' or 'wrong'. So let us regard the older exchanges between master and monk as an open demonstration of another basic *Zen* theme: *direct, simple, responses quickly bypass all this mental clutter.*

A *rōshi* engages in many light-hearted behaviours. They, too, are less incomprehensible than might first appear. A pixie humour jars students out of fixed ways of looking at things. It serves to counterbalance a sober student's tendencies to heavy thinking. Sometimes the way a *rōshi* responds to boring verbal questions may even resemble the technique used by Peter Ustinov, who once said, "I find that a most effective way of quelling bores is simply to say, suddenly and irrelevantly: 'Now, Singapore – does that mean anything to you?'"[5]

But the *rōshi* has a much more serious role. He is the quality control. In this function, he is a stern taskmaster. He is a compass needle in more ways than one. He punctures old belief systems. He denies

spiritual significance to hallucinations and to brief affective responses. He insists that spiritual insights – of whatever depth – are but an early milestone on a long, long journey. Moreover, he stresses that his students' insights will remain sterile until they are infused into everyday life behaviours. Any novice, reaching out to a *rōshi* for some quick spiritual facelift, soon learns that the Way is never finished. No superficial cosmetic surgery for *Zen.* The overhaul arises deep from within, from pulling on one's own bootstraps.

One of the *rōshi*'s crucial functions, then, is to say 'no'. His role is to afflict the comfortable. He dispenses tough love. Whether he does so gently or firmly, no student remains complacent, certainly not in rigorous *Rinzai Zen.* His private interviews *(sanzen)* can build up residues of frustration. As I sit before Sasaki Rōshi, he says: "Show me how you look at this flower." No matter what behaviour I engage in, it doesn't seem to satisfy him. What *does* he want? He is waiting for me to act from deep meditative levels or from the flashing insight of *kenshō* (awakening, realization) itself. It will be years before I fully appreciate this fact, and understand the basic reasons for it.

All the while, every *rōshi* has become expert at judging his student's levels of functioning. Having repeatedly demanded that the student *show* him the true understanding of the *kōan* (a *Zen* riddle with no logical solution), the *rōshi* now has a vast backlog of data. He knows how inept the struggling student is. His *dharma* eye penetrates the response of the overconfident student, discerning how little is genuine. The *rōshi* of old did not suffer fools kindly. Contemporary *rōshi* are relatively patient. More like midwives than remote psychoanalysts, they just keep things moving along. Why do they remain so supremely confident that their students can enlist interior processes which will transform consciousness? Because they have seen it happen many times: their pupils proceed, through various quickenings, until finally their intuition ripens into awakening.

In the interim, the *rōshi* remains the exemplar. He knows where true north is. He needles, prods, nudges, and encourages the student in this general direction. *The rōshi himself is a concentration device.* He creates suspense out of silence. Students pay very close attention to him. Bankei described how a master's every word and action then goes on to strike right into the core of his students' affliction "like a sharp gimlet, dissolving their attachments, breaking off their shackles, ushering them into a realm of wonderful freedom and blissful joy. . . ."[6] Then, as soon as his students finally do enter the realm of *kenshō* (insight, awakening), their sudden transformation affects every expression, word, and gesture. Each act is newly inspired. It is this freedom that the *rōshi* has been looking for. He knows it, exemplifies it.

The *rōshi* has help in the monastery. The general disciplinarian is the *jikijitsu.* This monk wields the stick, literally and figuratively. He plays the role of the 'bad cop', especially during meditative retreats. His unsmiling countenance will be balanced by that of the kindly *shōji,* the 'good cop' who organizes the work and the kitchen details. This is not all play-acting. Some personalities fit better into one role than the other. Yet when the two of them switch jobs, they alternate their roles as well.

At some point, the student will be ready to give up, discouraged both by lack of progress and by what seems like the unfeeling authoritarian figures of the *rōshi* and the *jikijitsu.* Now, the situation softens, temporarily. The *rōshi* and the *shōji* deftly reach in to comfort the afflicted. The student now finds the carrot at the other end of the stick: a warmly sympathetic mentor who not only makes helpful suggestions about how best to practise but who is strongly supportive at every other human level. As our frosty breaths mingle in *sanzen* at 5 a.m. on a frigid *rōhatsu sesshin* (a seven-day *sesshin,* culminating on *Bodhi* Day, which commemorates the Buddha's enlightenment), the warm humanity of that twinkling eighty-two-year-old fellow being, Joshu Sasaki Roshi, is comforting indeed.

A *rōshi* contributes anecdotes about his own long journey. These help develop a common bond and sense of purpose. Their relationship, at first an uneasy one for the student, then evolves into a more realistic, sharing one. The student finds increasing compassion in the *rōshi* and slowly begins to understand his methods. Gradually, the *rōshi* becomes a model for that mature compassion which lies at the heart of Buddhism.

Whereas the *rōshi* in my experience have been extraordinary human personalities, none of them have been truly eccentric. As monks, all were the survivors of an arduous obstacle course. Otherwise, they could not have been selected to be abbots in charge of a training monastery. Tempered by their earlier training, *rōshi* grow wiser. They have learned where their former egocentric selves were coming from, so to speak. In the clarity of mindfulness, they have observed how they interacted with many different persons, and analysed why. Cut from human cloth, flawed like the rest of us, their *Zen* exposure improved them far beyond their original baseline.

Did each of them 'master' *Zen?* Not fully. Nor did it automatically transform them into 100 percent perfect, living *buddhas,* even though their Western students of this century still expect as much. Nowadays, it would invoke much controversy if *rōshi* were to try to assume the same kind of rigorous roles as did those masters who proved so effective back in the *Táng* dynasty. Contemporary pupils anticipate

receiving far more from their leaders, and expect to give less in return, than did many other acolytes in earlier centuries.

Yet, in every era, *rōshi* have openly displayed their differences as individuals. Their basic personality types have shined through in the kind of living *Zen* they practised and taught. In temperament, some will have started out at the gentler and more flexible end of the spectrum. The *Zen* practised by Bankei in the seventeenth century, for example, expressed his own basic outflowing personality in a way quite different from the tougher approach of Hakuin Ekaku (1686–1769), who was soon to follow. Bankei simplified *Zen* and popularized it. He objected to the use of the *kōan,* even though he had been trained in the Rinzai tradition. He believed that it was a 'mistaken business' first to use such riddles to heighten some 'great wall of doubt', and then to try later to break through this wall. He, like many others, was aware that back when *Zen* was in its golden age in China – during that 140-year period starting in the early eighth century – masters had not yet been using the *kōan* as a standard concentration device.

Zen has always left wide latitude for personal expression among its *rōshi.* Consider the sharp contrasts between these two later Japanese masters, Bankei and Hakuin, and those differences that much earlier would have separated a ninth-century iconoclast like Línjì Yìxuán (J. Rinzai Gigen) from the softer approach of Dōgen (1200–1253). Dōgen held the liberal view that each student should recognize "that there might be superior views to his, and should visit good masters widely and also examine the sayings of old masters. However, he must not cling even to the sayings of the old masters. Thinking that they too may be wrong, and that he should be cautious while believing them, he is to follow better views as he encounters them."[7]

Fortunate students will seek out and find one similarly mature *rōshi* who leads a group of fellow students all of whom share a strong affinity, yet still preserve their religious independence. However, other aspirants may not be able, for personal or other reasons, to resonate positively with the messages from a particular teacher and *sangha* (community of disciples). They will probably not progress at an appropriate rate, and will be best advised to seek more fruitful relationships elsewhere.

James Austin, Zen and the Brain, ZBMC pp.119–24

See also: **oshō**, **sensei**, **shī**, **zenji**.

1. See "Zen master," *Wikipedia,* ret. June 2013.
2. Master Bankei, in *UZMB* p.140.
3. Joshu Sasaki Roshi, *Buddha is the Center of Gravity, BCGS* p.43.
4. Irmgard Schloegl (Myokyo-ni), Lecture at London Zen Centre, 1982.

5. Peter Ustinov, in *WPUR* p.107.
6. Master Bankei, in *UZMB* p.140.
7. Hee-Jin Kim, *Dōgen Kigen, DKMR* p.301.

Rūḥ al-Allāh, **Rūḥ Allāh** (A) *Lit.* Spirit of God; an epithet of Jesus in the Muslim tradition; so called because in the Quranic version of the story of Jesus' conception, Mary has withdrawn to a private chamber, when "We sent unto her Our Spirit *(Rūḥ),* and it assumed for her the likeness of a perfect man."[1] In another verse, God speaks of breathing His "spirit" into Mary.[2] It also says that Jesus acquired his power to perform miracles by being "strengthened with the Holy Spirit *(Rūḥ al-Qudus)*".[3] The *Qur'ān* also identifies Jesus as the *Kalimatallāh* (Word of God), when speaking of "His Word, which He bestowed on Mary".[4]

See also: **Rūḥ al-Qudus** (3.1).

1. *Qur'ān* 19:17.
2. *Qur'ān* 21:91, 66:12.
3. *Qur'ān* 2:87, 253.
4. *Qur'ān* 4:171, *AYA*.

saddhā-vimutta (Pa) *Lit.* liberated *(vimutta)* by faith *(saddhā);* one of a sevenfold classification of noble disciples (S. *ārya-pudgala,* Pa. *ariya-puggala*). See **dharmānusārin**.

Sadducees (He. *Ẓedokkim,* Gk. *Zaddoukaioi*) An ancient Jewish religious party who flourished from around the mid-second century BCE after the successful Maccabean rebellion against the ruling Seleucids, until the Roman destruction of the Temple in 70 CE, after which they faded away quite rapidly. Unlike the Pharisees, they denied the immortality of the soul, the resurrection of the dead, and the existence of angels. The Sadducees advocated Temple worship, with its bloody sacrifices, and a strict adherence to the written word of the Law. Many of the later Sadducees came to adopt the belief in a blessed future life.

The Jewish historian Flavius Josephus writes that in his day (C1st CE) there were three main Jewish sects or schools: the Pharisees, the Essenes, and the Sadducees. In a description of the three, he writes briefly:

> The Sadducees *(Zaddoukaioi)* maintain that the soul dies along with the body. They own no observance of any sort except that which the Law enjoins upon them. They consider it a virtue to dispute with

> those teachers of philosophy whom they encounter. This doctrine is received only by a few, though these are men of the highest standing. But they are able to accomplish practically nothing of themselves; for whenever they assume some public office, as they are sometimes unwillingly and by force obliged to do, they submit themselves to the notions of the Pharisees *(Pharisaioi),* because otherwise the multitude would not tolerate them.
>
> *Josephus, Antiquities 18:1.4; cf. J9 pp.12–15, JCW p.377*

In *The Jewish War,* comparing the belief of the Sadducees with that of the Pharisees (who believed in human free will conditioned by the workings of fate and the divine will, together with the immortality of the soul and its survival of bodily death), Josephus adds:

> The Sadducees *(Zaddoukaioi)* deny fate altogether, and maintain that God is incapable of either committing or beholding sin. They say that human beings are free to choose between good and evil, and which to follow rests with each man's will. As for the persistence of the soul after death, penalties in the underworld, and rewards – they will have none of it. The Pharisees *(Pharisaioi)* are affectionate to one another and cultivate harmonious relations with the community. The Sadducees *(Zaddoukaioi),* on the contrary, even among themselves, are rather boorish in their behaviour, and in relations with their peers, they are as rude as they might be to strangers.
>
> *Josephus, Jewish War 2:8.14; cf. J2 pp.386–87, JCW p.478, JWW p.130*

The Sadducees were generally the party of the priesthood, the aristocracy and businessmen, representing the wealthy conservative element in Palestinian society. In the latter part of their existence, they also co-operated with their Roman rulers, which earned them the hostility of the common people.

See also: **Pharisees**, **priest**.

sadguru (S/H), **satguru**, **satgur** (H/Pu), **satgurū** (Pu) *Lit.* true *(sat)* teacher *(guru);* true *guru;* a perfect master, a perfect *guru;* a perfected soul who has been appointed to act as *guru;* one who has attained God-realization and has been appointed by his own *guru* to initiate souls in this world, and take them back to God; also called a *pūran gurū* (Pu).

Perfect masters are born in human form in the normal way, according to the will of God, for the sole purpose of taking souls from the physical universe and reuniting them with God. Their real form is that of the Word, and in this form they administer the whole universe. They are thus all-powerful.

When a *satguru* has initiated a soul into the Word, then, sooner or later, that soul will realize or experience the divine Sound or *Shabd* within him or herself. This is the holy gift of a perfect master to his initiates.

Satgurus are of two kinds. First, there are born saints who come direct from God, from the highest spiritual realm. They have never been through the repeating cycle of birth and death.

Second, there are those souls who have been through the cycle of birth and death. They have practised meditation in this world and, by this means and by the grace of their *guru,* they have attained the stage of Godhood. They have the necessary qualifications, so to speak, and have also been 'commissioned' by the Divine to do the work of a *guru.* They may have attained perfection in this life or in a previous life. Among these souls, there are some who have somehow been the recipients of the special blessing of their *guru,* and have simply been given spiritual wealth without their having to work for it. These are sometimes identified as a third category.

As a general principle, *satgurus* work in conjunction with each other, one coming after another in a line of successorship. No line, however, can continue forever. Generally, one *satguru* comes direct from the Supreme, and starts a wave of spirituality. By their meditation, they build up a tremendous spiritual wealth which is then distributed to all souls who are initiated by the lines of *gurus* who follow them. Bhāī Gurdās says of Guru Nānak, the first of what have become known as the Sikh *gurus:*

> The *Bābā* (Guru Nānak) was born with the gift:
> thereafter he practised it assiduously.
>
> *Bhāī Gurdās, Vārān 1:24, VBGD*

Maharaj Charan Singh explains, in a series of question and answers, how a line of perfect masters or *satgurus* develops. The master had been asked about the increasing numbers of people coming to his centre in North India. He replied:

> **M**. Have you ever seen a banyan tree? When you sow its seed in the ground, it is very small and looks insignificant. But when it germinates and grows, after nourishment, it spreads on all sides, and hundreds of people can sit under it. But who is responsible for that big tree and the shade it is giving to people? The one who has sown the seed or the one who is watering the tree? It is the one who has sown the seed. So it is immaterial whether Swami Ji (Swami Shiv Dayal Singh) or Baba Ji Maharaj (Baba Jaimal Singh) initiated two or four or a hundred; the seed has been sown by them, the tree is spreading, and thousands of people can now come under its shade. It is the same seed that has grown and is spreading.

One saint comes, sows a seed, and other saints follow him, maybe eight or nine. They water the seed, nourish and protect it, and then people sit under the shade of that tree.

For example, Guru Nānak came, and another nine *gurus* followed him. They gave the message of Guru Nānak to everybody, and the seed sown by Guru Nānak spread. Swami Ji came, and the masters following him nourished that seed, and people are now benefiting from their teachings. Similarly, Kabīr came and there were about twelve successors in his line.

Swami Ji and Baba Ji both said: "I have collected so much wealth of *Nām* (Name, the creative power) that even if the whole creation shared it, it would not diminish."

I will just give you an example. One man works very hard and becomes a multimillionaire; if you rightly use that wealth and don't waste it, seven or eight generations can easily live on it. But it is the first man who earned it, the others are only making good use of his wealth. So they also become rich – they inherit it, own it, rightly use it, rightly invest it. They have a part to play in it, but actually the wealth belongs to the one who earned it.

Q. I have read somewhere that Swami Ji meditated for seventeen years in a small, secluded room. Did he spend all that time exclusively in meditation?

M. Not day and night, but for the general duration of seventeen years. It is like saying that you got education for fifteen or twenty years – every day or every hour and minute of it you have not been studying, you have been sleeping and playing also. It is in that sense.

Maharaj Charan Singh, Spiritual Heritage, SHCS pp.203–4

Similarly, on another occasion, he said:

M. You see, it is all due to Swami Ji. He meditated for about seventeen years and may have initiated only a couple of thousand people; but the meditation he built – that treasure is being distributed to everybody. A rich man comes and earns a lot of money, and then four or five generations can live on that money, even without earning anything, if they do not waste or squander it. Similarly with saints – one or two saints come and build so much treasure with their meditation that for generations, thousands and thousands of people make use of their spiritual attainment.

Q. Is that what causes the line, then, to run out?

M. Maybe. That is also a divine design. No line can continue anywhere indefinitely.

Maharaj Charan Singh, Spiritual Heritage, SHCS p.10

Everyone who meets a *satguru* will benefit to some extent from his discourses, from his attention, and from his presence. But not everyone can accept or digest the teachings and put them into immediate action. For them, the ground is being prepared for planting the seed of initiation into the Word at a later time, perhaps in a future life.

In their writings, perfect saints have emphasized the need of a master. But the *guru* should be a *pūran gurū,* a *satguru* or a perfect master. It is only a perfect master who can make another soul perfect. One can, by the grace of a perfect master, progress rapidly and unite with the Divine in this very life. The key lies in the hands of the master.

There are stages of spiritual evolution. In order to obtain the full benefit of spirituality, a teacher or *guru* is needed who has attained the highest stage. A *guru* can only take a disciple to the stage that he himself has reached.

A perfect master may not have university degrees, but his company gives something better than formal scholarship, namely, spiritual awakening. The *satguru* does not reveal all his competence to a disciple on the first day. As the ability and receptivity of the disciple increases, a *satguru* reveals more and more. At first, he appears as a teacher, friend or father figure, but gradually he reveals himself as a perfect master. And he does not stop there; he engenders love in the disciple, and shows him that the master is merged in the Divine, and that there is no difference between his innermost self and God.

A perfect master teaches the ageless teachings of all saints. He teaches that God is to be found within, and does not entangle his disciples in rituals and dogmas.

Many Indian mystic poets have sung the praises of their *satguru.* Shankara, the ninth-century philosopher, begins his *Vivekachūḍāmaṇi,* a treatise on *Vedānta,* with the praise of his *guru,* Govindapada. At the same time, in a double meaning, he equates his *guru* with the Divine, *Govinda* also being a name of God:

> I pay homage to Govinda, the *sadguru,* whose nature is bliss supreme, who is beyond the reach of mind and senses, who can be known only by the teaching of *Vedānta.*
>
> *Shankara, Vivekachūḍāmaṇi 1; cf. VCSM p.1*

Mīrābāī says that she has obtained the inestimable wealth of God – from her *satguru:*

> I have obtained the wealth of diamonds that is *Rāma.*
> My *satguru* has given me an invaluable thing,
> and I have made it my own.
> After searching the entire universe,
> I have obtained the accumulated capital of several births. . . .

The boat is Truth *(Sat),* the *satguru* is the boatman:
I have come to cross the ocean of *sansāra* (transmigration).
Mīrābāī, Nām Mahātmya ke Pad 3, MSS p.870; cf. in SSI1 pp.194–95

Many Indian mystics have spoken of the unity of their *satguru* with God. As the seventeenth-century Maharashtran mystic Samarth Rāmdās writes:

O mind! Always remember the lotus feet of the *guru!*
Always remember God, the *satguru!*
He is the primal and supreme Being, eulogized by sages *(munis)!*
Even when *Vishṇu* and *Shiva* meditate, they only think of Him!
The *satguru* is the embodiment of all the knowledge in the universe!
So surrender to Him!…
Samarth Rāmdās says: then life will be fruitful, all troubles will be over!
Samarth Rāmdās, Gurupadāravinda; cf. in SSI5 pp.234–35

Such eulogies may be difficult to comprehend because the inner perfection of a master is impossible to discern with the mind and senses. To a normal mind, such expression may seem extravagant, but a *satguru*'s degree of spiritual consciousness can only be hinted at in words. In his book *Philosophy of the Masters,* Maharaj Sawan Singh describes some of the characteristics and duties of a perfect master.[1] Some of these characteristics are discernible at the human level, others are not.

1. A *satguru* lives as a normal human being and may or may not be a family man. A *satguru* does not teach, nor does he practise, austerities or ascetic practices of any kind. A *satguru* accepts no money or donation from any disciple and puts no one under any obligation of any kind to himself. His teachings and instruction are free like the other bounties of nature, such as air, water, sunlight, and so forth:

It is through the *pūrā satgur* (perfect true master)
that Your Word *(Sabad),* O God, is revealed unto us.
Guru Nānak, Ādi Granth 1021, AGG

He is there for those who feel drawn to go to him. He is bountiful and never a beggar. He is a burden on no one. In fact, a *satguru* has such complete power over his own destiny and life in this world and throughout the Lord's creation that he not only spends his time in the service of his disciples, but he also lives off his own income, giving some of it in charity or *sevā.* The *satguru* is unselfish, without any prejudice, and is the true well-wisher and benefactor of his disciples and of all creatures.

2. Though a *satguru* has to be born into a particular country and particular family, he is as universal as the ocean of life and spirit from which he comes. To him, all religions, castes, faiths and sects are alike. He belongs to all people and to all countries. He sees the same divine essence in all living beings in the entire creation. Therefore, a *satguru* will always speak of the oneness of all humanity. He will give no importance to caste, creed, social position or status, religion, colour, or to any of the things by which most people judge their fellow human beings. Without partiality to any religion or caste, he imparts the same message to all the world.

3. A *satguru* always teaches the path of the divine Word *(Shabd),* by whatever name or names he calls it. The gift he gives to his disciples is that of *Nām,* the Name of God, which is another name for the Word. His teachings are wholly true, since he is one with God and the Word. He is a manifestation of the Word of God, and an embodiment of all its power. He can, and does, travel in the inner realms of the creation at his own sweet will and pleasure. Like God and the *Shabd,* a *satguru,* in his spiritual form, is present everywhere. He is always with his disciples, inwardly, and helps them constantly. Ultimately, he reveals himself within the disciple. A *satguru* is the intermediary of the Lord. Whenever the Lord wishes to call a soul back to Himself, He does so through a *satguru.*

His teachings are perfect and eternal, natural and practical. They are not the result of imagination and intellect, but are taught with absolute certainty and authority. These teachings are derived from personal mystic experience, not from book reading or learning. These experiences are common to all *satgurus:*

> The *satgur* is the giver of the Name of the Lord:
> God Himself causes us to meet him.
>
> *Guru Rāmdās, Ādi Granth 39, AGK*

4. His ornaments are prayer and humility. Despite the fact that he is all-powerful, he does not boast that he can do anything out of the ordinary. He always says that it is the Lord who does something, or that it is being done by his own *satguru.* Truly, a fruit-laden branch bends humbly.

5. A *satguru* is always kind and courteous, full of love and compassion. His words are full of simplicity and sweet wisdom. They soothe rather than excite the mind. His knowledge of both worldly and spiritual matters is complete. His words resound with conviction and direct communication, often conveying an understanding that is difficult for a listener to recapture at a later time.

Though a *satguru* can be stern when occasion demands, like a father with his children, it is never with anger. His firmness is containing and supporting, rather than scattering and disruptive.

A *satguru* is not opposed to anybody and does not complain about the conduct of anyone. Even if someone bears him ill will, he forgives that person. He does not criticize anybody, nor does he slander anyone. He loves everybody, including those who consider themselves his enemies. He believes in and lives up to the precept: "Love your enemies."[2]

A *satguru* is both merciful and compassionate; he forgives human beings in a divine manner, by taking on himself the effects of his disciples' past *karmas.* This, however, is not visible to the external eye, for he makes no show of it. In fact, he gives all credit for such forgiveness to the Lord:

> Those who have gazed lovingly upon my *satgur* –
> all their sins are taken away.
> *Guru Rāmdās, Ādi Granth 310, AGK*

A *satguru*'s forgiveness purifies his disciples, making them worthy and capable of going within, of dying while living, and of meeting and merging with the Lord.

A *satguru* is always kind and tenderhearted, and though he is always detached from the world, yet he may shed a tear upon hearing of some sadness or tragedy. He is the first to offer help and hope, and is a healing balm to all that approach him sincerely. He will, however, out of his humility, often make it appear that any help or benefit has come from others.

6. A *satguru* is free from all negative human characteristics and is a perfect example of everything he teaches. He makes no exception for himself; rather, his disciples continually learn from his conduct and way of doing things. He has his mind and senses under full control, and is never a victim to lust, anger, greed, attachment, and egotism. He has no mental imperfections. He is free from enmity, ill will, jealousy, backbiting, destructive criticism, hypocrisy, trickery, falsehood, gluttony, ostentation, vanity, self-assertion, and excesses of every kind. He never lectures others concerning their imperfections; he never abuses anyone or causes harm to anyone. He is always, without exception, a source of strength and vitality:

> The true *guru (satgur)* has no hatred within him:
> he beholds the one God everywhere. . . .
> The true guru *(satgur)* wishes everyone well.
> *Guru Rāmdās, Ādi Granth 302, AGK*

> The true *guru (satgur)* has no anger or vengeance:
> he looks upon son and enemy alike.
> Removing faults and mistakes,
> he purifies the human body *(deh).*
> *Guru Arjun, Ādi Granth 960, AGK*

7. He is the radiant sun of purity, universal wisdom, truth, and spirituality. He is spiritual, and seekers after spirituality gather round him like moths to the flame, and make their lives fruitful by obtaining spiritual benefit.

8. He does not dress in any particular manner, and does not torture his body in order to control the mind. Unlike wandering *sādhus* and ascetics, his method is quite different; it is easy and natural.

9. He does not perform miracles, like a juggler, to please or impress his audience. Although he is all-powerful, he keeps his powers hidden. But a *satguru* does sometimes use them if he is so disposed. His disciples are always benefited by his mercy and grace.

Despite being all-powerful, a *satguru* never boasts that he can do anything out of the ordinary. If something of a miraculous nature happens or if he is praised, he always says that it is the Lord or his own *satguru* who has done it. He never claims to be a *satguru.* Whenever he does something of a miraculous nature, it is always for the direct spiritual benefit of some particular disciple or disciples, never for the sake of ostentation.

10. By sitting near a *satguru* and contemplating on him, the mind is inclined to get under control, and is stilled to some extent. Rays of purity constantly radiate from him. He is full of wonderful light and kindness. He has an indescribable influence on others. He has magnetic attraction. By his words, which are full of mystical meaning, he draws souls upwards. He produces an experience of bliss which defies description.

11. One finds a strange radiance and attraction in the eyes and forehead of a *satguru* when one gazes at them, even for a moment. A pull is felt and the attention gathers together, and seems to ascend to the higher subtle regions from the gross regions, expanding the consciousness.

12. There is peace and evenness within a perfect master. As a result of being in his company, a current of bliss runs through the body, bringing happiness, removing doubts, and giving reassurance that the ultimate destination will be attained:

> Meeting him, the mind is filled with bliss:
> he is called the true guru *(satgur).*
> Double-mindedness (doubt) departs,
> and the supreme status of the Lord is obtained.
>
> *Guru Rāmdās, Ādi Granth 168, AGK*

13. He is full of the elixir of life. His face is bright and radiant. His voice is attractive and the light in his eyes is both alluring and piercing. Powerful currents of life energy emanate from a saint that surcharge the surrounding atmosphere. His words have a strange influence. They penetrate the hearts of the listeners. The mere presence of a perfect master awakens souls and redeems them.

A *satguru* lightens the hearts of others. In a world full of suffering and agitation, he radiates happiness, peace, and equanimity. His understanding of this world is precise, revealing and often humorous, with a laughter that is highly infectious and captivating. He is never depressed or melancholy; he is never self-indulgent in any way. He is always, without exception, a source of strength and vitality.

14. A *satguru* is unerring. All human beings make mistakes; it is part of the spiritual ignorance and blindness imprisoning humanity. But a *satguru* is human in form only. A master obeys the laws of nature and may appear to occasionally forget things or be limited in other ways that are characteristically human, and yet he is never seen to lose control of himself in any way. He is always master of every situation, and is never at a loss as to how to proceed.

15. A perfect master can, with a single glance, find out a person's inner condition. He then instructs accordingly. The sins and shortcomings of a soul are viewed by the master in the same light as a washerman regards dirt on a cloth. He cares for the cloth and not the least for the dirt. His aim is to cleanse the cloth by some means or another; whether by the gentle method of applying soap or by the rough-and-ready method of beating the cloth against a slab of stone. It depends upon his will or *mauj,* and what he deems the most effective way, given the circumstances.

In the same manner, a perfect master aims at reforming his disciples, and curing them of their bad habits and wicked deeds so that the spirit can shine in its purity. He asks the devotee to maintain a vegetarian diet, to abstain from alcohol and mind-affecting drugs, to lead a pure moral life, and to meditate on the Word or *Shabd.* He determines the best approach for each disciple, and immediately sets to work. At first, he gently points out the mistakes with love. If this fails, then he adopts a less gentle course, and if even that does not serve the purpose, then he applies drastic remedies. In short, he is bent on reforming.

To explain the matter more fully, the master first tries to purify the disciple by his discourses. If this fails, he then applies the soap of poverty, adversity, and disease. If these do not turn the wayward mind of the disciple, he gives rebirth in better circumstances so that the disciple will progress. The perfect master does not rest until he has taken the soul of the disciple to its Source.

Even if the pupil deserts him, becomes hostile towards him or wishes to injure him, he does not slacken his efforts to free the soul from its shackles. The *satguru* is verily the best and truest of friends.

Bees rush to flowers for their fragrance and nectar; similarly, seekers go to a perfect master to partake of his wealth of spirituality and righteousness. No one returns empty-handed from the bountiful master. They bring back with them the seed of *Nām* which, sooner or later, bears fruit and gives release to the soul. When a person begins to visit a perfect master, his good days begin.

16. A *satguru* is the true son of the Lord. He sees the Lord in all living beings. To him all are children of God, and he clasps all to his bosom:

> O Nānak, know him as the true *guru (satgur),*
> who unites all with the Lord.
> *Guru Nānak, Ādi Granth 72, AGK*

He does not ask anyone to give up their religion and adopt a new one. He is concerned only with the soul. No perfect master ever started a religion; religions start after the masters have departed.

A perfect master fearlessly preaches the path of spirituality, the practice of *Nām* or *surat Shabd yoga,* free from the limitations of scriptures and formalities. He teaches that this path is inside every human being and shows sincere seekers the path of spirituality

17. The perfect master is an incarnation of the Lord. Just as the Lord communicates His teachings to the saints without the agency of speech, similarly, the perfect master imparts his message by means of internal experiences, and without the use of speech. Formless like the Lord Himself, the perfect master instructs the disciple in an unspoken language, the language of the soul, one soul to another.

It often happens that seekers have no need to put questions to the perfect master. They get answers automatically, and many of their questions simply dissolve.

18. The teachings of the perfect masters are wholly true and scientific, natural and practical. The *satguru* reminds human beings of their royal heritage and birthright, and urges all to seek the Lord within the laboratory of the body. A master's spiritual experiences tally with the experiences of other holy men of every country and time. They do not ask for blind faith. They have seen the Lord and encourage others to do the same:

> The true *guru (satgurū)* is imbued with the Name *(Nām):*
> he is the boat in *kaliyug* (the present, materialistic age).

One who becomes a *gurmukh* crosses over:
the true Lord dwells within him
Guru Amardās, Ādi Granth 552, AGK

19. When saints and holy men appear, they sometimes create an atmosphere which is not liked by the worldly minded. They do this in order that the slaves of the world and worshippers of the mind will not remain, and so that the real seekers do not suffer. They intentionally provide some cause for criticism so that only the deserving will come to them:

20. When a saint appears on the earth, there is a flood of spirituality. The true seekers gather round him from all sides. All benefit from his teachings – the simple as well as the righteous, for they find a true satisfaction in the teachings. Perfect masters are a living example of selfless service and sacrifice. They rule the hearts of the people. Spirituality is preached by them on a grand scale. People throng around them by the thousands, and the world is wonderstruck by this demonstration of spirituality.

21. The perfect masters are powerful personalities. They look after their disciples whether they be near at hand or far away. This naturally creates confidence in the hearts of their disciples. The hand of the masters is no less strong than the hand of the Lord. As the disciple's contact with his master increases, he receives fresh benefits and sees new miracles.

When a disciple goes inside, he sees the light form *(nūrī sarūp)* of his master, and this form speaks to the disciple; it replies to his questions and remains with him constantly. The disciple then knows the master intimately.

22. A *satguru* reconnects his disciples to the mystic Word of God, guiding them upon the mystic path, both in this life and hereafter, until they reach the Lord Himself. His relationship with a soul is therefore eternal, making him the true friend. It is an unending relationship of pure and selfless love between one soul and another. But he alone has the power to maintain this relationship. Even after his death or the death of the disciple, he remains forever with those disciples whom he has initiated.

23. A *satguru* has eternal love for his disciples, caring for them with a love and power far more than any earthly mother. At the time of initiation a *satguru* takes up his abode in the disciple at the *ashṭ dal kanwal* (eight-petalled lotus), in his radiant, light or astral form *(nūrī sarūp).* From here, he administers the *karma* of his disciples as well as overseeing their spiritual progress. The *satguru* in his *Shabd* form takes care of the disciple and, by his great love, slowly and delicately draws the soul up and out of the body towards himself. Only a *satguru* has this power.

The *satguru* awakens the slumbering soul and develops the disciple's latent strengths, thereby making the soul fit to enter the eye focus – the centre of concentration behind the eyes – and to go beyond.

There are endless benefits to having the company of a perfect master. The *satgurus* and masters themselves clearly describe the various benefits of having a perfect master. Egotism, pride and ignorance are destroyed. Sufferings and doubts are removed, and uncertainty disappears. Saved from the five thieves of lust, anger, greed, attachment and egotism, the fire of *māyā* (illusion) is vanquished.

A person becomes wise and gains understanding of this world, of the inner spiritual realms, and of himself. He becomes happy, and regards pain and pleasure as the same. The mind, which had been engrossed in attachment to the world, awakens to the higher reality, and is thus freed from harmful desires and cravings, and the poison of *māyā.* Becoming pure-minded and cheerful, great contentment is experienced. He obtains spiritual powers, conviction, and firm faith. Full of happiness and peace, and always joyous, the divine presence dwells in the heart of such a person. Steeped in devotion, he attains self-realization and is dyed in *Nām* and *Shabd.* He is freed from the cycle of birth and death. He is honoured in the Lord's court both here and hereafter. The lord of death is subdued as the disciple treads the path that leads away from the world of delusion, crossing the ocean of the universe and gaining release.

So says Maharaj Sawan Singh. It is no surprise, therefore, that for a devotee who understands something of what the *satguru* is doing for him, the *satguru* is all in all. As Guru Arjun writes:

> My *satgur* is totally independent;
> My *satgur* is adorned with truth;
> My *satgur* is the giver of all;
> My *satgur* is the primal creator Lord, the architect of destiny.
> There is no deity equal to the *guru (gur);*
> Whoever has good destiny inscribed on his forehead
> applies himself to selfless service *(sevā).*
>
> My *satgur* is the sustainer and cherisher of all;
> My *satgur* kills and revives;
> The glorious greatness of my *satgur*
> has become manifest everywhere.
> My *satgur* is the power of the powerless;
> My *satgur* is my home and court.
> I am forever a sacrifice to the *satgur,*
> he has shown me the path.
> One who serves the *guru (gur)* is not afflicted with fear;

One who serves the *guru (gur)* does not suffer in pain.
Nānak has studied the *Smṛitis* and the *Vedas:*
there is no difference between the supreme Lord God
and the *guru (gur).*

Guru Arjun, Ādi Granth 1142, AGK

Swami Shiv Dayal Singh reiterates that salvation is possible only with the help of a perfect master and the divine Word *(Shabd).* Reading and studying scriptures will not lead to liberation of the soul:

The learned have tired themselves out reading
the *Vedas, Purāṇas, Smṛitis,* and other scriptures.
But without a perfect master *(satguru)* and without *surat Shabd yoga,*
no one can cross the ocean of existence.

Swami Shiv Dayal Singh, Sār Bachan Poetry 14:12.14–15,
SBP p.114; cf. SBPS pp.126–27

Everyone is drowning in the tides of this shoreless ocean of existence,
for they have taken as the truth what is actually an illusion,
a vast expanse of falsehood.
Without a true master *(satguru),* this illusion is never dispelled;
Without *Shabd,* the soul must continue its endless rounds in the creation.

Swami Shiv Dayal Singh, Sār Bachan Poetry 33:10.7–9,
SBP p.271; cf. SBPS pp.322–23

The *gurus* whose poetry is recorded in the *Ādi Granth,* the holy book of the Sikhs, have reiterated the same message over and over again. It makes no difference what a person does: without the help of a *guru,* salvation is not attained, and the soul remains captive in the cycle of suffering, illusion, and rebirth:

Without the true *guru (satgur),* no one has obtained the Lord.
He has placed Himself within the true *guru (satgur)* –
revealing himself, he declares this openly.
Meeting the true *guru (satgur),* eternal liberation is obtained:
he has banished attachment from within.
This is the highest thought:
that one's consciousness is attached to the true Lord.
Thus the Lord of the world, the great Giver, is obtained.

Guru Nānak, Ādi Granth 466, AGK

Without serving the true *guru (satgur), yoga* is not attained.
Without meeting the true *guru (satgur),* no one is liberated.
Without meeting the true *guru (satgur),* the *Nām* cannot be found.

Without meeting the true *guru (satgur),* one suffers terrible pain.
Without meeting the true *guru (satgur),*
there is only the deep darkness of egotistical pride.
O Nānak, without the true *guru (satgur),* one dies,
having lost the opportunity of this life.

Guru Nānak, Ādi Granth 946, AGK

One who turns away *(bemukh)* from the *guru (gur)* –
without the *guru (satgur),* he shall not find liberation.
He shall not find liberation anywhere else either:
go and ask the wise ones about this.
He shall wander through countless incarnations:
without the *guru (satgur),* he shall not find liberation.
But liberation is attained
when one is attached to the feet of the true *guru (satgurū),*
chanting the Word *(Sabad).*
Says Nānak, contemplate this and see,
that without the true *guru (satgur),* there is no liberation.

Guru Amardās, Ādi Granth 920, AGK

The wealth is within the house,
while the world is dying of hunger.
Without the true *guru (satgur),* no one has a clue.

Guru Amardās, Ādi Granth 1249, AGK

You may enjoy the pleasures of hundreds of thousands of women,
and rule the nine continents of the world.
But without the true *guru (satgur),* you will not find peace:
you will be reincarnated over and over again.

Guru Amardās, Ādi Granth 26, AGK

Without the true *guru (satgur),* the Lord cannot be seen:
granting His grace, He Himself has allowed me to see Him.

Guru Amardās, Ādi Granth 115, AGK

From the very beginning, it has been the will of the Lord,
that He cannot be remembered without the true *guru (satgur).*

Guru Amardās, Ādi Granth 556, AGK

Without serving the true *guru (satgur),* the *Nām* is not obtained:
you can read until you are exhausted,
but you shall not find peace and tranquillity.

Guru Amardās, Ādi Granth 1046, AGK

Those devotees whose *guru* is blind
shall not find their place of rest.
Without the true *guru (satgur),* the Name is not obtained:
without the Name, what is the use of human life?
Guru Nānak, Ādi Granth 58, AGK

Without the true *guru (satgur),* there is no devotional worship,
and no love of the Name *(Nām)* of the Lord.
The servant Nānak worships and adores the *Nām,*
with love and affection for the *guru.*
Guru Amardās, Ādi Granth 1417, AGK

Everything comes from the Name of the Lord:
without the true *guru (satgur),* the *Nām* is not experienced.
Guru Amardās, Ādi Granth 753, AGK

Many other Indian mystics have said the same. Probably without exception, they have all sung the praises of their *guru* and what he has done for them. Tulsī Sāhib compares human beings to merchants – they take birth according to the profit and loss of their karmic account and, without a *guru,* they continue to do so:

He who conducts his trade under the sway of desires,
drifts with the currents of the ocean of eighty-four;
He moves from species to species according to his actions.
This snare is manifestly spread in the entire creation:
he is born, he dies, and again he takes a new frame;
As he sows, so does he reap the fruit of his actions:
in the cycle of eighty-four, he remains in slumber;
Even in the human form, only a rare one awakens:
through a master's teachings, he realizes God,
just as collyrium placed in his eyes restores his vision.
Without a true master's *(satguru)* teachings to guide them,
even gods, men and sages get no release;
When *Brahmā, Vishṇu* and *Mahesh* get no deliverance,
what can be said of ordinary creatures?
Tulsī Sāhib, Ratan Sāgar, Chaurāsī Laksh Joni, RSTS p.7; cf. TSSH p.36

Likewise, Dādū Dayāl says:

Even by having recourse to ten million means,
one cannot attain perfection without the company of a saint.

Without a master *(satgur),* a saint *(sādh),* O Dādū,
one can never be purified.
Dādū, Bānī 1, Sādh ko Ang 35, DDB1 p.152; cf. DCMU p.85

See also: **guru**.

1. Paraphrased and excerpted from Maharaj Sawan Singh, *Philosophy of the Masters, PMS5* pp.257–69.
2. *Matthew* 5:44, *KJV.*

sādhu (S/Pa/H/Pu), **sāhu** (Pk), **sādh**, **sādhū** (H/Pu) (fem. *sādhvī*) *Lit.* straight, right, unerring, leading straight to the goal, hitting the mark; one who goes straight to a goal; well, rightly, properly; well said, agreed; also, good, virtuous, honourable, righteous; goodness, virtue, righteousness, holiness; hence, a virtuous or holy man, an ascetic, a sage, a saint, a seer, a mystic, a spiritual master, a perfect master; also, one who has renounced the world in search of spirituality, and who wears various particular forms of dress, especially saffron-coloured garments.

There are estimated to be several million *sādhus* in India, many of whom are beggars. Jain mendicants, who have entirely renounced the world, are also known as *sādhus* (masc.), *sādhvīs* or *āryikā* (fem.), or *munis. Muni* and *āryikā* are terms used especially in the Jain *Digambara* tradition, *sādhu* and *sādhvī* are used more commonly among *Shvetāmbaras.*

In the *Dhammapada*[1] and other Buddhist texts,[2] as well as the Hindu *Bhagavad Gītā*[3] and *Upanishads,*[4] *sādhu* generally means good, virtuous, commendable, well said, and so on. It is only in later literature that the term comes to be used for a good or holy man. In the *Rām Charit Mānas* of Tulsīdās, written in medieval times (*c.*1575), *sādhu* and *sādhū* are used to mean a "good man", a "virtuous man", or "holy man".[5]

In Jainism, *sādhus* (or the Prakrit *sāhu*) and *sādhvīs* are ordinary monks and nuns who have taken the five great Jain vows *(mahāvratas)* of asceticism and renunciation, namely *ahiṃsā* (non-violence), *satya* (truthfulness), *asteya* (not stealing), *brahmacharya* (celibacy), and *aparigraha* (non-possession, non-attachment). *Sādhus* are also one of the five categories of 'great being *(pañcha-parameshṭhin)*' regarded as worthy of veneration, as epitomized in the *namaskāra mantra,* a sacred formula used as a prayer of homage. The *pañcha-parameshṭhin* are *arahantas* (enlightened ones), *siddhas* (perfected, liberated ones), *āchāryas* (Jain mendicant leaders), *upādhyāyas* (teachers), and *sādhus (sāhus).*

The *Digambara* tradition of Jainism says that monks and nuns should exhibit twenty-seven positive attributes. Although there are variations between these lists, these attributes include the five *mahāvratas;* control of the five

senses; freedom from the four passions *(kashāyas)* of anger, deceit, greed, and egotism; the three restraints *(guptis), i.e.* control of mind, body, and speech; the practice of *anupreksh*ā (meditation), *karaṇa* (ascetic disciplines), and *yoga;* right understanding *(darshana),* right knowledge *(jñāna),* and right conduct *(chāritra);* forgiveness *(kshama);* disinterest in the world and a longing for liberation *(saṃvega);* endurance of hardship and suffering with equanimity; and *sallekhanā* (gradual withdrawal from the world, culminating in death). There are also a number of other rules and practices that are essentially an extension of these, including those associated with begging, sleeping, bathing, apparel (or absence of it), food, and fasting.[6]

In times past, mendicant Jain *sādhus* from both the *Shvetāmbara* and *Digambara* traditions were expected to be itinerants except, like Buddhist monks, during the three or four months of the rainy season. This was because travel would cause undue harm to the many invertebrates and other minute creatures that are about during the rains. But with the passage of time, Jain monks began to live an increasingly sedentary life in the monasteries associated with temple complexes. By the thirteenth and fourteenth centuries, due to pressure from the Muslim rulers, most *Digambara* monks wore clothes in public, and the tradition of naked mendicant *sādhus* gradually faded out, although revived in later times by various reform movements.

Jain texts describe the attributes of the true *sādhu.* Referring to Jain monks, the *Samansuttam* depicts the ideal *sāhu:*

> *Sāhus* who are in search of the supreme path of liberation,
> resemble a lion (in fearlessness), an elephant (in dignity),
> a bull (in strength), a deer (in uprightness),
> a beast (in non-attachment), the wind (in being companionless),
> the sun (in brilliance), an ocean (in serenity),
> Mount Mandara (in steadfastness), the moon (in coolness),
> a diamond (in lustre), the earth (in patience),
> a serpent (in being homeless), and the sky (in not being dependent).
>
> In this world, there are many ill-behaved *sāhus* who are called *sāhus:*
> a pseudo-*sāhu (asāhu)* should not be called a *sāhu;*
> Only a true *sāhu* should be called a *sāhu.*...
>
> A person becomes a *sāhu* by his virtues,
> and a pseudo-*sāhu (asāhu)* by his absence of virtues.
> Therefore, master all the virtues of a *sāhu,*
> and be free from all the vices of a pseudo-*sāhu (asāhu).*
> Conquer your self through the self:
> he who possesses equanimity in the face of attachment and hatred
> is worthy of veneration....

Those *sāhus* who are attached to their body,
addicted to sensual pleasures, possessed of passions,
and asleep regarding their own true nature,
are certainly devoid of righteousness. . . .

A real *sāhu* is one who is unattached to his body,
is entirely free from passions such as pride,
and is possessed of a soul that is engrossed in itself. . . .

A *sāhu* who becomes absorbed in meditation *(jhāna)* gives up all faults:
therefore meditation *(jhāna)* alone
is real repentance for all transgressions. . . .

A *sāhu* who has studied the scriptures controls his five senses,
and practises the three *guptis* (controls body, speech, and mind),
concentrates his mind, and observes humility. . . .

May the *sāhus,*
who have adorned themselves firmly with the garland of virtues,
earned glorious reputation and are devoid of attachments,
and are the embodiments of humility, grant me happiness.

Samansuttam 337–38, 342–43, 363, 433, 477, 11; cf. SSJV

The *Dravya Sangraha* says that the real *sāhu* leads a pure life and practises meditation:

> That sage *(muni)* who, with perfect faith and knowledge, practises good conduct – which is always pure and which is the path of liberation – is a *sāhu.* . . . When a *sāhu,* by attaining concentration, becomes devoid of conscious effort while meditating, . . . that state is called real meditation *(jhāna).*
>
> *Dravya Sangraha 54–55; cf. DSNS pp.80–81*

Sādhu is commonly used for someone who has the outward appearance of having renounced the world, and goes about as an itinerant beggar, clad in saffron-coloured robes. But few of these are truly spiritual men. Maharaj Sawan Singh and Ramakrishna agree as to the nature of a true *sādhu:*

> It is a pity that common people look upon those who wear saffron robes or who renounce the world as being true *sādhus.* A true *sādhu* is a man of transcendental consciousness and spiritual achievement. He who is in communion with the higher regions of the spirit can alone claim to have found the divine dust.
>
> *Maharaj Sawan Singh, Discourses on Sant Mat, DSM p.116*

> The *sādhu* is he whose mind, *prāṇa* (subtle life energy) and soul are merged in the Lord – he who has renounced 'woman and gold' is a *sādhu.* He who is a *sādhu* doesn't see woman with a carnal eye – his mind is always drawn within. . . . The *sādhu* is always thinking inwardly of the Lord. He talks of nothing but Him. And knowing that God is present in all existence, he serves Him. Broadly speaking, these are the characteristics of a *sādhu.* . . . You have to put your faith in the words of those *sādhus* and *mahātmās* who have realized God. The *sādhu* is ever engaged in thinking of God, just as an advocate remains involved with his lawsuit.
>
> *Ramakrishna, in Kathāmṛita 1:9.2, 15.3, SRK1*

Kabīr writes that the true *sādhu* is one who has withdrawn his attention from the nine portals of the body (eyes, ears, nostrils, mouth, and the lower apertures) and has entered the tenth – the eye centre that lies behind the eyes and leads within:

> He is a *sādh* who conquers this fort;
> The nine doors stand revealed to him;
> He opens and crosses the tenth,
> which has always been locked.
> *Kabīr, Shabdāvalī 1, Chitāvanī aur Updesh, Bhed Bānī 22:16, KSS1 p.66*

Elsewhere, he describes *sādhs* as the highest saints:

> Greatly spiritual are *sādhs.*
> As clouds shower rain equally
> on the pious and the wicked alike,
> so do they cool the passions, fears, and anxieties of all.
> Enemy of none, merciful to all,
> a saint *(sādh)* is beyond the duality of this world,
> beyond all violence and force.
> He ends our sorrows, forgives our sins,
> and spreads wide the knowledge of Truth.
> *Kabīr, Sākhī Sangrah, Sādh kā Ang 1–2; KSS p.117; cf. KGME p.190*

They are, he adds, a rarity:

> Lions roam not in herds,
> nor do swans fly the skies in flocks.
> Rubies are not found in heaps,
> and saints *(sādhs)* do not come in droves.
> *Kabīr, Sākhī Sangrah, Sādh kā Ang13, KSS p.118; cf. KGME p.191*

Other mystics have also used the term for those who have reached eternity. Guru Arjun is speaking of a perfect master when he writes:

In the company of a *sādh (sādh kai sang),*
one's face becomes radiant;…
all filth is removed;…
egotism is eliminated;…
God is understood to be near at hand;…
all conflicts are settled;…
one obtains the jewel of the *Nām;*…
the mind does not wander;…
one is rid of *māyā;*…
all one's enemies become friends;…
no one seems evil;…
supreme bliss is known;…
one obtains everlasting peace;…
one grasps the Incomprehensible;…
O Nānak, I am a sacrifice to *sādhs.*

The glory of *sādhs* is not known to the *Vedas:*
they can describe only what they have heard;
The greatness of *sādhs* is beyond the three *guṇas;*…
is all-pervading;
The glory of *sādhs* has no limit;…
is infinite and eternal;…
is theirs alone;
O Nānak, there is no difference between *sādhs* and God.

Guru Arjun, Ādi Granth 271–72, AGK

Guru Rāmdās prays to be a slave at the feet of such a saint *(sādhū):*

O Lord, please make me the slave of Your slaves:
as long as there is breath deep within my mind,
let me drink in the dust of the *sādhūs'* (feet).
Shiva, Nārad, *Seshnāg* and the *munis* (sages),
long for the dust of the *sādhūs'* (feet):
All the worlds and realms where the *sādhū* place their feet
are sanctified.

So let go of your shame and renounce all your egotism:
join the company *(sang)* of the *sādhūs* and remain there.
Give up your fear of the righteous judge of *dharma,*
and you shall be lifted up
and saved from drowning in the sea of poison.

Some are standing, parched and shrivelled up by their doubts:
joining the company *(sang)* of the *sādhūs,* they are rejuvenated.

So do not delay, even for an instant –
go and fall at the feet of the *sādhūs.*
Praise of the Lord's Name is a priceless jewel:
the Lord has given it for the *sādhūs* to keep.
Whoever accepts and follows the *guru*'s teachings *(bachan)* as true –
this jewel is taken out and given to him.

Guru Rāmdās, Ādi Granth 1326, AGK

And Sahajobāī writes that only such a *sādhu* is truly happy:

Peace is not in erudition,
nor yet in endless argument;
The *sādh* alone, O Sahajo, enjoys beatitude:
on him is bestowed a rare mood of ecstasy. . . .
The affluent are unhappy, the poor are in misery:
a *sādh* alone, O Sahajo, enjoys felicity.
For to him a wondrous mystery is revealed.

Sahajobāī, Bānī, Sādh Lakshan 36, 39, SBB p.15; cf. in DSM p.62

See also: **muni**.

1. *Dhammapada* 3:3, 5:8–9, 12:7, 15:10, 23:9–10, 25:1–2.
2. *E.g. Avataṃsaka Sūtra* 40; *Edicts of King Ashoka, Seven Pillar* 2, *Fourteen Rock* 12, *EKAD.*
3. *Bhagavad Gītā* 4:8, 6:9, 9:30, 17:26.
4. *E.g. Bṛihadāraṇyaka Upanishad* 4:4.5, 22, 5:12.1; *Chhāndogya Upanishad* 2:1.1–4, 7:2.1; *Kaṭha Upanishad* 1:2.1.
5. *E.g. Tulsīdās, Rām Charit Mānas* 1:264.1, 274.3, 312.4, *RCML* pp.255–56, 264, 297, *passim.*
6. See *Jain Philosophy and Practice, JPP1, JPP2.*

sādhvī (S/H) (masc. *sādhu*) A female *sādhu.* See **sādhu**.

sādhvī pramukhā (S) *Lit.* principal *(pramukhā)* nun *(sādhvī);* the chief nun in the *Shvetāmbara Terāpanthī* tradition. Subordinate to the *āchārya,* the male head of the order, the *sādhvī pramukhā* passes on his directions to the *agragaṇyās,* who are leaders of smaller groups of nuns *(sādhvīs).* The title and position was introduced by Āchārya Jaya (1803–1881), the fourth leader of the *Shvetāmbara Terāpanthīs.*[1]

See also: **agragaṇyā**, **guruṇī**.

1. See "sādhvī pramukhā," *A to Z of Jainism, AZJW.*

ṣāfī, **ṣafīy** (A/P) *Lit.* pure, pure one; pure friend (of God); also, the chosen one, as in *al-Ṣafīy Allāh* (the Chosen of God); a mystic; from the same root as *ṣafā* (purity); regarded by some as the derivation of *ṣūfī,* though this is generally considered incorrect; appears in such terms as *may-i ṣāfī* and *bādah-'i ṣāfī,* both meaning pure wine or clear wine, and symbolizing pure divine love, as contrasted with *durd* (dregs), implying divine love permeated with the pain of intense longing. Saʿdī makes a play on the words *ṣūfī* and *ṣāfī:*

> The *ṣūfī* does not become a pure one *(ṣāfī),*
> until he drinks the cup to the dregs *(durd).*
> *Saʿdī, Badāyiʿ 150:1, KSSS p.383; cf. BOS p.165*

He means that intense yearning for God purifies the soul. Sanā'ī gives another meaning to the "dregs", when he says:

> Conditional existence is forever an infant before the Eternal. The pure one *(ṣāfī)* is free from these dregs *(śufl).*
> *Sanā'ī, Ḥadīqat al-Ḥaqīqat 1, HHGP p.58; cf. HHG p.95*

Here, the "dregs" refer to material existence. ʿAbd al-Laṭīf comments on this passage:

> *Ṣāfī* is the perfect man, pure *(ṣāfī)* from the impurity of the body, as contrasted with the imperfect man who, because of the grossness of the body, sits in the dregs of relative existence.
> *ʿAbd al-Laṭīf, on Ḥadīqat al-Ḥaqīqat 1, in HHG p.95 (n.5)*

Rūzbihān likewise describes the *ṣāfī* as one afflicted by divine yearning:

> When the pure one of God *(ṣāfī Allāh)* becomes so in need that he invokes God, God responds to the call of such a one because of His knowledge of the invoker's state, of his distraction *(walah),* infatuation *(hayamān),* and intense yearning *(shawq).*
> *Rūzbihān, Mashrab al-Arwāḥ 14:29, MARB p.251; cf. in SSE11 p.62*

Rūmī also employs the *ṣūfī* and *ṣāfī* wordplay when talking about mystical states *(aḥwāl)* and the Sufi adage, "The *ṣūfī* is the son of the present moment."

Both "states" and the "moment" are transient and unpredictable, he observes, and the *ṣāfī* is beyond both:

> He that is dependent on a state *(ḥāl)*
> is still a human being:
> At one moment, he is enlarged by his state,
> at another moment, he is diminished.
> The ideal of the *ṣūfī* is to be 'the son of the moment',
> but the pure one *(ṣāfī)* is unconcerned by moment and state. . . .
>
> The *ṣūfī* who seeks purity *(ṣafā)* is the son of the moment:
> he has clasped the moment tightly, as if it were his father.
> The pure one *(ṣāfī)* is immersed in the light of the Glorious;
> He is no one's son, free from moments and states –
> immersed in the unbegotten Light. . . .
> Go, seek such a love, if you are alive:
> otherwise, you are a slave to the changing moment.
>
> *Rūmī, Maśnavī III:1425–26, 1433–36; cf. MJR4 pp.80–81*

sage (He. *ḥakham,* Gk. *sophos,* L. *sapiens*) A person esteemed for profound wisdom; a wise man; a philosopher; an adept, a mystic, a prophet; a person with inner knowledge and experience of the Divine. Since wisdom and its converse are universal human qualities, all races and cultures have had their share of sages, of one kind or another. Human wisdom may concern the things of this world or may relate to more spiritual matters. It may also encompass an understanding of human nature, a wisdom that accompanies spiritual growth. Oriental sages from the mystical traditions of Hinduism, Buddhism, Jainism and Daoism have commonly been associated with meditation and the spiritual path.

In the ancient world, sages may have interpreted dreams, foretold the future, or possessed knowledge of astrology, like the Chaldaean or Babylonian sages. They may have studied the medical and healing knowledge of their day, or been conversant with other branches of natural science. The Egyptian sages were commonly deemed masters of occult and esoteric wisdom, and a considerable body of wisdom literature, consisting of proverbs and moral instruction, was issued in the name of the Pharaohs. Later, Thoth, the Egyptian god of wisdom, patron of the sciences and messenger of the supreme deity, the sun god Ra, was personalized as Hermēs Trismegistos, a mythical sage in whose name many mystical dialogues and treatises were composed during the second or third centuries CE.

Greek tradition speaks of the seven sages *(sophoi)* who lived around thirty to eighty years before Pythagoras (*c.*580–500 BCE) in the so-called

Archaic Age. The lists of their names vary from author to author, but those who consistently appear include Thalēs Miletus, Pittacus of Mytilēnē, Solon of Athens, Chilon of Sparta, Myson of Chen, Clēobulus of Lindus, and Bias of Priēnē.[1] Little of their writings has survived, but it is generally said that they led lives of a high moral character, and were embodiments of the heights of human knowledge and expertise. A number were credited with the creation of laws or other facilities that improved life in their cities. Thalēs was a natural scientist. Others were statesmen, such as Solon, who is regarded as having formulated Athenian law. His pithy sayings were even collected, and codified on stone inscriptions at the prominent sanctuary to Apollo in Delphi. The seven sages were the immediate predecessors of Pythagoras, following whom – says St Augustine – such wise men were called philosophers (sg. *philosophos*).[2] Before the seven, there had been sages such as Orphēus, a character who appears in some of the Greek myths, and who is probably more legendary than historical. If he lived at all, it would have been in the period 1430–1150 BCE.

Through the centuries, the seven sages were invoked for a variety of political and ideological aims. Their iconic status was preserved even in some Christian iconography in the East. Some such images (usually of Solon, Bias, and Chilon) appear on the walls of Byzantine churches in Jerusalem, and throughout Greece, Mount Athos, Bulgaria, and Romania. Icons of these sages, often found adjacent to the prophets of Israel, are sometimes accompanied by an inscription of their famous sayings such as "Know thyself," "Nothing in excess," and so on – maxims that were also inscribed at the temple of Apollo at Delphi, the centre of pagan worship.[3]

Pythagoras and others such as Socratēs breathed new life into a tradition whose saintly sages had become icons frozen in time, their brief sayings set in stone, imbued with an almost scriptural status, and accepted blindly without reflection. Socratēs' mission is epitomized by his efforts to bring a fresh understanding to the mindlessly parroted inscription, "Know thyself," which few understood, let alone actually applied to their own lives. To Socratēs, the wise man or sage *(sophos)* was a friend to all, the helper and benefactor of everyone:

> If you are wise *(sophos),* my son, everyone will be your friend and be attached to you, since you will be useful and good.
>
> *Plato, Lysis 210c–d; cf. CDP p.153, DP1 p.49*

The sage was also a contemplative philosopher to whom material affairs were of little account:

> Only his body lives and sleeps in the city. His mind *(dianoia),* disdaining the littleness and nothingness of human things, "takes wings",

> as Pindar says, "beyond the sky, beneath the earth", searching the heavens and measuring the plains, everywhere seeking the true nature of everything as a whole, never lowering itself to what is close at hand.
>
> *Plato, Theaetetus 173e–174a; cf. CDP p.879, DP3 p.273*

In the ethical philosophy of the Stoic school, founded by Zeno (333–264 BCE), the sage *(sophos)* is someone who possesses *apatheia, eupatheia,* and *sympatheia.* He has risen above the passions *(apatheia),* joyfully accepts what is out of his control, does whatever is in his power and control, and correctly discriminates between the two *(eupatheia);* finally, he lives in harmony with the force that orders the universe *(sympatheia).*[4] The Stoic sage has risen above the ignorance that feeds the passions and makes our "impulses unstable and fluttering".[5] He does not accept false opinions and impressions that are the cause of emotional disorder among the unwise.[6]

The first-century Stoic sage Epictetus (55–135 CE), at the very beginning of his *Manual,* articulates the essence of this wisdom as the ability to discriminate between things that are within one's power and things that are not:

> There are things within our power and there are things beyond our power. Within our power are opinion, aim, desire, aversion. . . . Beyond our power are body, property, reputation, office.
>
> *Epictetus, Enchiridion; cf. EETH p.17*

The wisdom to discriminate between what is truly one's own and what is not leads ultimately to the perfect tranquillity of the Stoic sage:

> But if you take for your own only that which is your own and view what belongs to others just as it really is, then no one will ever compel you, no one will restrict you. You will find fault with no one, you will accuse no one, you will do nothing against your will, no one will hurt you, you will have no enemy, nor will you suffer any harm.
>
> *Epictetus, Enchiridion; cf. EETH p.17*

In short, the Stoic sage was someone absorbed in the Good, in the Divine:

> For the Stoics, the sage was one who possessed the Good, who no longer struggled to attain it, but whose actions simply were right. Their language about the sage was pretty ecstatic, but there was no suggestion that the sage was an ecstatic. Far from having gone out of himself, the sage had become wholly himself, at one with himself and the whole cosmos.[7]
>
> *Andrew Louth, Origins of the Christian Mystical Tradition, OCM pp.34–35*

One of the ways in which being "at one with himself and the whole cosmos" could manifest itself was formulated by Zeno and Chrisippus (*c.*280–207 BCE) in their treatises concerning "the city of sages" or "the city of the wise" – a city state governed by common law and the rule of reason *(nous).* In response to Plato's *Republic* and his utopian city of Callipolis[8] ruled by philosophers, both these Stoics wrote treatises on the governance of a city state or republic. The concept was understood as a spiritual community or a *cosmo-polis,* shared by gods and men dwelling together. At a deeper level, the city of the sages referred to the way in which the advanced soul, the sage, sees the world – as one unified harmonious whole.

In this respect, the Stoics were only expanding upon an idea advanced by Heraclitus (*c.*535–475 BCE), whom they greatly revered. Heraclitus talks about the unified vision of those who are spiritually awake, the wise, as opposed to the worldly minded "sleepers":

> To the awakened,
> there is a single Cosmos (Reality), common to all;
> Sleepers each have a private cosmos of their own.
> *Heraclitus, Fragment 15 (89); cf. PAC2 p.6*

With the weakening of the city states and the creation of Hellenistic kingdoms after the conquests of Alexander the Great in the third century BCE, amidst shattering social and political changes (similar to the process of globalization today), the need for a tower of safety and stability produced the figure of the Stoic sage, a cosmopolitan figure who viewed the entire world as his community, and saw himself as a citizen of the cosmos. The sage's most essential function was to be an example to his fellow men. He lived the life of a citizen, shared in family life, in politics, and so on. He attracted no attention, possessed perfect virtue, and remained unruffled by misfortune. Free from the passions *(apatheia),* his calm mind was his sole possession. In contrast to the Cynic sage, he participated in communal life, without being carried away by ambition for fame and material success.

Viewing the entire cosmos as his neighbour was a state that the Stoic sage aspired to, through an ever-expanding sense of the natural closeness and affinity *(oikeiosis)* between all human beings. This sense of affinity moved outward from himself to his family, community, and so forth, culminating in the embrace of all human beings as a part of his concern[9] – in "love of the whole human race",[10] and seeing all as one.[11] Even to Epicurus (341–270 BCE), of whose philosophy little is known with any certainty, the philosopher-sage was the equal of the gods. "You will live like a god among men," he promised Menoeceus, "for a man living amid immortal gods, is in no respect like a mortal being."[12]

Some philosophical schools even denied the possibility of the actual existence of such a sage. Others thought that perhaps only one or two who had

attained such an elevated state had ever existed, such as Epicurus, who was himself regarded as a god among men. Others maintained that the status of a sage could only be fleetingly attained. Jules Michelet observed that "Greek religion culminated with its true god, the sage."[13] Seneca queries what the life of such a sage would be like in solitude, in prison, or in exile, or as a castaway upon some desert island. He answers that it would be the life of *Zeus,* which meant, for the Stoics, a life devoted to the *Logos,* the divine Word.

The third-century mystic Plotinus follows in the same vein, but does not accept that the spiritual status of the sage is unattainable. He portrays the sage *(sophos)* as an adept *(eudaimōn, spoudaios),* a self-sufficient *(autarkēs),* someone in possession of perfect virtue. He is a human being who has become wholly divine, and whose "will is directed always and only inward".[14] Those who encounter such a sage, he says, are influenced positively by him,

> just as a man living next door to a sage *(sophos)* would profit by the proximity, either in becoming wise and good himself or, out of sheer shame, never venturing any act of which the nobler mind would disapprove.
>
> *Plotinus, Enneads 1:2:5; cf. PEC p.9*

The sage is complete within himself, and is always happy. He needs nothing more than what he already has within himself. When he needs to acquire material things, he does so from purely practical considerations and the needs of the body. He is not driven by desire. Speaking of this state, he says:

> The sign that this state has been achieved is that the man seeks nothing else. What indeed could he be seeking? Certainly none of the less worthy things; and the Best he carries always within him. He that has such a life as this has all he needs in life.
>
> Once a man is a sage *(sophos),* the means of happiness, the way to good, are within, for nothing is good that lies outside him. Anything he desires further than this, he seeks as a necessity, and not for himself but for a subordinate – for the body bound to him, to which, since it has life, he must minister the needs of life. But they are not needs, however, to the true (inner) man of this degree. He knows himself to stand above all such things; what he gives to the lower, he gives in such a way as to leave his true life undiminished.
>
> *Plotinus, Enneads 1:4:4; cf. PEC p.14*

The sage is no longer affected by the ebb and flow of human life. Even death in the family or among his friends does not affect his equilibrium, for he knows what death is. If some part of him does feel grief, it is not the higher or "true man", but only a part of his lower human aspects:

> Adverse fortune does not shake his felicity: for a life thus founded is always in balance. Suppose death strikes at his household or at his friends; he knows what death is, and the victims, if they are among the wise, know too. And if death, taking from him his familiars and intimates, does bring grief, it is not to him, not to the true man, but to that part of him which stands apart from the Supreme, to that lower man in whose distress he takes no part.
>
> *Plotinus, Enneads 1:4.4; cf. PEC p.14*

Even things that others would see as personal or national disasters do not affect him. For he even sees death as preferable to bodily life:

> What human thing, then, is so great as not to be despised by someone who has risen above all we know here, and is no longer bound to anything below?
>
> If the sage *(sophos)* thinks all fortunate events, however momentous, to be no great matter – kingdom and rule over cities and peoples, colonizations and the founding of states, even if all were his own handiwork – how can he take any great account of the vacillations of power or the ruin of his fatherland? Certainly, if he thought any such event to be a great disaster, or any kind of disaster at all, he must be of a very strange way of thinking. Someone who sets great store by wood and stones or, by *Zeus,* by mortality among mortals, cannot yet be the sage *(sophos)* whose estimate of death, we hold, must be that it is better than life in the body.
>
> *Plotinus, Enneads 1:4.7; cf. PEC p.15*

The sage is the storehouse of wisdom and all human virtues. This is because, says Plotinus, he is a "master in dialectic (meditation)". And when he has acquired the higher virtue of wisdom by means of dialectic, he finds that all normal or lower human virtues "will spring either before or together with the higher".[15] That is, the best of human virtues, together with wisdom, develop alongside each other. Such a soul reflects the light and beauty of the spiritual realms, the inner patterns or archetypes that give rise to this world:

> In the wise soul *(spoudaia psychē),* this (beauty) is brighter and of a more advanced loveliness: adorning the soul and bringing to it a light from that greater light, which is a more primal beauty.
>
> *Plotinus, Enneads 5:8.3; cf. PEC p.240*

Predating Plotinus by two centuries, the first-century Alexandrian Jew Philo Judaeus, who was well versed in both Greek philosophy and the Bible, writes of the closeness of the sage to God. He speaks of "the soul of the

sage *(sophos),* in which God is said to walk as in a city".[16] He is referring to *Leviticus,* "I will walk in you, and be your God."[17] Alluding to the Stoic paradox, "the sage *(sophos)* alone is king," Philo Judaeus observes that this nearness to God is a "kingdom" given by Him. When some people say to Abraham in *Genesis,* "You are a king from God among us,"[18] Philo points out that they could not be referring to Abraham's wealth, for he was a wanderer. Rather, he adds:

> They perceived the royal disposition in his mind, and thus they confessed, in the words of Moses (as the supposed author of *Genesis*) that the sage *(sophos)* alone is king. For in truth, the wise man is ruler of the foolish, for he knows what he should and should not do; and the temperate man is ruler of the intemperate, for he has studied carefully how to choose and how to avoid; and the brave man is ruler of the coward, because he has learned with certainty what he should and should not endure; and the just is ruler of the unjust, because he aims at unbiased equality in his affairs; and the holy is ruler of the unholy, because he is possessed with high and true conceptions of God.
>
> *Philo Judaeus, On the Change of Names 28; cf. PCW5 pp.220–21, WPJ2 p.268*

The sage is thus a blessing to all around him:

> But the kingdom of the sage *(sophos)* comes by the gift of God, and the virtuous man who receives it brings no harm to anyone; rather, he is the author of acquisition and enjoyment of good things to all his subjects, to whom he is the herald of peace and order.
>
> *Philo Judaeus, On Abraham 44; cf. PCW6 pp.126–29, WPJ2 pp.449–50*

The sage is a king because he has control over himself; he rules over himself, and is at peace:

> The mind *(dianoia)* of the sage *(sophos),* released from storms and wars, enjoying unruffled calm and profound peace, is superior to men, but inferior to God. For the ordinary human mind shakes and swirls under the force of passing circumstances, while the other, in virtue of its blessedness and felicity, is exempt from evil.
>
> *Philo Judaeus, On Dreams 2:34; cf. PCW5 pp.546–47, WPJ2 p.384*

In Judaism itself, the early sages were the biblical prophets and patriarchs, later replaced by the scribes, the scholars of Jewish law, and later still by the rabbis who became the religious leaders after the Roman destruction of the Temple at Jerusalem in 70 CE. In the Bible, the archetypal sage is Solomon:

God gave Solomon immense wisdom *(ḥokhmah)* and understanding,
and a heart as vast as the sand on the seashore.
The wisdom *(ḥokhmah)* of Solomon surpassed the wisdom *(ḥokhmah)*
of all the sons of the East and all the wisdom of Egypt.
He was wiser than anyone else,…
his fame spread to all the surrounding nations.
He composed three thousand proverbs,
and his songs numbered a thousand and five.…
Men from all nations came to hear Solomon's wisdom *(ḥokhmah),*
and he received gifts from all the kings in the world,
who had heard of his wisdom.

1 Kings 5:9–12, 14, NJB

The term also appears in the biblical wisdom literature, parts of which are written in Greek, where it refers to the mystics who are in contact with the divine Wisdom, the creative power. In *Proverbs,* many of the sayings are attributed to the "sages" or "the wise" (He. *ḥakham*).[19] The *Wisdom of Solomon* says that God Himself "directs the sages *(sophos)*", through "Wisdom":

May God grant me to speak as He would wish
and express thoughts worthy of His gifts,
since He Himself is the guide of Wisdom *(Sophia),*
since He directs the sages *(sophoi).*

Wisdom of Solomon 7:15, JB

The writer of *Ecclesiastes,* often referred to as 'the sage', says that a "sage" knows the solution to all problems. Wisdom makes him spiritually bright:

Who is like the sage *(ḥakham)?*
Who else can solve a problem?
The wisdom *(ḥokhmah)* of a man lends brightness to his face:
his face, once grim, is altered.

Ecclesiastes 8:1, JB

Their "words", he continues, chide and counsel human beings, helping them to understand reality:

The words of the sages *(ḥakhamim)* are like goads,
like pegs driven deep:
A shepherd uses these for the good of his flocks.

Ecclesiastes 12:11, JB

He also counsels against becoming a moralizing know-it-all:

> Do not be over-virtuous, nor play too much the sage *(titḥakhem).*
>
> *Ecclesiastes 7:16, JB*

The writer of the *Wisdom of Jesus ben Sirach* says much the same:

> Speak, old man – it is proper that you should –
> but know what you are talking about,
> and do not interrupt the music.
> If someone is singing, do not keep up a running commentary,
> and do not retail wisdom *(sophizō)* at the wrong moment.
>
> *Wisdom of Jesus ben Sirach 32:3–4; cf. JB, NJB*

Among the early Christians, Isaac of Nineveh speaks of a wise man or sage as someone who understands the transitory nature of life, aware that his days may rapidly come to a close. As he says, "Prepare your heart for departure, O man. As a sage, you must expect departure every hour." The sage, he continues, takes appropriate provisions for the spiritual journey that lies ahead, after death.[20]

Nothing in life is enduring, repeats another early Christian. This is a part of the message of the sages:

> A sage among men once began to say to us: "On which of all possessions can a man rely? Or respecting what things can we speak as if they are enduring? On abundance of riches? – they are snatched away. On fortresses? – they are plundered. On cities? – they are laid waste. On greatness? – it is brought low. On splendour? – it is overthrown. On beauty? – it fades. On laws? – they pass away. On poverty? – it is despised. On children? – they die. On friends? – they become false. On honours? – envy goes before them."
>
> *Mara, Letter to Serapion; cf. SSWC p.72*

Isaac of Nineveh refers to the common distinction between theoretical or intellectual knowledge and actual experience:

> A layman who has experienced things is more to be trusted than a sage who speaks on the basis of theoretical knowledge but without experience.
>
> *Isaac of Nineveh, Treatises 39, On Love, MTIN p.198*

And Ephraim Syrus observes that the "great sages" are willing to confess, "I do not know. For this is their great knowledge – that when they do not know a thing they confess that they do not know it."[21]

A similar term is also commonly found in the Manichaean psalms, where it refers specifically to the master or saviour. In one of the Coptic psalms, written in praise of "the sage, the paraclete" – in this case Mānī – the devotee says that all the powers, regions and souls of creation pay homage and bow down before the "blessed one" and "unperishing one" – the "sage, the paraclete":

> The Beloved of the Lights,
> the straight resplendent Word,
> and the Great Builder who builds the New Aeon, . . .
> the Father of the Living,
> they render glory unto the blessed one,
> the sage, the paraclete. . . .
>
> The blossoming trees, the gardens of fragrance,
> and the Breath of the Wind (Spirit),
> they render glory unto this unperishing one,
> the sage, the paraclete.
>
> The race of the righteous
> and the spirits and souls of the wise,
> the assemblies of the apostles, . . .
> the living merchants, the preachers of light,
> they render glory to this conqueror,
> the sage, the paraclete.
>
> Sing with the angels and bless the *Nous*
> of the shining light of the Father, . . .
> and His strong dynamic power and His glorious Wisdom,
> you sons of joy, render glory unto
> the sage, the paraclete.
>
> Let us all sing together unto Mānī, the man of God,
> on the holy perfect day, and let us be glad and
> learn the mysteries of the life of the saviour Jesus
> and make festival and render glory to
> the sage, the paraclete.
>
> *Manichaean Psalm Book CCXXXVII; cf. MPB pp.36–37*

The psalm stems from a period after the death of Mānī, when both Jesus and Mānī were jointly worshipped. Nevertheless, it illustrates the use of many metaphors, particularly those used for the mystics and prophets, including the "sage".

In al-Nadīm's description of Manichaeism in his *Kitāb al-Fihrist,* he says that when the death of one of the Manichaean elect is at hand, this divine "sage" appears to him, bringing a crown, a garland, and a robe – all symbols of the soul's innate divinity.[22] Here, the sage is entirely spiritual in nature.

Sages have appeared in all nations and cultures. Some peoples, like the Nahua of Central America, even had a tradition of mystic kings, like the prophet-king of the Bible or the philosopher-king of Plato's *Republic.* The last of these, it seems, was the fifteenth-century Nezahualcóytl, who ruled the state of Texcoco, bordering on what is now Mexico. Writing of the beliefs the Nahua Indians had entertained long before the Spanish came, the anthropologist Sahagún (*c.*1500–1590) describes the Nahua understanding concerning the nature of the true sage and the false. The true sage, they said, is

> like a torch or a great flame,
> a mirror with two faces polished and shining,
> a good example for others, understanding and well-read;
> Also he is like a path or a guide to the rest.
>
> The good sage, like the good physician,
> heals and gives advice and instruction
> with which he guides and lights others,
> because he is a man of trust and repute,
> and because he is reliable and faithful in all;
> And so that things shall be done well,
> he provides a plan and a scheme
> with which he satisfies and pleases everyone,
> fulfilling the desire and the hope of those who come to him;
> He looks favourably on all men, and helps them with his wisdom.
>
> *Códice Matritense, CMNS p.118, in XMIN p.181*

Concerning the false sage, they added:

> The false sage is like an ignorant physician,
> a man without understanding who professes to know about God.
> He has his own traditions and keeps them secretly;
> He is a boaster, vanity is his;
> He makes things complicated;
> He brags and exaggerates;
> He is a (dangerous) river, a rocky hill;
> A lover of darkness and corners,
> a mysterious wizard, a magician, a witch doctor,
> a public thief, he takes things;

A sorcerer, a confuser:
 he leads the people astray, he confuses them;
He hides things, he makes them difficult –
 he entangles them with difficulties; he destroys them;
He causes the people to perish –
 he mysteriously puts an end to everything.
Códice Matritense, CMNS fol.188v; cf. in ATCN p.17

See also: **adept**, **gnostic**, **mystic**, **philosopher**, **prophet**.

1. Plato, *Protagoras* 343a.
2. St Augustine, *City of God* 8:2, *CGAP* p.299.
3. See Aude Busine, *Les Sept Sages de la Grèce antique, SSGA* p.116.
4. René Brouwer, *The Stoic Sage, SSWS* pp.89–90.
5. A.A. Long and D.N. Sedley, *The Hellenistic Philosophers, HP1* p.256; *cf.* Stobaeus 2:68.18–23.
6. A.A. Long and D.N. Sedley, *The Hellenistic Philosophers, HP1* p.259.
7. See *Stoicorum Veterum Fragmenta, SVF4,* index: *sophos;* J.M. Rist, *Stoic Philosophy, SPJR* pp.161–62.
8. Plato, *Republic* 7:527c.
9. Hieroclēs, *Fragments,* in Stobaeus, *Anthology* 4:671*ff.*
10. Cicero, *De Finibus* 3:19.63.
11. See Dirk Obbink, *The Stoic Sage in the Cosmic City,* in *TSPI* pp.178–96; K.F. Johansen, *History of Ancient Philosophy, HAPJ* p.481.
12. Epicurus, *Letter to Menoeceus,* in Diogenēs Laërtius, *Lives of the Philosophers* 10:135, *LOEP* (27) p.472; *Stoicorum Veterum Fragmenta* 3:332 *(SVF3).*
13. Jules Michelet, in *Philosophy as a Way of Life, PWLS* pp.57–58.
14. Plotinus, *Enneads* 1:4.11; *cf. PEC* p.17.
15. Plotinus, *Enneads* 1:3.6; *cf. PEC* p.12.
16. Philo Judaeus, *On Dreams* 2:37; *cf. PCW5* pp.554–55, *TGH1* p.245.
17. *Leviticus* 26:12.
18. *Genesis* 23:6.
19. *E.g. Proverbs* 1:6, 3:35, 22:17, 24:23.
20. Isaac of Nineveh, *Treatises* 65; *cf. MTIN* p.309.
21. Ephraim Syrus, *Prose Refutations, EPR2* p.iii.
22. Al-Nadīm, *Fihrist* 9:9.1, *KF* p.335, *MF* p.69, *FN2* p.795, *GVM* pp.34–35.

ṣāḥib (A/P/U), **sāhib** (Pu/H) (pl. A/P/U. *aṣḥāb*) *Lit.* lord, commander, owner, possessor, master, man; also, companion, associate, comrade, friend; a title of respect, politeness and veneration applied to a wide range of people; also,

an epithet of God; in Sufism, a holy man, a saint, a mystic, a Sufi. Adopted into North Indian languages, the term retained the meaning of lord, master, honourable sir, and is used as a term of address for any respected person, whether someone in authority, a holy man (*e.g.* Tulsī Sāhib, Kabīr Sāhib, Dariyā Sāhib, Nānak Sāhib), or even a friend or comrade. It is also used of sacred texts *(e.g. Sri Guru Granth Sāhib).* The term was commonly used in the past for Europeans and Americans.

Ṣāḥib is frequently found in compound terms referring to mystics or holy men, many of which are given specific meanings by the various Sufi systematizers as referring to those who have reached particular states or stages on the spiritual journey. Such terms may appear in Arabic or Persian forms *(e.g. ṣāḥib al-ḥāl, ṣāḥib-i ḥāl)* or in a form common to both languages *(e.g. ṣāḥib-ḥāl).* They may be translated as 'lord of'…, 'man of'…, 'master of'…, 'owner of'…, 'possessor of'…, *etc.*

Ṣāḥib al-ḥāl (possessor of a state) is a general term for those who experience mystical states. Niʿmat Allāh Valī links the *ṣāḥib-i ḥāl* with the *ṣāḥib-i waqt* (possessor of the moment), one who lives completely in the present moment, and *ṣāḥib-i zamān* (possessor of time), one who has transcended time. Having transcended the boundaries of this world, the *ṣāḥib-i ḥāl* has full control over "phenomena":

> The possessor *(ṣāḥib)* of time *(zamān),* moment *(waqt)* and state *(ḥāl)* is one who has attained realization of all that exists in the pre-existential realm, and is aware of the realities *(ḥaqā'iq)* of all things that exist outside the domain of time. He has the power to control the past, the future and the perpetual moment wherein lies his state *(ḥāl),* attributes *(ṣifāt),* and actions *(afʿāl).* He has the power to expand or contract time and space, for he has released all realities and essential elements *(ṭabāyiʿ),* for all realities alike.
>
> Regardless of their state of unity or multiplicity, all are phenomenon. He has the power to control imagination and intellect, and this control is obvious and apparent when visionary disclosure *(shuhūd)* and direct revelation *(kashf)* are experienced. One, therefore, who has realized God, controls Reality *(Ḥaqq).* His quality and actions are beyond that of senses, imagination and intellect, and he has the power to change and transform phenomena.
>
> *Shāh Niʿmat Allāh Valī, Rasā'il, RNV4 pp.137–38; cf. in SSE6 p.22*

Ibn al-ʿArabī also depicts the *ṣāḥib al-qalb* as being able to perform miracles through the power of his own mental concentration, will, or resolve *(himmah).* In this way, the "secondary causes", by which things appear to happen in this world, can be bypassed and events manipulated from a higher level:

> The possessors of states *(aṣḥāb al-aḥwāl)* make things happen through their focused attention, discarding secondary causes far from themselves.
>
> *Ibn al-ʿArabī, Meccan Revelations II:573.32, FMIA4 (4:270) p.304; cf. SPK p.265*

A *ṣāḥib-maqām* (master of a station), says al-Sarrāj, is one who is permanently established in any of the many spiritual stations *(maqāmāt)* defined by Sufis, such as "repentance, abstinence, asceticism, patient endurance, and so forth".[1]

A *ṣāḥib al-anfās* (master of breaths), says Javād Nūrbakhsh, "is said to be a friend of God *(walī)* or master *(murshid)* whose word or will leads to an actual event; whatever he says or wills takes place."[2] Breath *(nafas)* is understood as the subtle essence of physical life. Physically, it also signifies words spoken. Spiritually, however, it is the Breath of the Divine, the creative life-Breath of God that brings creation into existence. Al-Qushayrī explains:

> The master of breaths *(ṣāḥib al-anfās)* is more refined and pure than the master of stations *(ṣāḥib al-aḥwāl).* The master of the moment *(ṣāḥib al-waqt)* is a beginner; the master of breaths *(ṣāḥib al-anfās)* at the end; the master of states *(ṣāḥib al-aḥwāl)* is in between. Mystical states *(aḥwāl)* are intermediate, and breaths *(anfās)* are the culmination of the ascent. Moments belong to the masters of the heart *(aṣḥāb al-qulūb);* states to the lords of the spirits *(arbāb al-arwāḥ);* and breaths to the people of the inner secrets of the heart *(ahl al-sarāʾir).*
>
> *Al-Qushayrī, Risālah, RQQQ p.46; cf. in EIM p.142, in SSE8 p.117*

A *ṣāḥib-ṭabʿ* (man of nature), the natural man, is one who – like most human beings – is preoccupied with and attached to the things of this world ('nature'). Hujwīrī writes:

> It is related that he (Abū ʿAbd Allāh Muḥammad ibn Khafīf) said: "Unification *(tawḥīd)* consists in turning away from nature," because the natures of mankind are all veiled from the bounties and blind to the beneficence of God. Hence, no one can turn to God until he has turned away from nature, and the 'natural man *(ṣāḥib-ṭabʿ)*' is unable to apprehend the reality of Unification, which is revealed to you only when you see the sinfulness of your own nature.
>
> *Hujwīrī, Kashf al-Maḥjūb XI, KMM p.199; cf. KM p.158*

Other *'ṣāḥib'* terms include:

Ṣāḥib-fuḍūl. Man of superfluities; one who imitates spiritual people for the sake of making money, or for personal prestige, a *mustaṣwif* (an imitator).[3]

Ṣāḥib al-jamʿ and *ṣāḥib al-wuṣūl.* Possessor of union; one who has attained union with the Divine.

Ṣāḥib al-maʿrifah. Possessor of gnosis; one who has attained direct experience of spiritual realities.

Ṣāḥib-mushāhadat. A man of contemplation.[4]

Ṣāḥib-mujāhadat. A man of self-mortification; one who seeks spirituality by asceticism and self-denial.[5]

Ṣāḥib-qadam. A man of spiritual rank; a spiritually advanced soul.

Ṣāḥib-qirān. A man of happy circumstance, a man of fortunate conjunction; someone who has been born lucky, according to astrological considerations.[6]

Ṣāḥib-sharʿ. A man of the law *(sharīʿah);* one who teaches the *sharīʿah.*

Ṣāḥib-sirr. A possessor of the secret, a man of the innermost consciousness; one who has attained realization of the *sirr,* the highest consciousness; a saint.[7]

Ṣāḥib-tamkīn. Possessor of fixity, steadfastness, composure.[8]

Ṣāḥib-uṣūl. Man of principles; one who is actively seeking the highest spiritual degree, a *mutaṣawwif* (an aspirant).[9]

Ṣāḥib al-wilāyah. A man of friendship (with God), a *walī* (friend of God), a saint.

See also: **ḥāl** (▸3), **Sāhib** (2.1), **ṣāḥib al-naẓar**, **ṣāḥib al-qalb**.

1. Abū Naṣr al-Sarrāj, *Lumaʿ fī al-Taṣawwuf, KLTA* p.359, in *SSE8* p.101.
2. Javād Nūrbakhsh, *Sufi Symbolism, FNI8* p.299; *cf. SSE8* p.121.
3. See *e.g.* Hujwīrī, *Kashf al-Maḥjūb* III, *KMM* p.40, *KM* p.35.
4. See *e.g.* Hujwīrī, *Kashf al-Maḥjūb* IV, *KMM* p.57, *KM* p.50.
5. See *e.g.* Hujwīrī, *Kashf al-Maḥjūb* IV, *KMM* p.57, *KM* p.50.
6. See *e.g.* Rūmī, *Dīvān-i Shams-i Tabrīz* 2180:23111, *KSD5* p.42; Rūmī, *Dīvān-i Shams-i Tabrīz* 3038:32311, *KSD6* p.255; *MP2* (277:6, 392:12) pp.61, 138.
7. See *e.g.* Hujwīrī, *Kashf al-Maḥjūb* XIV, *KMM* p.286, *KM* p.226.
8. See *e.g.* Hujwīrī, *Kashf al-Maḥjūb* XI, *KMM* p.185, *KM* p.147.
9. See *e.g.* Hujwīrī, *Kashf al-Maḥjūb* III, *KMM* p.40, *KM* p.35.

ṣāḥib al-naẓar (A), **ṣāḥib-naẓar**, **naẓar-var** (P) *Lit.* lord *(ṣāḥib)* of consideration *(naẓar);* possessing *(var)* consideration; lord of vision *(naẓar, dīdah);* man of consideration, man of vision; possessor of, owner of, or master of consideration or vision; used either for a thinking person or a mystic, *naẓar* conveying both meanings. Taking the term to mean a person who thinks deeply, Ibn al-ʿArabī points out that every human faculty has "its own specific playing field". If it unwittingly goes beyond that, it "makes mistakes":

> The possessor of consideration *(ṣāḥib al-naẓar)* is delimited by the ruling power of his reflection *(fikr),* but reflection can only roam in its own specific playing field *(maydān),* which is one of many fields. Each faculty in man has a playing field in which it roams, and beyond which it should not step. If it goes beyond its field, it falls into error and makes mistakes and is described as having deviated from its straight way.
>
> For example, visual unveiling (mystic vision) may discover things where rational arguments stumble, because the arguments have left their proper domain. The rational faculties, which are described as misguided, have been led astray only by their own reflective processes, and their reflective processes have gone astray by moving about in that which is not their own abode.
>
> *Ibn al-ʿArabī, Meccan Revelations 2:281.15, FMIA3 (2:167) p.423, SPK p.165*

Saʿdī, on the other hand, uses the term to mean a mystic, observing that the man of mystic vision must have developed divine love and relinquished all self-love:

> Everyone cannot be called a man of vision *(ṣāḥib-naẓar),*
> for love is one thing, and self-love another.
>
> *Saʿdī, Ṭayyibāt 100:1, KSSS p.265, TOS p.138*

Ḥāfiẓ says that if God is your focus, then sooner or later you will develop inner vision:

> If the face of God *(vajh-i Khudā)* is the focus of your vision *(naẓar),*
> then let there be no lingering doubt
> that you will become a possessor of vision *(ṣāḥib-naẓar).*
>
> *Ḥāfiẓ, Dīvān, DHA p.234; cf. DHWC (510:8) p.836*

Rūmī, characteristically, uses the term for the perfect saint. Man's spiritual essence, he says, is "Wisdom *('Aql)*", the creative essence of the Divine, the "key" that will open the door to God. It is this power that gives a person mystical "vision *(naẓar)*". If he lacks this vision, counsels Rūmī, let him seek a "possessor of vision *(naẓar-var)*":

Wisdom *(ʿAql)* is a man's wings and feathers.
If he lacks wisdom *(ʿaql),*
let him seek the wisdom *(ʿaql)* of a guide *(rahbar).*
Be either triumphant or in search of a triumphant man!
Either possess vision *(naẓar-var),*
or seek the possessor of vision *(naẓar-var)!*
Without the key of Wisdom *(Khirad),*
knocking upon God's door is prompted by self-will,
not sound motives.

Rūmī, Maśnavī VI:4075–77; cf. MJR6 p.483, in SPL p.125

See also: **naẓar** (▸3).

ṣāḥib al-qalb (A), **ṣāḥib qalb**, **ṣāḥib-i qalb**, **ṣāḥib-i dil**, **ṣāḥib-dil** (P) (pl. A. *aṣḥāb al-qalb,* P. *aṣḥāb-i dil*) *Lit.* lord *(ṣāḥib)* of the heart *(dil, qalb),* man of heart, possessor of heart, master of the heart; one whose spiritual heart is inspired by divine love, the possessor of an enlightened heart; a spiritual person, a Sufi, a mystic, a saint; also called *ahl-i dil* (man of the heart). In Sufi terminology, the *dil* is the spiritual 'heart', the focal point of contemplation, the place where the inner faculties of perception are awakened.

To Niʿmat Allāh Valī, the *ṣāḥib-i dil* is one who is approaching the divine "Essence":

The possessor of heart *(ṣāḥib-i dil)* is free of limitation and transcends time and space.... He is not bound by time, nor characterized by a particular Name or Attribute. He has gone beyond the plane of manifestation of the Names towards the plane of manifestation of the Essence....

The Prophet said, "There are dwellers in paradise for whom God is not concealed or veiled."

Shāh Niʿmat Allāh Valī, Rasā'il, RNV3 pp.116–17; cf. in SSE6 p.43

Al-Sarrāj writes that the *ṣāḥib-i qalb* is one whose heart contains inexpressible divine "knowledge":

The possessor of heart *(ṣāḥib-i qalb)* refers to one in whose heart such knowledge *(ʿilm)* has accumulated that no tongue, however eloquent, can express it.

Abū Naṣr al-Sarrāj, Lumaʿ fī al-Taṣawwuf,
KLTA p.359, in FNI9 p.104; cf. in SSE9 p.92

Rukn al-Dīn Shīrāzī says that the *ṣāḥib-i qalb* are those who have "realized the light" of God and return again to the world:

> The lords of the hearts *(ṣāḥib-i qalb)* are they who have realized the light of the Divinity, and can travel through the different levels of lordship; that is, they reach the station of union *(maqām-i jamʿ),* and return again.
>
> *Rukn al-Dīn Shīrāzī, Nuṣūṣ al-Khuṣūṣ, NKTF p.38; cf. in SSE6 p.40*

Characteristically, Rūmī uses *ṣāḥib-dil* to mean the most elevated saints. Only a *ṣāḥib-dil,* he says, can reveal to a person his true inner condition:

> Kill the snake of lust at the beginning,
> else, beware, your snake will become a dragon.
> Everyone deems his own snake an ant:
> so seek understanding of your real state
> from the lord of the heart *(ṣāḥib-dil).*
>
> Until copper becomes gold,
> it does not know it had been copper;
> Until the heart becomes a king,
> it does not know it had been a pauper.
> Become the servant of the elixir, like copper:
> be subservient, O heart, to the keeper of the heart *(dildār).*
> Who are the keepers of the heart *(dildār)?*
> Know well: it is the lords of the heart *(ahl-i dil).*
>
> *Rūmī, Maśnavī II:3472–76; cf. MJR2 pp.401–2*

He also says that although people may generally be possessed by unworthy desires, yet it is among such ordinary folk that the true saint will be found, just as pearls can be found among pebbles lying on the sea bed:

> Though beggars be covetous and depraved,
> yet seek a man of heart *(ṣāḥib-dil)* among those gluttons.
> At the bottom of the sea there are pearls mingled with pebbles:
> glories are to be found amid shame.
>
> *Rūmī, Maśnavī III:865–66; cf. MJR4 p.50*

The wisdom of the saint (the wise man) is such that he knows more of the condition of others (the foolish man) than they do themselves:

> How can a (foolish) man with a bushy beard
> know as much about his own home
> as a (wise) man with a few hairs on his chin
> knows of other people's homes?

What the man of heart *(ṣāḥib-dil)* knows of your condition,
you do not know of your own condition, O uncle.
Rūmī, Maśnavī III:3564–65; cf. MJR4 p.200

It is through the mediation of a saint, a "man of union *(ṣāḥib-viṣāl)*", who is one with the "universal Sea" that God gives His grace to human beings:

The man of heart *(ṣāḥib-dil)* becomes a six-faced mirror:
through him, God looks upon all the six directions.
Whoever dwells in this world of six directions,
God does not look at him except through his mediation.
If He rejects anyone, He does it for his sake,
if He accepts anyone, he likewise is the authority.
Except through him, God bestows no bounty on anyone.

I have given just a hint of the relationship
between the man of union *(ṣāḥib-viṣāl)* and God.
God lays His gift on the palm of his hand,
and from his palm dispenses it
to those who are the objects of His mercy.
The oneness of the universal Sea with his palm
is unqualified, unconditional, perfect.
It is a oneness that cannot be expressed in words –
to speak of it is a vain task, so farewell!
Rūmī, Maśnavī V:874–80; cf. MJR6 pp.54–55

The saint, the *ṣāḥib-dil,* is one with God and one with the entire creation:

The man of heart *(ṣāḥib-dil)* is the All *(Kull).* When you have seen him, you have seen everything. "The whole hunt is in the belly of the wild ass," as the saying goes. All the people in the world are parts of him, and he is the whole. . . .

Now when you have seen a dervish *(darvīsh),* you have certainly seen the whole world. Anyone you see after him is superfluous. Dervishes' *(darvīsh)* words are the whole among words. When you have heard their words, whatever you may hear afterwards is repetitious.

If you see him at any stage, it is as though
you have seen every person and every place.

O copy of the divine Book that you are!
O mirror of regal beauty that you are!

Nothing that exists in the world is outside of you.
Seek within yourself whatever you want, for you are that![1]
Rūmī, Fīhi mā Fīhi 16:13–21, KFF p.76; cf. DRA p.88, SOU p.80

God desires to make Himself known, and He does so through a *ṣāḥib-i dil:*

It was the will and decree of the Forgiver, in eternity,
to reveal and manifest Himself.
But no opposite can exist without its own opposite,
and that peerless King had no opposite.
So He made a vicegerent *(khalīfat),* a man of heart *(ṣāḥib-i dil),*
to be the mirror of His kingship.
Then He endowed him with limitless purity,
and then produced his opposite from darkness.
He made two banners, white and black:
one was Adam, the other *Iblīs* (devil)....
Then the combat and strife that came to pass
between these two mighty camps came to pass....
Period after period, generation after generation,
these two parties have continued their war.
Rūmī, Maśnavī VI:2151–56, 2162; cf. MJR6 p.378, in SPL p.62

ʿInāyat Khān takes the meaning at a more human level. The *ṣāḥib-i dil,* he says, are "awakened souls" in whose minds "inspirations and revelations" arise:

It is the thoughts that spring from the depths of the heart which become inspirations and revelations, and these come from the hearts of awakened souls, called by the Sufis, *ṣāḥib-i dil.*
ʿInāyat Khān, Sufi Message, SMIK5 p.196

See also: **ahl al-qalb**, **walī**.

1. A quatrain by Najm al-Dīn Rāzī, *Manārat al-Sāʾrīn,* ms. at Malik Library, Tehran.

ṣāḥib-markaz (A/P) *Lit.* lord *(ṣāḥib)* at the centre *(markaz);* more commonly called the *quṭb* (pole, axis), the head of the hierarchy of saints who govern the world, according to Sufi tradition.

See also: **quṭb**.

sāhu (H/Pu) *Lit.* upright, honest, of good repute, respectable; good, well; a merchant, a banker, an epithet of respect for an honest and generous businessman; one who helps others with his wealth and resources, either materially or spiritually; metaphorically, a spiritual master:

> The *guru* is the true *sāhu* (merchant),
> the giver of peace who unites the mortal (human) with God,
> and satisfies his hunger.
> Granting his grace, he implants *bhakti* (devotion) of the Lord within:
> and then, night and day, we sing the glorious praises of the Lord.
>
> *Guru Nānak, Ādi Granth 1171, AGK*

> I can think of no other door:
> if man wanders through the three worlds,
> even then he understands naught.
> The true *guru (satgur)* is the *sāhu,* who possesses the Name-treasure:
> this gem of the Lord's Name is obtained from him.
>
> *Guru Arjun, Ādi Granth 1078, MMS*

In Jain literature, the Prakrit *sāhu* is commonly used for *sādhu.*

See also: **sādhu**.

saint (Gk. *hagios, hosios,* He. *ḥasid, kadosh,* C. *shèng*) Someone, past or present, believed to be of exceptional holiness or goodness; someone having a close relationship with God; a holy person; also translated as 'holy one', especially in the Bible and allied literature; in the Catholic and Orthodox Churches, a person formally recognized or canonized after death, believed to have attained an exalted place in heaven, able to intercede on behalf of suppliants, and worthy of veneration; also, a Mormon – a member of the Church of Jesus Christ of Latter-Day Saints.

Widespread in the world's religions of both ancient and modern times, some saints are acclaimed as such by popular consensus, others by official pronouncement. The term has been used with a spread of meaning. In early Christian times, it was the devotees who were called saints, the term simply referring to those of pure heart and intention. Paul, for example, often speaks of his fellow Christians as the "saints *(hagioi)*" or he sends his regards to the "saints *(hagioi)* which are at Ephesus" or at "Philippi", "Colossae", and so on.[1]

The term is used in this sense in many early Christian and gnostic texts, as also among the Dead Sea Scrolls and other Jewish texts. Later, only certain Christians were deemed worthy of the title, which was – and still is – awarded posthumously.

In the earliest centuries, the faithful believed that anyone who had suffered a martyr's death had thereby demonstrated that they were perfect Christians. According to the belief, they had attained eternal life by their sufferings, and were then and forever united to Christ. Consequently, the Christians of those times, still suffering oppression, venerated the martyrs, begging them to intercede on their behalf before God. Towards the end of the Roman persecutions, this veneration was extended to any who had suffered for their faith and soon after was further augmented to include all those who were considered to have led exemplary Christian lives. In particular, this meant those who had led lives of great austerity and penance, or who had been great theologians according to the Catholic creed, or who had excelled in evangelical zeal or in deeds of charity.

As time passed, the number of deceased who were so elevated increased markedly, especially between the sixth and tenth centuries. New feasts were added to the ecclesiastical calendars and a number of legendary and mythological 'biographies' of the saints were also written, generally in a hagiographic style. All that was required for canonization was the popular reputation of a holy or charitable life and – most of all – that miracles should be associated with their veneration. The theory was simple. If invoking the help of a deceased holy person resulted in what was deemed a miracle, then it could be assumed that the deceased had the ear of God, and was able to intercede on behalf of petitioners.

The system, however, was open to abuse and, gradually, the general consensus of opinion concerning a person's elevation to 'sainthood' was augmented by referring the matter to the local bishop. He was expected to make a thorough investigation of the individual's life and the authenticity of the miracles attributed to the prospective saint. The bishops, however, commonly sought the advice of the Pope, and gradually the matter became a papal decision. Finally, in 1234, under Gregory IX, during the excessively authoritarian days of the early Inquisition, this became the only legal means of canonization, and a strict legislative procedure was laid down by which a person might be canonized. Miracles and a supposedly holy life, however, remained the primary rationale for canonization.

It is evident from their writings that a number of these 'saints', especially from the earliest times, were far from perfect human beings. St Irenaeus, St Epiphanius and St Ephraim, for example, all wrote long treatises against those they perceived as heretics, slandering and misrepresenting them in ways that in modern times would have left them answering cases of multiple libel.

The nature and inner condition of the truly holy and perfected saint has been variously understood by Christian writers. Origen says that the divine Word or *Logos* wakes in the hearts of saints, spreading peace and calm:

> In unbelievers and in those who are of doubtful heart, the divine Word is still asleep; but he is wakeful in the saints. He sleeps in those who are driven by storms; but he is roused by the voice of those who desire the Bridegroom to awake and save them. When he awakes, calm supervenes forthwith; the mountainous waves immediately subside, the adverse winds are rebuked, the madness of the waters falls silent. But, when he sleeps, then there is storm and death and despair.
>
> *Origen, On the Song of Songs, Homilies 2:9, OSS pp.298–99*

Maximos the Confessor similarly says that the saints who are in contact with this *Logos* have little concern for material things:

> Since all the saints have truly grasped the divine and infallible *Logos,* they pass through this present age without printing their soul's footsteps on any of the delights which are to be found in it.
>
> *Maximos the Confessor, On Theology 5:80, Philokalia, PCT2 p.279*

They are, he says, the epitome of all good human qualities:

> Saints are full of goodness, compassion, kindliness, and mercy. They manifest the same love for the whole human race. Because of this, they hold fast throughout their lives to the highest of all blessings – humility, that conserves other blessings and destroys their opposites. Thus they become totally immune to vexing trials and temptations, whether those due to ourselves and subject to our volition, or not from ourselves and beyond our control. They wither the attacks of the first type through self-control, and repel the assaults of the second type with patient endurance.
>
> *Maximos the Confessor, On Theology 5:92, Philokalia, PCT2 pp.282–83*

Since the beginning of time, they have been – like Jesus – the embodiment of humility:

> All the saints, from the beginning of creation to the present day, have put on this lowliest holy cloak of God. Our Lord Jesus Christ himself – being God incomprehensible, unknown and ineffable, wishing to show us the way of eternal life and holiness – was clothed in humility during his whole life in the flesh.
>
> *Philotheos of Sinai, On Watchfulness 14, Philokalia, PCT3 p.20*

One of the most extensive and thorough descriptions of the saint is provided by the twentieth-century Orthodox priest Dumitru Staniloae:

In the bearing of the saint, and even in his thoughts, there is no trace of vulgarity, meanness, or baseness; no sign of affectation, or want of sincerity. Kindliness, sensitivity and transparency come to their full expression in him, and are combined with purity, generous attention towards men, and with the availability by which he shares with all his heart in their problems and troubles. In all these qualities is shown forth, in an eminent degree, the full capacity of human nature. . . .

Thanks to a conscience whose sensitivity has been nourished and refined by the sensitivity of God-made-man-for-men (*i.e.* Jesus) – a sensitivity in which they share – the saints can see into the most secret states of soul in others, and they avoid doing anything that could be a stumbling block to them without, however, neglecting to help them triumph over their weaknesses and conquer their difficulties. Thus the saint is sought out as a confidant for the most intimate secrets. For he is able to discern in others a scarcely articulated need – the whole of their capacity to desire what is good. Thus he hastens to satisfy this desire and gives himself entirely to doing so. But he also discerns in others their impurities, even those they hide most skilfully. Then his compassion becomes purifying through the gentle strength of his own purity, and through the suffering caused him by the evil intentions of others or their perverse desires. This suffering remains with him always.

In each of these situations he knows when it is opportune to speak, and what needs to be said; he also knows when to keep silence and what ought to be done. One might consider this subtle discernment on the part of the saints as a sort of 'pastoral diplomacy', further expression of their distinction and nobility of character.

The saint always radiates a spirit of generosity, of forbearance, of attention and willingness to share, without any thought for himself. His warmth gives warmth to others, and makes them feel they are regaining their strength, and lets them experience the joy of not being alone. The saint is like an innocent lamb, always ready to be sacrificed and to take to himself the suffering of others, but he is also an unshakeable wall against which all can lean for support. In sharing thus the lot of others, the saint sometimes shows great discretion, while at other times he expresses himself without reserve. It is hardly necessary to speak of the total absence of self-interest in his relationships.

Moreover, no one is humbler than the saint, more free from all that is artificial, further from any kind of boasting, more 'natural' in his behaviour, because he accepts and understands everything that is truly human, all those lowly and sometimes ridiculous aspects of our humanity, which is great only when it is not boasting of its greatness.

Thus the saint immediately creates an atmosphere of friendliness, of kinship and indeed of intimacy between himself and others. In this way he humanizes his relationships and leaves on them a mark of genuineness, because he himself has become profoundly human and genuine. He speaks kindly and avoids naming the weakness of others with brutal frankness; but, at the same time, he creates the conditions for a direct, candid and open relationship between himself and others. He urges them to confess their weakness and sins sincerely, and fortifies them in their struggle to overcome them.

St Maximus the Confessor says that the saints have attained to a pure simplicity, because they overcome in themselves all duality and pretence. They have passed beyond the struggle between soul and body, between good intentions and works performed, between deceitful appearances and hidden thoughts, between what they pretend to be and what they actually are. They have become simple because they have given themselves entirely to God. That is why they are able also to give themselves entirely to men in their relationships with them. If, at times, they choose not to name weakness outright, they do so in order not to discourage people, and also because in themselves discretion, delicacy, gratitude, simplicity and sincerity are continually growing.

The saints always give encouragement. Sometimes they do it by reducing the exaggerated proportions in which men tend to see their own weakness, sins, and passions. They free them from feelings of despair or of utter powerlessness. But sometimes also they subdue the pride of others with a light humour. They smile, but do not laugh loudly or sarcastically. At other times, faced with acts that are immoral or with blameworthy passions, they disclose the full seriousness of these things, but without inspiring fear. They ascribe an infinite value to the humblest of men, because the Son of God himself, in becoming incarnate, has given this infinite value to every man. They see Christ in all men, as some of the fathers have expressed it in their sayings. But at the same time, they humble the pride of others by themselves presenting an example of humility. Thus they constantly re-establish the natural equality between men.

Because of his humility the saint is scarcely noticed, but he is always there when anyone has need for support, consolation, or encouragement. He stands by the one whom everyone else abandons. With him, no difficulty is insurmountable, no obstacle invincible, when it is a matter of drawing someone out of a situation of despair. At such times he shows an astonishing strength and skill, together with unshakeable calm and confidence, because he believes firmly in the help of God, seeking it with urgent prayer.

He is the most humble and human of men, but at the same time an unconventional and surprising figure. He gives others the feeling that they have discovered in him, and therefore in themselves because of him, the nature of true humanity. . . .

The counsel of a saint comes to you as a liberation. It delivers you from the disfigurement and powerlessness of your state and from a supreme lack of confidence. You experience what the saint has said to you as a strength, and as a sure light on the way of salvation in which you must walk if you are to save yourself from acquiescing in the loss of your own soul. What you feel coming to you from the saint is not only strength and light, but also the goodness that flows from the supreme source of goodness. You shrink from the gaze of the saint penetrating the depths of your soul, just as you are afraid that he will discover there some truth discreditable to you, but at the same time you await the discovery as if it were that of a doctor who is both unquestionably competent and a steadfast friend. He will give you, as you well know, the diagnosis and the effective remedy for an illness which you vaguely sense to be a mortal one.

In the kindness, gentleness and humility of the saint, you perceive a power that no earthly power can turn aside to make him fall from his purity of heart, from his love for God and men, from the determination to give himself totally to God and to the service of men, to help them attain salvation.

Anyone who approaches a saint discovers in him a supreme goodness and purity veiled in a humility which makes him still more attractive. It requires some effort to discover the heroic quality of his renunciation, of his asceticism, and of his love for men; but his greatness makes itself felt in the kindness, the simplicity, humility and purity which emanate from him. In him exalted goodness and neighbourliness coincide. He exemplifies greatness in *kenōsis* (Gk. emptiness) or humility. The person of a saint radiates a calm and a peace which nothing can disturb. But this calm and peace are won and maintained by hard struggle. At the same time, the saint shares in the griefs of others even to tears. . . .

The saint has triumphed over time while living intensely within time. He has thus come to bear the closest resemblance to Christ, who is at once in the heavenly places, and always with us, bringing mighty things to pass. . . .

The saint shows us a human being purified from the dross of all that is less than human. In him we see a disfigured and brutalized humanity set to rights; a humanity whose restored transparency reveals the limitless goodness, the boundless power and compassion of its

> prototype – God incarnate. It is the image of the living and personal absolute Being who became man that is re-established in the person of the saint. By being so truly human, he has reached a dizzy height of perfection in God, while remaining completely at home with men. The saint is one who is engaged in ceaseless, free dialogue with God and with men. His transparency reveals the dawn of the divine eternal Light in which human nature is to reach its fulfilment. He is the complete reflection of the humanity of Christ.
>
> *Dumitru Staniloae, Prayer and Holiness 1, PHI pp.1–4, 6–7*

Oriental and Middle Eastern terms for saint have often been applied to mystics. In the Bible, *kadoshim* sometimes seems to refer specifically to the "holy ones" or "saints of the Most High" – to souls entrusted by God with the salvation of other souls.[2] Likewise, in the biblical wisdom literature, Jesus ben Sirach reckons Moses to have been a great holy man:

> He (God) made him equal to the glorious saints *(hagioi),*
> and made him strong, to the terror of his enemies.
>
> *Wisdom of Jesus ben Sirach 45:2; cf. KJV, NJB*

Among the Manichaean manuscripts from Chinese Turkestan, the unknown devotee writes at length in praise of the saints *(shèng),* by which he clearly means the perfect masters or saviours, and whom he equates with the *buddhas.* The saint distributes the treasures of spirituality among the spiritually destitute; he is second only to God; he teaches the path of the divine Word ("Holy Edict"); he initiates, bringing understanding and joy to all souls who devote themselves to what he teaches:

> The great saint *(dàshèng)* is naturally an infinite treasure,
> containing in full every kind of precious rarity,
> for distribution among all the poor and the needy:
> Each of whom will be satisfied according to his wish.
>
> The great saint *(dàshèng)* is undoubtedly the second venerable Lord. . . .
> To the willing, clean and pure retainers,
> he makes known the Holy Edict *(shèngzhǐ),*
> and gives them understanding.
>
> He is also . . . the initiator and guide and reliance
> of all the original forms and manifestations of the *buddhas (fó),*
> the king in the mind of all the wise,
> the real and true comprehension of all precious and solemn ones,

the gate of emancipation for all doers of good,
deliverance for the robbed,
liberty for the bound and entangled,
ease and peace for the oppressed,
joy and happiness for the troubled and afflicted.
He comforts and heals all those who uphold filial piety,
and brings life to all light-natures (*i.e.* souls).
Mónǐjiào xiàbù zàn, T54 2140:1270c15–24; cf. LSMH (14–18) p.177

He cares for his disciples at all times:

May the great saint *(dàshèng)* quickly
stretch out his compassionate hands,
and caress the bright head of my *buddha*-nature *(fóxìng).*
At every hour always watch and protect me,
and let not the devilish horde come and injure me.
Mónǐjiào xiàbù zàn, T54 2140:1271b7–8; cf. LSMH (39) p.179

He is the master of the Tree of Life and the king of *Nous,* both terms for the divine creative power:

Being already the great saint *(dàshèng),*
his immortality is without question:
he can reanimate the ever-flourishing Tree of the Law-Nature.
Wise, kind, pure, modest and always awake,
he is truly the king of *Nous (xīnwáng)* with unfailing wisdom.
Mónǐjiào xiàbù zàn, T54 2140:1272a20–23; cf. LSMH (75–76) p.182

He is happy, humble, fearless, pure, honest, free from birth and death, with no love of this world:

Those saints *(shèng)* are pure, humble, and always happy in body:
their frames of diamond require no sleep;
Since they have neither dream and whim, nor nightmare,
it can never be said that they have fear and dread. . . .

The minds and thoughts of the saints *(shèng)*
are entirely honest and true:
Pretension and deceit, vanity and affectation
are, by nature, never theirs.
From their bodies, mouths, and minds,
the deeds (that come forth) are always clean and pure;
It can never be said that they utter a false saying. . . .

All the saints *(shèng)* are free from birth and death,
and the murderous devil of impermanence
will not attack and hurt them. . . .
It can never be said that they entertain love of this world.
Mónǚjiào xiàbù zàn, T54 2140:1276c18–19, c22–23, 1277:c23–24;
cf. LSMH (285, 287, 331) pp.201–2, 207

See also: **holy ones** (▸1, ▸4), **saints** (▸4), **sant**.

1. *Colossians* 1:2; *Ephesians* 1:1; *Philippians* 1:1; *cf.* also *1 Corinthians* 6:1–2, 14:33, 16:1, 15; *Romans* 1:7, 8:27, 12:13, 15:25–26, 31, 16:2, 15; *Acts* 9:13, 32, 41, 26:10; *etc.*
2. *E.g. Daniel* 7:18, 21–22, 25, 27; *Job* 5:1, 15:15.

sajan, **sājan**, **sajaṇ** (H/Pu), **sajjaṇ**, **sajjaṇā**, **sajjaṇān** (Pu) *Lit.* true *(sat)* man or person *(jan);* a virtuous person, a good person, a noble person, a friend; one who is well born, of good qualities; hence, lover, husband; dear and beloved friend; metaphorically, the divine friend, beloved, lord, or master. In this context, it is often left ambiguous as to whether the writer is speaking of the outer master, his inner form, or God.

Mīrābāī seems to be speaking of her master. He could have returned after travelling away from his home, or the "home" she speaks of could be the inner sanctum, her innermost being, where she has finally found his inner form. Maybe she was thinking of both when she wrote:

O friends, the beloved *(sājan)* has come home.
He whom this separated one awaited,
whom day after day she longed to meet:
That same beloved *(piyā),* O friend, has come.

The world's rarest jewels I'll lay at his feet;
I'll adore him, adore him with all my heart and soul. . . .
I have become attached to him, the ocean of tenderness;
My eyes remain spellbound by the charm of his love,
and the courtyard of Mīrā's heart is drenched with the shower of bliss.
Mīrābāī, Darshanānand ke Pad 11, MSS p.512; cf. MDLS pp.199–200

Sulṭān Bāhū is more clearly writing of the inner beloved, for he longs to see that form "only once":

Rise, O moon, and spread your light –
they are all fondly talking of you!

Even if thousands of moons like you were to rise,
without my friend *(sajjaṇān),* I would still be in utter darkness.
For, where my true moon rises,
your light will pale into insignificance.
May my beloved friend *(yār),*
for whom I have sacrificed my life, come before me just once!
Sulṭān Bāhū, Bait 71, SBU p.384, SBE pp.278–79

Similarly with Bulleh Shāh, for he speaks of the "veil" that hides the inner form – the "veil" of a dissipated mind:

Hide not behind the veil, my friend *(sajjaṇā)!*
I am eager for a sight of you.
Without you I have gone crazy:
I have become a laughing stock.
If the friend *(yār)* were to be solicitous,
I would then entreat him:
Hide not behind the veil, my friend *(sajjaṇā)!*
Bulleh Shāh, Kalām, KBSA p.68, SBSU p.384, BSPS p.205

Guru Arjun, on the other hand, is not specific:

You alone know the condition of my inner being:
you are my beautiful friend *(sajan).*
I receive all comforts from you,
O my unfathomable and immeasurable Lord.
Guru Arjun, Ādi Granth 206, AGK

While Guru Nānak is clearly referring to God as the "Friend":

Make supplication before the true *guru (satgur)*
that he may unite you with the Friend *(Sājan).*
On meeting the Friend *(Sājan),* peace is obtained,
and the *jamdūts* (messengers of death) take poison and die.
Guru Nānak, Ādi Granth 55, AGK

Guru Nānak also points out that the master is the only friend who does not part company with the soul even after all worldly friends and relations have bid their last farewell. He 'stands ransom' for the debts and liabilities of the soul and shields it at its most difficult moment – when a full account of actions performed during the life just ended is demanded of it, and it has no one else to turn to for help. Only a spiritual master can be such a friend:

They alone are my friends *(sajaṇ),* who travel along with me:
and in that place, where the accounts are called for,
they appear standing with me.

Guru Nānak, Ādi Granth 729, AGK

Therefore, counsels Guru Arjun, seek such "true friends":

Break away from the false, and seek out the saints,
your true friends *(sajaṇ).*
The false shall leave you, even while you are still alive,
but the saints shall not forsake you, even when you are dead.

Guru Arjun, Ādi Granth 1102, AGK

See also: **Sajjan** (2.1).

sakṛidāgāmin, **sakṛidāgāmī** (S), **sakadāgāmin**, **sakadāgāmī**, **eka-bījī** (Pa), **phyir 'ong ba** (T) *Lit.* once *(sakṛit)* returner *(āgāmī);* to come *('ong ba)* back *(phyir),* to come again; having one *(eka)* seed *(bīja)* – one who will 'germinate' only one more time, who is destined to be reborn only once more; one who has overcome the first three fetters in their gross form and has weakened the remaining two (*kāma* and *dosa,* lust and anger), but is still liable to one more birth before attaining liberation; a spiritually illumined being, who has realized the four noble truths and has eliminated many imperfections and defilements; the second of the four stages on the way to *nibbāna* or *bodhi* (enlightenment), *viz. sotāpanna* (stream-enterer), *sakadāgāmī* (once-returner), *anāgāmī* (non-returner), and *arahanta* (noble one); mentioned throughout Pali[1] and Sanskrit[2] texts, and the associated commentarial literature.

Five kinds of *sakadāgāmī* are identified in the *Abhidhamma* commentaries: one who becomes a *sakadāgāmī* and attains *parinibbāna* in this world; one who becomes a *sakadāgāmī* and attains *parinibbāna* in a heavenly world; one who becomes a *sakadāgāmī* in this world, attains *parinibbāna* in a heavenly world; one who becomes a *sakadāgāmī* in a heavenly world, attains *parinibbāna* in this world; and one who becomes a *sakadāgāmī* in this world, and having been born in a heavenly world, seeks rebirth in this world, and attains *parinibbāna.* The analysis would appear to cover all eventualities.[3]

See also: **arhat**, **srotāpanna**.

1. *E.g. Dīgha Nikāya, PTSD1* pp.156, 229, *PTSD3* p.107; *Majjhima Nikāya, PTSM1* p.34; *Saṃyutta Nikāya* 22:120, *Sīla Sutta, PTSS3* p.168; *Anguttara Nikāya, PTSA1* pp.120, 233, *PTSA2* pp.89, 134, 238, *PTSA3* p.348, *PTSA4* pp.204, 208, 364, 380, 394–95, *PTSA5* pp.85–86, 138–39.

2. *E.g. Mahāparinirvāṇa Sūtra* 4–5, 13–14; Nāgārjuna, *Mahāprajñāpāramitā Shāstra* 5, *TVW1* pp.170.
3. See Naradā Mahā Thera, *Abhidhammattha Sangaha, ASAM* p.474.

ṣāliḥ (A/P) (pl. *ṣulaḥā', ṣāliḥīn, ṣāliḥān, ṣāliḥūn*) *Lit.* good, righteous, noble, virtuous, pious, sound; as in expressions such as *makārim al-ṣāliḥ* (virtuous character traits); also, a righteous one, a righteous believer; in the plural, the noble, the righteous, the virtuous, the pious. According to a *ḥadīth,* a *ṣāliḥ* has no fear on the Day of Judgment, and passes over hellfire without pain. Some Muslim theologians have accorded the *ṣāliḥīn* the highest rank among mankind. Many *ḥadīth* end with invocations such as: "Peace be on you, Prophet, and the mercy of *Allāh* and His blessings. Peace be on us and on the slaves of *Allāh* who are *ṣāliḥūn.* Peace be upon you."

Quoting a *ḥadīth,* Rūmī hints at just how rare and elevated is the spiritual status of the true *ṣāliḥ:*

> The Prophet has said,... "By my efforts, I will deliver
> the disobedient, and those who have committed capital sins,
> from punishment for breaking their covenant.
> But the righteous *(ṣāliḥān)* of my community
> have no need of my intercession on the Day of Woe;
> Truly, they themselves can make intercession,
> and their words will be like an effective decree.
> No burdened one can bear another's burden,
> but I am not burdened: God has exalted me."
>
> *Rūmī, Maśnavī III:1783–88; cf. MJR4 p.100*

Ṣāliḥ is also the name of a prophet sent to the South Arabian tribe of Thamūd in pre-Muslim times, whose story is related at several places in the *Qur'ān.* According to the legend, Ṣāliḥ produces a huge she-camel from a rock, as a sign from God:

> To the people of Thamūd We sent their brother Ṣāliḥ. He said, "O my people, serve God, for you have no other god but Him. Now a clear sign has come to you from your Lord! This she-camel of God is a sign to you. Leave her to graze on God's earth, and do not let her come to harm, or you shall be overtaken by a grievous punishment.
>
> *Qur'ān 7:73; cf. AYA, KPA, MGK*

Predictably, the prophet does not command complete faith from the people. The believers are saved while the "arrogant party" meet their doom:

The haughty elders of his people said to those among them who believed, and whom they despised: "Do you really believe that Ṣāliḥ is a messenger *(mursal)* sent from his Lord?"

They said: "We do indeed believe in the message that has been sent through him."

Then the haughty ones said: "For our part, we reject what you believe in." So they hamstrung the she-camel, and insolently defied the order of their Lord, saying: "O Ṣāliḥ! Bring your threats to pass, if you are indeed a messenger *(mursal)!*" Thereupon, an earthquake took them unawares and, when morning came, they lay prostrate in their homes.

So Ṣāliḥ left them, saying: "O my people! I conveyed to you the message for which I was sent by my Lord. I gave you good advice, but you have no love for good counsellors!"

Qur'ān 7:75–79; cf. AYA, KPA, MGK

According to other versions of the story in the *Qur'ān,* God sends the she-camel to the people of Thamūd by way of a trial. But the people kill her because they have been instructed to share their precious water with her, which they do not wish to do. As a consequence, the entire city is completely destroyed.[1]

In his *Maśnavī,* Rūmī retells the story with further embellishments. His interpretation revisits one of his favourite themes: the real saint is not his body, but the spirit within. In the story, the she-camel is the body of the saint, which is destroyed, but the spirit of the saint – Ṣāliḥ himself – is not destroyed:

The she-camel of Ṣāliḥ was in form a camel:
that bitter tribe, in their folly,
hamstrung and slaughtered her.
When they became her foes on account of water,
they were blind to bread and blind to water
(ungrateful for the blessings of God).
God's she-camel drank water from brook and cloud:
in truth, they withheld God's water from God.
The she-camel of Ṣāliḥ became,
like the bodies of the righteous *(ṣāliḥān),*
an ambush for the destruction of the wicked,
as an example of the passage,
"Let God's she-camel have her portion of water,"[2]
wrought against that people
through the ordainment of death and woe.
The vengeance, which is God's minister,
demanded from them an entire town
as the blood price of a single camel.

The saint's spirit is like Ṣāliḥ,
and the body is the she-camel:
The spirit is united with God,
though the body has needs.
The Ṣāliḥ-spirit cannot be touched by affliction:
the blows fall on the camel, not on the essence.
No one gains victory over their hearts:
harm comes only to the oyster shell, not the pearl.
The Ṣāliḥ-spirit is not capable of being hurt:
the light of God is not subject to infidels.
God became secretly united with an earthly body,
that they might hurt it and suffer tribulation,
not knowing that to hurt it is to offend Him:
The water in this jar is joined with the water in the river.
God connected the spirit with a body,
so that he (the saint) might become a refuge for the whole world.
Be a slave to the camel, which is the saint's body,
that you may become the fellow servant of the Ṣāliḥ-spirit.

Rūmī, Maśnavī I:2509–22; cf. MJR2 p.137

Rūmī then continues with his expansion of the story.[3] Ṣāliḥ tells the people of Thamūd that after three days, the colour of their faces will change, over a period of three more days. First their faces will turn yellow, "like saffron", then "red, like the *arghavān* (Judas tree)", then "black". "After that, the vengeance of God will arrive." As a sign that this will happen, he predicts that the she-camel's foal will escape and run towards the mountains. If they can find and catch the foal, they will be saved, otherwise they will be doomed. Subsequently, the foal does escape. But she disappears into the mountains and they are unable to find her. Rūmī explains that the foal represents the heart of the saint. If, through their repentance and good conduct, the people can win back the heart of the saint, then they will be saved. Otherwise, they are destined to meet the just consequences of their deeds in this life.

1. *Qur'ān* 26:141–59, 54:23–32, 91:11–15.
2. *Qur'ān* 91:13; *cf. Qur'ān* 26:155–56, 54:27–28.
3. Rūmī, *Maśnavī* I:2523–69, *MJR2* pp.137–40.

samaṇ(a) (Pa/Pk) (fem. *samaṇī*) *Lit.* monk; a Jain monk or nun *(samaṇī)* of the *Shvetāmbara Terāpanthī* sect (founded in 1949). The terms were introduced in 1980 for a class of novice monk and nun who have taken only partial vows, and who are allowed to travel by mechanized transport, go abroad, eat food

prepared for them, and use money. Rather than wearing a cloth over the mouth (*muhapatti,* a mouth cloth) to prevent the ingestion and death of small creatures, they hold a cloth over their mouths while speaking. A person can remain a *samaṇ* or *samaṇī* or, with the assent of their *āchārya,* can become a full *sādhu* (monk) or *sādhvī* (nun).[1]

See also: **shramaṇa**.

1. See "samaṇ/samaṇī," *A to Z of Jainism, AZJW.*

sāmānya kevalin (S) *Lit.* ordinary *(sāmānya)* omniscient one *(kevalin);* a *kevalin* or *Jina* who is concerned only with his own salvation and has no mandate to instruct others; contrasted with the *Tīrthankara kevalin,* whose role is to lead others to liberation and omniscience *(kaivalya).* A *sāmānya kevalin* remains within the existing religious system, while the *Tīrthankara kevalin* is said to establish a new religious framework. At the end of their lives, both attain omniscience or *nirvāṇa,* and ascend as pure souls or consciousnesses to the realm of the *siddhas (siddhaloka),* where they remain in perfect bliss for all eternity.

See also: **kevalin**.

samatha-yānika (Pa) *Lit.* one who makes tranquillity *(samatha)* his vehicle *(yānaka);* a Buddhist who makes peace, serenity, calmness, and quietude his vehicle; one who practises tranquillity meditation *(samatha-bhāvanā);* someone who first attains one of the eight or preliminary mundane *jhānas* (states of meditative absorption), and then uses that as a basis for the attainment of wisdom *(paññā)* or insight *(vipassanā).* By contrast, one who practises only insight *(vipassanā)* meditation is called a *sukkha-vipassaka* or *vipassanā-yānika.* Since both forms of meditation lead to insight or wisdom into the true nature of things, one who practises only *vipassanā* is sometimes identified as a *suddha-vipassanā-yānika* (one who practises pure insight). These terms for the different kinds of practitioner appear only in the analytical commentaries on the Pali texts, rather than in the *suttas* themselves.[1]

Samatha (tranquillity) and *vipassanā* (insight), also called *samādhi* (concentration) and *paññā* (wisdom), constitute the two forms of Buddhist meditation *(bhāvanā). Samatha* is the utterly peaceful and lucid mental state attained by inner meditative concentration. *Vipassanā* is deep understanding of or true wisdom concerning the transience of everything that lies within the sphere of mind and materiality. Practitioners are free to choose

one or other or both forms of meditation, according to their individual natures and propensities.

Samatha meditation entails concentration upon such things as *kasiṇas* (visualizations of *maṇḍalas etc.*) or *asubhas.* In this context, *asubha* (unpleasant, loathsome; hence, corpse) implies meditation upon the loathsomeness of the body and its many parts. Forty such objects that can be used as the focus for such meditation are described in the *Visuddhimagga. Samatha-yānikas* generally practise such meditation until they are established in a particular meditative state such as *upacāra samādhi* ('neighbourhood' or 'proximity' concentration, preliminary concentration) or any of the states of blissful meditative absorption *(jhāna).* Then they are able to move on to the practice of *vipassanā.*

Vipassanā meditation omits the various forms of *samatha* meditation, and proceeds directly to contemplation of the inherent transience of mind and matter. It is from here, according to Buddhism, that full enlightenment is ultimately achieved.

See also: **dhyāna** (▸3), **samatha** (▸3), **samatha-bhāvanā** (▸3), **vipassanā** (▸3), **vipassanā-bhāvanā** (▸3).

1. *E.g. Visuddhimagga* 18:5, *PTSV* p.588.

saṃvegī sādhu (S) *Lit.* monk *(sādhu)* desirous of emancipation *(saṃvega);* a *Shvetāmbara Mūrtipūjaka* mendicant monk who fully observes the vows of the itinerant mendicant lifestyle, owns no property, and performs the requisite daily rites *(āvashyakas)* of a Jain mendicant. In medieval times, such itinerant monks were known as *vanavāsīs* (forest dwellers), in contrast to the *chaityavāsins* (temple dwellers), who did not take the full mendicant vows, lived at the monastery *(maṭha),* and generally enjoyed a far more comfortable lifestyle.

The *chaityavāsins* later became known as *yatis* and, despite many efforts at reform, there were times when they far outnumbered the *saṃvegī sādhus.* It is reported, for instance, that in 1525, five hundred *yatis* of the *Tapā Gachchha* lineage of the *Shvetāmbara Mūrtipūjakas* became *saṃvegī sādhus* in a ceremony known as *kriyoddhāra* (reform of conduct). Likewise, during the seventeenth century, the *saṃvegī sādhu* leader Mahopādhyāya Yashovijaya issued a proclamation detailing forty-two principles of mendicant conduct and lifestyle. Even so, by the mid-nineteenth century, only a few dozen *saṃvegī sādhus* remained, with no leaders *(ācāryas).* Since the nineteenth century, in an attempt to reverse the decline, several *ācāryas,* with the support of influential members of the laity, have campaigned with considerable success against the lax practices of the *yatis.* Included among the various reforms was the introduction of yellow robes for the *saṃvegī sādhus* to distinguish them

from the white-robed *yatis.* As a result, since the latter half of the nineteenth century, the number of *yatis* has radically declined, and the *saṃvegī sādhus* are once again numerically superior. In 1999, the recorded number of *saṃvegī sādhus* was nearly 7,000.[1]

See also: **chaityavāsin**, **vanavāsin**.

1. See "saṃvegī sādhu," *A to Z of Jainism, AZJW.*

samyak-saṃbuddha (S), **sammā-sambuddha** (Pa), **tōshōgaku** (J), **děngzhèngjué** (C) *Lit.* completely *(samyañc)* awakened *(saṃbuddha);* a completely awakened or perfectly enlightened one; one who has attained the state of *samyak-saṃbodhi* (complete enlightenment); one whose perfection is whole and complete; one whose spiritual state or consciousness encompasses the Infinite; one who has transcended all human limitations of body, mind, personality, and so on, and is hence beyond all human description; one who has attained omniscience *(sarvajñāna)* and possesses the ten powers *(dashabala)* of a *buddha.*

A *samyak-saṃbuddha* is one of three kinds of enlightened being, the other two being an *arhat* (worthy one), who reaches enlightenment *(bodhi, nirvāṇa)* through the help of a *buddha;* and a *pratyeka-buddha* (one who attains enlightenment for himself alone), who has attained buddhahood without the help of a teacher and who does not teach the *Dharma* (teachings, Way). All three experience the same enlightenment, but a *samyak-saṃbuddha* is not only enlightened, he is also one who has rediscovered the true *Dharma* and teaches the masses at a time when it has been forgotten. Although there can be many *samyak-saṃbuddhas* existing in many other 'world systems', appearances of *samyak-saṃbuddhas* in this world are separated by vast periods of time, in the order of tens of thousands of years. In their absence, *pratyeka-buddhas* may arise, but they do not teach others the path to liberation.

In *Mahāyāna* Buddhism, the *samyak-saṃbuddha* came to be regarded as superior to the other two because of his compassion, his teaching mission, and his conformity with the *Mahāyāna* ideal of bringing enlightenment to all beings. *Buddhas,* whether *samyak* or *pratyeka,* are distinguished from *arhats* by having found enlightenment on their own, rather than having been taught by another.

A remarkable explanatory text by the Tibetan monk and scholar Gampopa (1079–1153) discusses the inner nature and consciousness of a *samyak-saṃbuddha* – of his detachment and state of being. Gampopa writes:

> The ultimate nature of a *samyak-saṃbuddha* is that of the most perfect purity and perfect transcendent awareness.

> Purity means complete escape from the fog that arises from disturbing passions and the veils that obscure Reality. This takes place after the various paths and spiritual levels *(bhūmis)* have been reached and *vajropama-samādhi* has been attained. When the fog obscuring these attainments has dispersed and all other hindrances have been removed, nothing remains to obscure the light.
>
> Opinions differ concerning the transcendent awareness of a *buddha.* Some say he has, others that he has not, discursive thought as well as transcendent awareness of everything there is to be known. Others maintain that knowledge of everything would be an interruption to his stream of consciousness, while yet others say that in a *buddha* there is complete extinction of everything.
>
> *Gampopa, Jewel Ornament of Liberation 20:117b–118a;*
> *cf. JOLG p.257, JOLK pp.281–82*

Speaking of "many *sūtras* in which a *buddha*'s transcendent awareness is explained", Gampopa discusses the consciousness of a *buddha,* specifically his awareness of Reality as it truly is and the way he sees the manifested world or relative reality. He quotes Tibetan translations of various Sanskrit texts to demonstrate that a *samyak-saṃbuddha*'s omniscient awareness is not clouded by the play of material phenomena:

> The *samyak-saṃbuddha* has attained an awareness that is not obscured by any phenomena.
>
> *Shatasāhasrikā-Prajñāpāramitā; cf. in JOLG (20:118a) p.258, JOLK p.282*

> As with the rising of the sun,
> light spreads everywhere.
> Similarly, it should be understood that a *buddha*'s
> transcendent awareness is spread everywhere.
>
> *Mahāyāna-Sūtrālankāra 9:31; cf. in JOLG (20:118a) p.258, JOLK p.282*

In fact, it is as a result of his transcendent awareness of the higher Reality that a *samyak-saṃbuddha* perceives how the illusory magic spell of the manifested reality of this world is woven. This realm of transcendent awareness, of the highest essence of the *Dharma (dharmadhātu),* is a *buddha*'s universal *dharma* body *(dharmakāya):*

> This transcendent awareness is, in brief, an awareness that sees Reality as it is and an awareness of relative reality as it becomes manifest (*i.e.* omniscience). The former is ultimately real.... As soon as *vajropama-samādhi* is attained and the deepest concentration is attained, words cease and thoughts are no longer generated.

Dharmadhātu and transcendent awareness are both beyond words and are both at the same level. They are as inseparable as water poured into water or oil into oil. . . . This awareness, devoid of all deceptive appearance, is the basis of all the precious virtues. As it is said:

> Like water flowing into water or oil mixed with oil,
> transcendent awareness has merged indivisibly
> with that which is ineffable.
> This is the *dharmakāya,* which is the nature of all *buddhas*. . . .

The transcendental awareness that sees reality as it becomes manifested is knowledge of relative reality. It is knowledge of causal relationships. It is an awareness in which every conceivable veil has been annihilated in and by *vajropama-samādhi.* Through this awareness, the entire multiplicity of knowables in past, present and future are known and are seen as clearly as a fresh olive in the palm of the hand. This relative knowledge known by a *buddha* is mentioned in the *sūtras,* as for instance:

> The many causes that combine to produce a peacock's feather,
> cannot be known without universal knowing,
> This is the power of omniscience.[1]

And in the *Uttaratantra:*

> With great compassion, knowing all worlds, having seen all worlds (is he). . . .[2]

This kind of seeing and knowing is not the same as mistaking phenomena for something real. It is seeing it and knowing it to be an illusion. As is said in the *Dharmasahgīti Sūtra:*

> Just as magicians do not to get caught up in their illusions,
> but by their superior understanding remain unattached –
> Similarly, the completely enlightened *buddha*
> knows the three worlds to be no more than a magic show.

And in the *Pitāputra-Samāgamana Sūtra:*

> A magician creates illusions,
> but because he understands them to be illusions,
> he is not taken in by them.

Look at all beings in this way.
All praise to such an omniscient one.
Jewel Ornament of Liberation 20:118b–119a;
cf. JOLG pp.258–60, JOLK pp.283–84

Gampopa continues by outlining alternative speculations concerning the consciousness of a *samyak-saṃbuddha* as regards his awareness or otherwise of the relative reality of this world. Some say that he is aware of it, others that he is not; some say that he still thinks, but is not bound by those thoughts; others that he has no need of thought at all because he has no need of conception.[3] Gampopa summarizes the matter by saying that the inner consciousness of the *samyak-saṃbuddha* is beyond all conception:

> The view of my spiritual friend is that the true nature of the *samyak-saṃbuddha* is *dharmakāya.* It is the end of all error and a return to inherent nature. But such statements are mere words. In reality, *dharmakāya* is unborn (and cannot be understood by any conception) and ineffable. Venerable Milarepa used to say that unfabricated transcendent awareness is beyond words. It is beyond any concepts such as existence or nonexistence, eternalism or nihilism, and is beyond the realm of the intellect. Its nature is not altered by whatever name it is called. This is particularly true of the expression 'transcendent awareness'. It was coined by a numbskull, and even if a *buddha* were asked to explain it, he could not do so.
>
> *Gampopa, Jewel Ornament of Liberation 20:120a–b;*
> *cf. JOLG p.261, JOLK pp.285–86*

After further discussion concerning the impossibility of saying anything truly valid concerning the inner awareness of a *buddha,* because the *dharmakāya* is "beyond conception, unborn, and ineffable", he quotes the *Mahāyana-Sūtrālankāra,* "Liberation is merely the end of error."[4]

He therefore concludes that the best that can be said is that "the most excellent purity and transcendent awareness are the essence of a *buddha*'s nature," which is the point from which he began his discussion.[5] Finally, he once again quotes the *Mahāyāna-Sūtrālankāra:*

The fog of disturbing passions and the veils obscuring Reality,
 though present for a long time,
 are fully uprooted and purified by very great renunciation –
Buddhahood is attained by those with excellent virtuous qualities.
Mahāyāna-Sūtrālankāra 9:12; cf. in JOLG (20:120b) p.262, JOLK p.286

Intriguing as it may be to seek intellectual understanding of the Ineffable, Lama Govinda probably has the last word on the matter in a verse he attributes to an early Buddhist text, the *Sutta Nipāta:*

> There is nothing by which he could be measured,
> there are no words to describe him.[6]
> *Lama Anagarika Govinda, Foundations of Tibetan Mysticism, FTM p.41*

It is understandable therefore that to meet and become a disciple of such a *sammā-sambuddha* is regarded as the greatest good fortune that can come upon any human being. The *Dhammapada* speaks highly of such disciples:[7]

> Just as a sweetly fragrant and lovely lotus may grow
> upon a pile of rubbish thrown by the highway,
> even so, among worthless beings, a disciple
> of the *sammā-sambuddha* outshines blind worldlings in wisdom.
> *Dhammapada 4:15–16; cf. DPN, DPR*

See also: **arhat**, **buddha**, **pratyeka-buddha**.

1. Vasubandhu, *Abhidharmakosha* 1.
2. *Uttaratantra Shāstra* 2:53.
3. Gampopa, *Jewel Ornament of Liberation* 20:119a–120a, *JOLG* pp.260–61, *JOLK* pp.284–85.
4. *Mahāyāna-Sūtrālankāra* 9:3, in *JOLG* (20:120b) p.261, *JOLK* p.286.
5. Gampopa, *Jewel Ornament of Liberation* 20:120b; *cf. JOLG* pp.261–62.
6. Attributed to *Sutta Nipāta* 5:7, *PTSN* p.207, though it must be a very free rendering.
7. See also *Dhammapada* 14:8–9, 26:10.

sānhuáng wǔdì (C) *Lit.* the three sovereigns *(sānhuáng)* and the five emperors *(wǔdì);* pre-dynastic leaders of ancient times, believed to have been morally perfected sage-rulers or sage-kings *(shèngwáng).* Said to have been imbued with compassion, wisdom, fairness and so forth, the *sānhuáng* and *wǔdì* allegedly used their powers to protect and benefit their people, creating and maintaining peaceful and harmonious living conditions. They are revered as god-kings or demigods.

Believed to have lived at least 5,000 years ago, the *sānhuáng wǔdì* are variously listed in different sources. According to Sīmǎ Qiān's *Shǐjì* (91 BCE, 'Records of the Grand Historian'), the names of the *sānhuáng* were Fú Xī, Nǚwā and Shénnóng, all of whom lived to an advanced age, and whose respective periods of rule were marked by great peace.

Fú Xī, who reigned during the mid-twenty-ninth century BCE, is reputed to have taught his subjects how to trap animals and birds, fish with nets, and cook. According to legend, Fú Xī established the institution of marriage, invented writing, and instituted the offering of sacrifices to heaven. He is also traditionally credited with being the originator of the *Yìjīng*.

Nǚwā, the sister and/or wife of Fú Xī, is believed to have created human beings; in Chinese mythology, she is the creator goddess.

Shénnóng ('Divine Farmer') is said to have established agriculture. He is credited with conceiving the ideas of crop irrigation, the storing of seeds for future planting, the digging of wells and with inventing agricultural implements, including the hoe, the plough, and the axe. Shénnóng allegedly instituted the harvest thanksgiving ceremony. Posthumously, he became the patron deity of farmers.

The *wǔdì* ruled after the era of the *sānhuáng*. According to Sīmǎ Qiān's *Shǐjì,* their names were Huángdì (the Yellow Emperor) and four of his descendants Zhuānxū, Kù, Yáo and Shùn, who between them ruled from around 2696 to 2195 BCE.

The characters and characteristics of the various *sānhuáng* and *wǔdì* are referred to in many early Daoist writings and compilations, including the *Huáinánzǐ* (C2nd BCE), the popular poetry collection *Chǔcí* (C3rd BCE), and the *Zhuāngzǐ* (C4th BCE).

The first Chinese dynasty following the era of the *sānhuáng* and *wǔdì* was the *Xià* dynasty (*c.*2070–1600), established by Dà Yǔ ('Yǔ the Great'), a sage-king *(shèngwáng)* renowned for his good virtues and upright moral character.

See also: **shèngwáng**.

sannyāsin, **saṃnyāsin** (S), **sannyāsī** (H/Pu) *Lit.* renunciate; one who has taken the vow of *saṃnyāsa* (renunciation); one who has renounced the world; one who has abandoned all worldly attachments; one who has entered the fourth of the four stages *(āshramas)* of traditional Hindu life – *brahmacharya* (celibacy, *i.e.* childhood and youth), *gṛihasthya* (householder's life), *vānaprasthya* (forest dweller's life), and *sannyāsa. Sannyāsin* and *saṃnyāsin* are transliterations of the same Sanskrit word, the former being the more commonly used. *Sannyāsins* are generally identified by their saffron-coloured garments, unless they go about unclad. Male *sannyāsins* often live as wandering monks, begging daily for their food. Women who have taken the vow *(sannyāsinīs)* generally live in a monastery *(maṭha).*

Some well-known twentieth-century *sannyāsins* have provided their own perspective on a *sannyāsin*'s life. Swami Nikhilananda writes:

> The final stage of life's journey is reached when, after the completion of the third stage, a man renounces the world and becomes a *sannyāsin.* It is also said in the *Upanishads* that one can give up the world from any stage of life, whenever one feels dispassion for material things.[1] A *sannyāsin* is a free soul, cultivating the virtues of chastity, poverty, truthfulness, and abstinence from doing injury to others. He gives an assurance of fearlessness to all living beings. No longer bound by any social obligations, he is a living demonstration of the unreality of the world and the reality of the Spirit.
>
> Every stage (of life) has its corresponding duties and responsibilities. It is the duty of the student to acquire knowledge, the duty of the householder to serve society according to his capability, the duty of the recluse to lead a life of contemplation, and the duty of the *sannyāsin* to lead a life of purity, freedom, and fearlessness. A *sannyāsin* is free from all worldly duties. He relinquishes them when he takes the vow of monasticism. He cultivates the knowledge of Reality, and constantly radiates that knowledge. He is beyond all categorical imperatives, but no unethical action is possible for him. He is the very embodiment of truthfulness, goodness, and fearlessness. He no longer strives for ethical perfection: virtue embellishes all his actions. He devotes himself to the welfare of others without seeking any personal gain. Ethical disciplines prepare one for this highest consummation of human life.
>
> *Swami Nikhilananda, The Upanishads, U2 pp.5–6*

Swami Shivananda depicts both the joy and the difficulties of the life of a *sannyāsin:*

> The *sannyāsin* is free from all sorts of worldly distractions, ties, and attachments. The garb puts a check on the aspirant from going astray or doing evil actions. When there is internal change, when one is ready for entering the fourth *āshrama* (stage) of life, why should he be afraid of putting on the orange-coloured robe? Why should he say, I have given colouring to my heart? It is a sort of timidity and hypocrisy. *Vāsanās* (subtle desires) still lurk in his heart. Why did Yājñavalkya, Shrī Shankara and Ramakrishna Paramahamsa take *sannyāsa?*
>
> *Sannyāsa* has got its own glory and advantages. The freedom of a *sannyāsin* can hardly be described. A *sannyāsin* only can entirely cut off all connections and ties. Though you have coloured your heart, still all members of your family will cling to you like a leech till the end of life. They cannot understand your changed mental state. You cannot entirely eradicate *moha* (infatuated love) and attachment for your family. When you fall sick, you will be tempted to go for their help,

> and *vice versa.* The old *sanskāras* will get new life, and *moha* will bind you with stronger chains once again. It is only when you take *sannyāsa* that they will leave you free. They will leave all hopes of you. Then only do you become dead for them. They will not approach you again.
>
> If you like seclusion, if you are free from *rāga* or passion, worldly ambition, karmic tendencies and attractions of this world, if you are reticent and serene, if you have disciplined yourself while remaining in the world, if you can live on simple food, if you can lead a hard life, if you have a strong constitution, if you are not talkative, if you can remain alone without company and talk, if you have a meditative temperament or reflective nature, if you can bear all the difficulties in the spiritual path, if you can lead the life of an ascetic till the end of your life – you can take to the path of renunciation. Then only you will be benefited by embracing *sannyāsa.* You should actually lead the life of a *sannyāsin* for one or two years in the world itself. You should prepare yourself first in the world itself. Otherwise, you will find it extremely difficult to tread the path. For a man of dispassion, discrimination and strong will, this path is all joy and bliss.
>
> May you develop real thirst for release from the bonds of *saṃsāra!* May your hearts be filled with the love of the *Ātman* (Self) alone! May you develop real *vairāgya* (detachment) and enter the illimitable kingdom of eternal bliss!
>
> May you all realize the ancient wisdom of the *Upanishads!* May you all recognize the oneness of the Self! May you all live immersed in the ocean of bliss in an illumined state!
>
> *Swami Shivananda, Principal Upanishads, PUSS pp.370–71*

Swami Vivekananda understands the role of the *sannyāsin* to be that of an exemplar and teacher, a role that he himself had been instructed to adopt by his own *guru,* Ramkrishna:

> When a man has fulfilled the duties and obligations of that stage of life in which he is born, and his aspirations lead him to seek a spiritual life and to abandon altogether the worldly pursuits of possession, fame, or power; when, by the growth of insight into the nature of the world, he sees its impermanence, its strife, its misery, and the paltry nature of its prizes, and turns away from all these – then he seeks the True, the eternal Love, the Refuge. He makes complete renunciation *(sannyāsa)* of all worldly position, property, and name, and wanders forth into the world to live a life of self-sacrifice and to persistently seek spiritual knowledge, striving to excel in love and compassion and to acquire lasting insight. Gaining these pearls of wisdom by years of meditation, discipline, and enquiry, he in his turn becomes a teacher

> and hands on to disciples – lay or professed – who may seek them from him, all that he can of wisdom and beneficence.
>
> A *sannyāsin* cannot belong to any religion, for his is a life of independent thought, which draws from all religions; his is a life of realization, not merely of theory or belief, much less of dogma.
>
> *Swami Vivekananda, The Sannyāsin, CWSV5 p.260*

It is a life passed in conveying inspiration to others; it is also a life of personal sacrifice:

> The real *sannyāsin* is a teacher of householders. It is with the light and teaching obtained from them that householders of old triumphed many a time in the battles of life. The householders give food and clothing to the *sādhus,* only in return for their invaluable teachings. Had there been no such mutual exchange in India, her people would have become extinct . . . by this time. It is because the householders still give a few morsels of food to the *sādhus* that they are yet able to keep their foothold on the path of progress. The *sannyāsins* are not idle. They are really the fountainhead of all activity. The householders see lofty ideals carried into practice in the lives of the *sādhus* and accept from them such noble ideas; and this it is that has up till now enabled them to fight their battle of life from the sphere of *karma.* The example of holy *sādhus* makes them work out holy ideas in life and imbibe real energy for work. The *sannyāsins* inspire the householders in all noble causes by embodying in their lives the highest principle of giving up everything for the sake of God and the good of the world and, as a return, the householders give them a few doles of food. And the very disposition and capacity to grow that food develops in the people because of the blessings and good wishes of the all-renouncing monks. It is because of their failure to understand the deeper issues that people blame the monastic institution. Whatever may be the case in other countries, in this land, the bark of householders' life does not sink only because the *sannyāsins* are at its helm.
>
> DISCIPLE: But, sir, how many monks are to be found who are truly devoted to the good of men?
>
> Ah, quite enough if one great *sannyāsin* like Shri Ramakrishna comes in a thousand years! For a thousand years after his advent, people may well guide themselves by those ideas and ideals he leaves behind. It is only because this monastic institution exists in the country that men of his greatness are born here. There are defects, more or less, in all the institutions of life. But what is the reason that, in spite of its faults, this noble institution stands yet supreme over all the other institutions of life? It is because the true *sannyāsins* forgo even their

> own liberation and live simply for doing good to the world. If you don't feel grateful to such a noble institution, fie on you again and again! …
>
> For the good of the many, for the happiness of the many is the *sannyāsin* born. His life is all vain indeed who, embracing *sannyāsa,* forgets this ideal. The *sannyāsin,* verily, is born into this world to lay down his life for others, to stop the bitter cries of men, to wipe the tears of the widow, to bring peace to the soul of the bereaved mother, to equip the ignorant masses for the struggle for existence, to accomplish the secular and spiritual well-being of all through the diffusion of spiritual teachings, and to arouse the sleeping lion of *Brahman* in all by throwing in the light of knowledge.
>
> *Swami Vivekananda, Conversations 10, CWSV6 pp.510–12*

So say the modern *sannyāsins.* Ancient texts describe the *sannyāsin* in a more traditional manner. It is commonly said that a *sannyāsin* has risen above the need to perform any of the rituals or sacrifices to the gods or ancestors that are incumbent upon householders in Hindu tradition. He gives nourishment to his body as required, but is always in inner communion with the peace of the supreme Soul or Self *(Ātman),* also known as *Brahman:*

> The illumined *sannyāsin* does not praise (any deity), does not salute (any superior), and does not perform rites to propitiate departed ancestors. Regarding both body and *Ātman* as his abode, he remains satisfied with what comes by chance.
>
> *Gauḍapāda, Kārikā 2:37, on Māṇḍūkya Upanishad, U2 p.277*

> The quarters (six directions) are his clothing (*i.e.* he is naked), he prostrates himself before none, he offers no oblation to the *pitṛis* (ancestors), blames none, praises none – the *sannyāsin* is ever of independent will. For him there is no invocation to God, no valedictory ceremony to Him; no *mantra,* no meditation, no worship. … He sees neither duality, nor does he perceive unity. He sees neither 'I' nor 'thou', nor all this.
>
> The *sannyāsin* has no home. He should not accept anything made of gold or the like; he should have neither a following of disciples, nor should he accept wealth. … The *sannyāsin* must neither look at, nor touch, nor take gold, with desire. When all desires of the mind cease to exist, he is no longer agitated by grief, and entertains no longing for happiness. When renunciation of attachment to sense pleasures arises, he remains unattached in good or evil circumstances, experiencing neither aversion nor elation. The outgoing tendency of all the sense organs subsides in him who rests in the *Ātman* alone. Realizing 'I am

> that *Brahman* who is the one infinite Knowledge-Bliss,' he reaches the end of his desires, verily he reaches the end of his desires.
>
> *Paramahaṃsa Upanishad 4; cf. MUM p.8*

Some texts, like the *Muṇḍaka Upanishad,* are written particularly for the *sannyāsin. Muṇḍaka Upanishad* means '*Upanishad* for the shaved ones', and this *Upanishad* draws a clear distinction between the higher knowledge *(parāvidyā)* of *Brahman* and the lower knowledge *(aparāvidyā)* of this world. Only a seeker or *sannyāsin* who is completely dedicated to the quest for enlightenment can hope to achieve the higher knowledge of *Brahman:*

> This knowledge of *Brahman* should be declared only to those who have performed the vow of the head *(shirovrata),* according to custom.
>
> *Muṇḍaka Upanishad 3:2.10; cf. PUSS p.179*

In fact, the *sannyāsin* is focused entirely upon the spiritual quest:

> A *sannyāsin* is one who, having relinquished all duties of caste and the stages of life, good and bad actions, *etc.,* being freed from 'I' and 'mine', and having taken his refuge in *Brahman* alone, wanders at will, experiencing *nirvikalpa samādhi,* firmly convinced of "I am *Brahman,*"[2] through the realization of the meaning of such sacred sentences as "Thou art That,"[3] "All this is verily *Brahman,*"[4] and "There is no multiplicity here."[5] He alone is liberated; he alone is fit to be adored; he alone is a *yogin;* he alone is a *paramahaṃsa;* he alone is an *avadhūta;* he alone is a *brāhmaṇ.*
>
> *Nirālamba Upanishad 41; cf. TMU pp.17–18*

Sannyāsins are sometimes classified into various categories, depending upon the degree of their renunciation. The *Nārada-Parivrājaka Upanishad,* probably composed around 1200 CE, identifies six such categories: *kuṭīchaka, bahūdaka, haṃsa, paramahaṃsa, turīyātīta,* and *avadhūta.* Only the last two enjoy the state of oneness with the Real:

1. The *kuṭīchaka* ('delighting in staying in the house', hut-dwellers) wears the tuft of hair *(shikhā)* and sacred thread *(yajñopavīta);* carries a staff *(daṇḍa)* and a water bowl; wears a loin-cloth *(dhōtī)* and a tattered garment; is devoted to mother, father, and teacher; takes food from just one house (other sources say that he lives at his son's expense, receiving food from his son's house);[6] puts a white, vertical mark of sandalwood paste on his forehead; bathes three times a day; and shaves once during each of the six seasons. Both the *kuṭīchaka* and the *bahūdaka* practise external

worship of the gods according to normal Hindu religious custom, and are permitted to make use of *japa* (recitation) of *mantras.* They are hearers of the truths of the *Vedas.* At the time of death, the *kuṭīchaka* goes to the realms of either *bhūrloka* (this earth) and *bhuvarloka* (the mid-region, between the earth and the sun), the first two of the seven *lokas* of Hindu cosmogony.

2. The *bahūdaka* ('having much water'), like the *kuṭīchaka,* wears the tuft of hair and tattered garment, and so on. He puts three horizontal lines of holy ashes on his forehead, and subsists on eight mouthfuls of food gathered from eight houses, going from house to house like a bee. He bathes twice a day, and shaves at the end of two seasons. The *bahūdaka sannyāsins* are so called because they beg their food by sacred waters. After death, the *bahūdaka* goes to *svarga, Indra'*s heaven, the third of the seven higher *lokas.*

3. The *haṃsa* (swan; metaphorically, soul) has matted hair *(jaṭā)* and puts either the vertical line of sandalwood paste or the three horizontal lines of holy ash on his forehead. He eats alms food without any restrictions, and wears only a loin-cloth and a *khaṇḍatuṇḍa* (a piece of cloth covering the mouth). He bathes once a day. These first three categories, it is said somewhat vaguely, should follow the normal rituals of Hindu religious life regarding worship, Vedic recitation, and so forth, until the mind is satisfied. Thereafter, casting aside the sacred thread and other accoutrements, they should progress to the next three stages. The *haṃsa* and *paramahaṃsa* practise mental worship and recitation of *mantras,* together with meditation *(dhyāna).* They reflect upon and remember the truths of the *Vedas.* The *haṃsa* and the previous two classes have no rights to initiate others into the great utterances *(mahāvākyas)* of the *Vedas.* Upon death, the *haṃsa* attains to the realm of *tapoloka,* the sixth of the seven higher *lokas.*

4. The *paramahaṃsa* wears no tuft of hair or sacred thread, subsists on food eaten at night and begged from five houses inhabited by people of any caste, using his hand as a begging bowl. He carries a bamboo staff, is either unclad or wears a single loin-cloth, smears holy ashes all over his body, and has renounced everything. He should either remain unshaven or shave twice a year at the time of the winter and summer solstices. There are no prescribed rules regarding his bathing; instead, he should keep his mind cleansed of all activities and impurities. The *paramahaṃsa* should neither read nor propound the *Vedas,* nor cultivate any branch of analytical knowledge. He should cultivate only *Praṇava (Aum).* He should speak little. However, he does have the right to initiate others into the *mahāvākyas.* He is also supposed to avoid speaking to people of low caste, to women

(especially during their menstruation), and to those of ill repute. He is free from the need to worship God (externally), and from going on pilgrimage and to religious festivals. It is said that the *paramahaṃsa* reaches *satyaloka,* the realm of *Brahm,* the highest of the seven *lokas.*

5. The *turīyātīta* eats food without using his hands, like a cow. He eats only fruit or, if he takes cooked food, he gets it from just three houses. He puts a single mark *(tilaka)* of sandalwood paste on his forehead, bathes by smearing himself with holy ashes, and never shaves. He is unclad, and wears his body as though he were a corpse, within minimal activity, because he is constantly focused internally on *nirvikalpa samādhi* (unconditioned absorption). *Turīyātīta* is related to *turīya* ('fourth'), the state of transcendental consciousness experienced by the *yogī.* The *turīyātīta* and *avadhūta* have no need even of mental worship for they feel themselves identified with the Supreme. They practise continuous and profound meditation *(nididhyāsana).* Like the *paramahaṃsa,* the *turīyātīta* and *avadhūta* have the right to initiate others.

6. The *avadhūta* is unconstrained by any rules. He puts on no marks, wears no clothes, carries no possessions. He is as nature made him. He gets his food as it comes to him, like a python, which – according to folklore – lies still because of its huge bulk, eating only what comes its way. He accepts food from anybody, except those of ill repute and outcastes. His bathing material is the air itself, and he never shaves. He is solely and constantly engaged in realization of the supreme Reality. The *turīyātīta* and *avadhūta* are also excluded from swimming ("with their hands") in order to cross a river, nor should they climb trees, ride in a carriage, or engage in trade of any kind, for they have reached the stage of *kaivalya* in the *Ātman,* the supreme Self. Basically, the advanced *sannyāsin* should do nothing but meditate.[7]

All six categories, each according to their own capacity, meditate upon the supreme *Ātman,* until they become identified with It:

> He who is desirous of emancipation *(mumukshu),* after attaining liberation, always remembering the liberating *mantra (i.e. Aum)* that has enabled him to cross *saṃsāra* (worldly life), shall live as a *jīvanmukta* (liberated while living). Thus, one should always seek the means to attain final beatitude *(kaivalya),* each according to his capacity.
>
> *Nārada-Parivrājaka Upanishad 7:11; cf. SUAR p.104, TMU pp.126–27*

More concise, but very similar accounts appear in the *Sannyāsa* and *Turīyātīta Upanishads*.[8] Other texts make similar distinctions, though with some variations. The *Bhikshuka Upanishad,* speaking of *sannyāsins* as *bhikshus,*

mentions only four categories of *sannyāsin,* omitting the last two. Variations in the description of these four include the *bahūdaka,* who avoids meat and alcohol, and accepts food only from the house of *brāhmaṇ* sages; and the *haṃsas,* who shelter for only one night in a village, five nights in a town, and seven at a holy place. They take cow's urine and cow's dung daily, and follow the *chāndrāyaṇa,* a fast in which food is decreased and increased daily according to the waning and waxing of the moon. All four classes, "seek liberation *(moksha)* through the path of *yoga*".[9] The same four classes are also mentioned in the *Sāṭyāyanīya Upanishad.*[10]

Although the life of a mendicant *sannyāsin* is clearly advocated in traditional Indian culture, some texts, such as the *Bhagavad Gītā,* have described true renunciation as one of mental rather than physical detachment. Inward attitude is all-important. To renounce outward activity and religious ceremonies in the absence of true inner renunciation and detachment has no value. The true *sannyāsī,* says Kṛishṇa, is one who is detached from the fruit of his actions:

> It is he who performs his duties
> without considering the fruits of his actions
> who is both a *sannyāsī* and a *yogī* –
> Not he who lights no sacrificial fire *(niragni)*
> or performs no rites *(akriyaḥ).*
>
> O Pāṇḍava, know that what is called renunciation *(saṃnyāsa)*
> is the same as *yoga.*
> For one who has not renounced selfish motivation *(saṃkalpa)*
> can never become a *yogī.*
>
> *Bhagavad Gītā 6:1–2*

> O mighty-armed one! He who neither hates nor desires
> should be understood as one who is forever a *saṃnyāsī.*
> Truly, he who is above the pairs of opposites
> is easily liberated.
>
> *Bhagavad Gītā 5:3*

Mystics have never hesitated to point out that the true *sannyāsin* is not one who has merely renounced the world, but one who has renounced all his desires and passions, who has controlled his mind. Simply taking on a particular garb or way of life does not control the mind. The *Gītā* is clear about this:

> He who outwardly restrains the organs of action,
> but continues to brood inwardly over the objects of sense desire,
> deceives himself, and is a hypocrite.
>
> *Bhagavad Gītā 3:6*

For this reason, Indian *sants* (saints) have not entirely endorsed the traditional life of a wandering mendicant *sannyāsin* as a means in itself of finding God. They point out that the inner condition is of far greater significance than the outer lifestyle, and they teach that a person should not shirk his or her duty in this world. Guru Nānak has written explicitly concerning the inner nature of the true *sannyāsī* and of one who follows a life of seeming external renunciation. The true *sannyāsī,* he says, is one who is in touch with the *Shabd,* the divine Name or Creative Word, not one who abandons his home and family:

> The self-willed *manmukh* (follower of the mind),
> in a fit of passion (despair), abandons his home, and is ruined. . . .
> He neglects his household duties,
> and does not meet with the true *guru:*
> He is caught in the whirlpool of evil-mindedness.
> Wandering in foreign lands and reading scriptures,
> he grows weary, and his thirsty desires only increase.
> His perishable body does not remember the Word *(Sabad):*
> like a beast, he fills his belly.
>
> This is the way of life of the (true) *sannyāsī:*
> through the *guru*'s Word *(Sabad),*
> he is to enshrine love for the one Lord.
> Imbued with Your Name, Lord, he remains satisfied and fulfilled.
>
> *Guru Nānak, Ādi Granth 1012, AGK*

He goes on to point out the deficiencies in the life of a wandering renunciate:

> He (the *sannyāsī*) dyes his robes with saffron dye
> and, wearing these robes, he goes out begging.
> Tearing his robes, he makes a patched coat,
> and puts the money in his wallet.
> From house to house he goes begging, and tries to teach the world,
> but his mind is blind, and so he loses his honour.
> He is deluded by doubt, and does not remember the Word *(Sabad):*
> he loses his life in the gamble.
>
> Without the *guru,* the fire within is not quenched,
> and outside, the fire still burns.
> Without serving the *guru,* there is no *bhakti* (devotion):
> how can anyone, by himself, know the Lord?
>
> Slandering others, he lives in hell,
> within him is hazy darkness (spiritual ignorance).

Wandering to the sixty-eight sacred shrines of pilgrimage,
he is lost.
How can the filth of sin be washed away?

He sifts through the dust, and applies ashes to his body,
but he is searching for the path of *māyā*'s wealth (illusion).
Inwardly and outwardly, he does not know the one Lord:
if someone tells him the truth, he grows angry.

Guru Nānak, Ādi Granth 1012–13, AGK

He reads religious books,
and with his mouth he utters falsehood.
Such is the wisdom of the *guru*-less one.
How can he attain to peace without contemplating the Name?

Guru Nānak, Ādi Granth 1013, MMS

Some shave their heads,
some keep their hair in matted tangles;
Some keep it in braids,
while some keep silent, filled with egotistical pride.
Their minds waver and wander in ten directions,
without loving devotion and enlightenment of the soul.
They abandon the ambrosial nectar,
and drink the deadly poison, driven mad by *māyā.*
Past actions *(kirat)* cannot be erased:
Without understanding the Lord's *hukam* (will),
they become beasts.

With bowl in hand, wearing his patched coat,
immense desire wells up in his mind.
Abandoning his own wife, he is engrossed in sexual desire:
his thoughts are on the wives of others.
He teaches and preaches, but does not contemplate the Word *(Sabad):*
he is bought and sold on the street.
With poison within, he pretends to be free of doubt:
he is ruined and humiliated by *Yama* (Messenger of Death).

Guru Nānak, Ādi Granth 1013, AGK

Finally, Guru Nānak describes the true *sannyāsī:*

He alone is a *sannyāsī* who serves the true *guru,*
and removes his self-conceit from within.

He does not ask for clothes or food:
without asking, he accepts whatever he receives.
He does not speak empty words:
he gathers in the wealth of tolerance,
and burns away his anger with the Name.
Blessed is such a householder, *sannyāsī* and *yogī,*
who focuses his consciousness on the Lord's feet. . . .

He drinks in the sublime essence of the Lord,
and so finds peace and tranquillity;
In the home of his own being,
he remains absorbed in the deep trance of meditation.
His mind does not waver; as *gurmukh,* he understands:
he restrains it from wandering out.
Following the *guru*'s teachings,
he searches the home of his body,
and obtains the wealth of the Name.

Guru Nānak, Ādi Granth 1013, AGK

See also: **āshrama** (▸4), **nishkarma** (▸4), **tyāga** (▸4).

1. *Jābāla Upanishad* 4, *PU* pp.896–97.
2. *Bṛihadāraṇyaka Upanishad* 1:4.10.
3. *Chhāndogya Upanishad* 6:8.7.
4. *Māṇḍūkya Upanishad* 2.
5. *Kaṭha Upanishad* 2:1.11.
6. Swami Madhavananda, *Minor Upanishads, MUM* pp.66–67.
7. *Nārada-Parivrājaka Upanishad* 5:11–22, 7:1–11; *cf. SUAR* pp.78–82, 100–4, *TMU* pp.117–18, 125–27.
8. *Sannyāsa Upanishad* 2:23–29, 74; *Turīyātīta-Avadhūta Upanishad* 1.
9. *Bhikshuka Upanishad* 1–5, *TMU* pp.101–2, *SUAR* pp.172–75.
10. *Sāṭyāyanīya Upanishad* 11–12.

sant (Pa/H/Pu) (pl. S. *santaḥ*) *Lit.* one who is good, one who is real; a saint, a holy man, a saintly person, a virtuous person, a good person, a devotee; related to the Sanskrit *sat* (true, real, existing, good, virtuous, noble, venerable, honest); used in India since the fourteenth or fifteenth centuries for mystics who practised the divine Name *(Nām)* or Word *(Shabd, Bāṇī, etc.)* of God, a practical mystical philosophy that has been called the *sant* tradition; also, a general term for a Jain monk of the *Sthānakavāsī* tradition, who rejects image worship of the *Tīrthankaras,* replacing it with mental, meditational worship of such images.

The term *sant* covers all degrees of spiritual evolution from the good or virtuous to those who have attained the final goal. In early texts such as the *Bhagavad Gītā,*[1] *sant* refers to the virtuous. Likewise, in the *Dhammapada:*[2]

> The good renounce everything;
> The virtuous *(santo)* babble not about sensual pleasures;
> The wise *(paṇḍita)* remain unchanged,
> whether touched by pleasure or pain. . . .
> The good *(santo)* shine from afar,
> like the Himalayan peaks;
> But the wicked remain unnoticed,
> like arrows shot in the night.
>
> *Dhammapada 6:8, 21:15*

Another Buddhist text, the *Saṃyutta Nikāya,* says the same:

> The paths of the good and the evil of this world divide (at death):
> The evil *(asanta)* go to hell, the good *(sant)* are bound for heaven.
>
> *Saṃyutta Nikāya 1:4.2, Maccharī Sutta, PTSS1 p.19; cf. in PU p.607*

The ninth-century Vedantic philosopher Shankara uses the term to mean something more than those who are merely virtuous. *Sants,* he writes, are they who have reached the spiritual goal, and who help others to do the same:

> There are good souls *(santaḥ),* peaceful and open-hearted, who bring good to others, like the coming of spring. Having crossed the dreadful ocean of this world, with no ulterior motive they help others to cross it.
>
> *Shankara, Vivekachūḍāmaṇi 37; cf. VCSM p.13, VC pp.15–16*

The *sants* of the fourteenth and fifteenth centuries used the term in both ways – for the *satgurus* who conveyed souls from this world back to their spiritual home with God, and for the devotees who were thus ferried across. Many verses in their poetry contain the address, *"Santo"* – "O saints" or "O devotees"; but in their understanding, the highest *sant* is one who has reached eternity, the true home *(sat lok)* of the soul, and who has become one with God by means of the mystic Name *(Nām)* or divine Word. Such a *sant* may not necessarily be a *satguru* (true master) or a *pūran gurū* (perfect master), but a *satguru* will always be a *sant.*

The *sants* themselves have recorded in their writings what they mean by the designation, and what are the basics of their teachings. It is noteworthy, and has been commonly observed by scholars and others, that *sants* represent a significantly different tradition to that of traditional Indian *yoga.* Sardar Bahadur Jagat Singh (1884–1951) describes the basics:

Today we shall discuss what is the true mission of saints. In order to fully understand the subject, we must first have a clear conception of the term 'saint' or *'sant'*. So many mistaken notions are current about *sant mat* (teachings of the saints) that even a large number of educated people, including some leading exponents of various religious thoughts, do not seem to understand it clearly. The terms *'sant',* 'saint' and *'sādh'* are so widely misunderstood that any beggar in saffron robes is loosely called a *sādhu,* which term was originally used to denote a person who is highly developed spiritually, and has crossed the regions of matter and mind.

It should be made clear at the outset that *sādhus* do not recommend outward formalities, rites, rituals, modes of living, symbols, or any special type of clothing. They are above castes, creeds, races, countries, and nationalities. Nor is the term 'saint' used in the sense in which it is generally applied in the Christian world; that is, one canonized by the Roman Catholic Church, or a holy person. As B.A. and M.A. are degrees connoting academic qualifications, so are the terms 'saint' or *'sant'* and *'sādhu'* degrees in the school of spiritual science.

According to the teaching of the saints,... *'sādh'* is one who has reached the *pārbrahm* region (beyond the universal mind).... The last census recorded the number of so-called *sādhs* in India at five million. But if you try to find the real *sādhs,* perhaps you will not be able to find even five....

'Sant' is he who has attained the highest stage, and has become one with the Lord. The drop, having merged in the ocean, has become the ocean itself. "God and God's men are one. There is no distinction."[3]...

Having defined the term *'sant'* or 'saint', let us now consider what the teachings of the saints are. Their first postulate, to whatever religion, race or clime they may belong, is: there is a God. The universe is not without a creator, sustainer, and protector.... He is the ocean of bliss. He is eternal, birthless, and deathless.

Secondly, all saints teach that our soul is, in essence, a drop from the ocean of the Lord, whence it separated so long ago as to have totally forgotten its divine origin. All its woe and misery will end only when it returns to its original home, and merges in the ocean.

Thirdly, they all agree that God is within us and cannot be realized anywhere outside....

Fourthly, all saints assert that God can be realized only while we are in the human form. Neither animals nor angels, nor the denizens of the astral world enjoy this privilege....

Fifthly, the saints point out that, within the body too, He is to be sought above the eyes, and not below them. Those who concentrate at any one of the lower centres (of the body, *i.e.* the *chakras*)... merely see the shadow.

Now, the question arises, as to how to 'go within'? How to enter the palace of ten gates (the body) in which the soul dwells, and through which gate to go in? The answer is quite simple. Try to find someone who knows the secret of the house, who has himself been inside it and can take you 'within'....

Now, the path of the saints is both simple and easy. From a child to an old man, irrespective of caste, creed, colour, and clime, all can easily follow the prescribed spiritual exercises. One is neither to change one's religion or mode of living, nor renounce the world and give up one's profession or business. Saints say: "Live in the world with your family, do all your duties, earn money honestly and spend it as you would a sacred trust, on your family and others who need your help. Live in the world, but with a detached mind, all the while giving some time and thought to your most important duty of God-realization."...

The method of the saints is *surat Shabd yoga*.... This is the most natural and harmless method. You are not to renounce the world or become a *sannyāsī,* nor are you to change your mode of dress. It only calls for some time daily for carrying out meditation, while doing your other duties. It may be stressed that your primary duty is that of God-realization while in human form.

The *satguru* will give you the technique at the time of initiation. He will tell you how to 'go within' the palace of ten doors, through the eye centre, by withdrawing your attention from the nine outlets and concentrating it at the *tīsrā til* (third eye).... Here the heavenly music resounds day and night. This melody comes direct from the feet of the Lord. By attaching yourself to It, in accordance with the instructions of the master, you will reach the place whence It issues forth. This is the sum and substance of the teachings of the saints *(sant mat).* Only a fortunate few come in contact with a true saint.

Surgeons who have dissected or operated on scores of bodies have never found a *brahmaṇḍ* or *sach khaṇḍ* in any one of them. The answer is that they are not to be found by means of physicians' or scientists' instruments, nor can they be perceived by the gross physical senses. They are hidden behind the veil of the mind. Only when we become pure through spiritual practice and rend the veil of the mind in accordance with the instructions of a master can we realize the Lord. We have to dive deep into our own inner and real self, cross the intervening physical, astral, causal and pure spiritual regions, then reach the highest plane, the everlasting *sat lok,* to behold the Lord. Saints tell us the way and give us the technique which enables us to accomplish all this.

They teach us how to withdraw the mind and soul currents from the body, up to the eye centre, by concentrating our attention at the eye centre and contacting the divine melody, the *Shabd,* which is the

> creator of all the regions and worlds, within and without. It is called by various names. Since we can hear It, It has been termed *Shabd,* the Audible Life Stream, the Sound Current. This is the Word or *Logos* of the Holy Bible. In the *Granth Sāhib* it is called *Shabd Dhun, Nām.* It is the *Kun* of the *Qur'ān,* the *Nāda* of the *Vedas,* and the *Anāhata* of the *Upanishads.*... The writings of the saints always extol the glory of the Word or of the master. Both are the same in essence.
>
> *Sardar Bahadur Jagat Singh, Science of the Soul, SOSJ pp.3–12*

Maharaj Sawan Singh (1858–1948), the *guru* of Sardar Bahadur Jagat Singh, explains the difference between the three classes of *guru,* as understood by the *sants.* Here, a distinction is drawn between a *sant* who has attained union with the Divine and a *sant* who has also been appointed by God to act as a *guru.* He is known as a *satguru* or *sant satguru.* There is also a difference between a *sant* who has reached the highest level of the Godhead (a *param sant*) and one who remains at the lower level of the Godhead in the region known as *sach khaṇḍ* or *sat lok,* whose Lord has been called *sat Nām* or *sat Purush.* From a human perspective, since the state of the Godhead, the divine Source, is so far beyond all human conceptions and imaginings, such distinctions are academic. In practice, the terms *sant, param sant, sant satguru,* and *satguru* are often used interchangeably. Maharaj Sawan Singh writes:

> The *sant satguru* or saint is called the *satguru.* He has an entirely spiritual relationship with the disciple. He imparts spiritual teachings only. According to the stage to which they have ascended in the spiritual regions, *gurus* can be divided into three classes:
>
> **1**. *Sādh guru* (holy man).
> **2**. *Sant satguru* (master or saint).
> **3**. *Param sant satguru* (great saint).
>
> A *sādh guru* is a holy man who has risen above the region of *trikuṭī* or *onkār.* This is the second region above the physical universe.... He is one who... has wiped away all the dirt covering the soul, and has removed the covers of the three attributes or *guṇas,* the five elements *(tattvas),* the twenty-five instincts *(prakṛitis),* and the mind and *māyā,* all of which cover or hide the soul. He has recognized himself to be a particle of the supreme Lord, and he tries to merge in Him.
>
> A *sant satguru* is one who has attained to *sach khaṇḍ* (true region), which is beyond the dissolution and the grand dissolution.
>
> *Param sants* are those who have reached the region of *Anāmī* (Nameless), or *Nirālā* (Detached), or *Mahādayāl* (most Merciful), or *Swāmī* (Lord), and have become one with the supreme Being....

> Only those who have been given the authority of initiating the seekers by the Lord are perfect masters or *gurus.* If the Lord authorizes one who has reached the *sādh gati* (status of *sādh*) or *sant gati* (status of *sant*) or *param sant gati* (status of *param sant*) to be a *guru,* he is called a *sādh guru, sant guru,* or *param sant guru.* There can be many *sādhs, sants* or *param sants,* but the Lord only rarely nominates anyone as a perfect master or *guru* authorized to initiate. All perfect masters are saints, but not all saints are *gurus.* There are many graduates or holders of the Master of Arts degree, but only a few of them are professors. Similarly, all those who seek spirituality do not become *gurus.* Actually, it is only rarely that one becomes a *guru.*
>
> The perfect masters or saints, also called *gurus,* are regents or viceroys of the supreme Lord. They are of two kinds. First, there are *sant satgurus* in their own right. They are born saints who come direct from the highest spiritual region, such as Kabīr Sāhib, Guru Nānak Sāhib and others, all of whom taught the true spiritual path from an early age. They always remain connected with the Lord. Whenever such saints come into the world, they start a wave of spirituality. Then there are others who succeed them and continue their teachings. After some generations this work slowly decreases and dies out. Then another saint comes and starts the wave again. These saints may come anywhere and in any nation.
>
> The second kind of saints are those who are not born as saints, but who have practised spiritual meditation in this world and, by this means, have attained the stage of *Anāmī* (Nameless). They have the necessary ability and have been commissioned by the Lord to do the work of a *guru.* Even they are not brought up to mastership here. They come here already perfected. It only appears that they attain completeness and perfection in this life.
>
> *Maharaj Sawan Singh, Philosophy of the Masters, PMS5 pp.197–99*

Maharaj Sawan Singh and his disciple Maharaj Charan Singh (1916–1990), the latter appointed *satguru* in 1951, both mention a few *param sants* of the past:

> The delights of the spiritual planes above the causal are infinitely greater than what one is familiar with on the lower planes. Anybody having experience of the higher planes could not possibly desire to reincarnate on this material plane. Saints are here in obedience to the command of *sat Purush* (true Being), to carry out his will to liberate the souls and bring them back to *sach khaṇḍ* (true region). A *param sant* soul, like Guru Nānak (1469–1539) or Swami Ji (Swami Shiv Dayal Singh, 1818–1878), . . . comes direct from *Anāmī* (the Nameless) and *sach khaṇḍ;* but before he leaves his physical frame, he imparts spiritual powers to his successor who also becomes a saint.
>
> *Maharaj Sawan Singh, Spiritual Gems 184, SG pp.292–93*

> Great saints *(param sants),* like Swami Ji or Kabīr (*c.*1398–1518), know from early childhood of their high spiritual standing. The veil of *māyā,* though not very dense in their case, has still to be pierced to be fully illumined. The lamp, the oil and the wick are there, but a spark is still needed.
>
> *Maharaj Charan Singh, Light on Sant Mat, Letter 368, LOSM p.358*

Swami Shiv Dayal Singh also makes a similar distinction between *sants* and *param sants:*

> The first and foremost region, which is the highest and the largest, which cannot even be called a stage or a region, is that of *Rādhā Swāmī, Anāmī* (Nameless), or *Akah* (Indescribable). This is the beginning and the end of everything, and circumscribes all. The love and energy of this region vibrate at every place. . . .
>
> In the beginning, the *mauj* emanated from this region and came down in the form of *Shabd.* This is the region of *param sants.* Only a few *sants* have reached this region, and those who did are called *param sants.*
>
> *Swami Shiv Dayal Singh, Sār Bachan Prose 1:11, SBAT p.9*

> He is called a *sant* who has merged his soul in *sat lok,*
> the fourth realm beyond the three,
> the *darbār* of *sat Nām* (lord of *sat lok*) and *satguru.*
> There the soul of the *sant* enjoys bliss
> and dwells in *sat Purush* (true Being) and *sat Shabd* (true Word). . . .
> None but a *sant* can reach there,
> and without reaching there, none can be a *sant.*
>
> *Swami Shiv Dayal Singh, Sār Bachan Poetry 26:5.180–82, 186, SBP pp.223–24*

> The human form of the *sant satguru* is for the purpose of making himself known. His real form is one with that of the Lord, as he is always enjoying the bliss of the holy presence of *sat Purush.*
>
> *Swami Shiv Dayal Singh, Sār Bachan Prose 1:54, SBAT p.34*

Without the help of a true *sant* and the divine Word or Name, which is his essential Reality, life after life is wasted:

> People waste their lives, they never reach their destination.
> Without a master *(sant)* they wander aimlessly,
> for without a master *(sant),* no one can recognize *Shabd.*
> I sing only of *Shabd, Shabd* – nothing but *Shabd,*
> and you too should tie your soul to *Shabd.*
>
> *Swami Shiv Dayal Singh, Sār Bachan Poetry 15:19.12–14,*
> *SBP p.126, SBPS pp.166–67*

> Except the *sant satgurus,* no one can tell the way for the attainment of the final stage, for they alone know the secrets of His mansion, and no one else knows this secret. It is only by the service of and devotion to such *sant satgurus* that the *antaḥkaraṇ* ('instrument' of thought, human mind) is purified, and it is only by their mercy and grace that the *mukti pad* (stage of salvation) would be attained, and the path would be traversed. Except this, there is no other way of redemption. . . .
>
> How can the blind lead the blind? Hence the insistence upon seeking a *satguru.* So long as he is not found, the inner secret of the path cannot be known. *Satguru* is he who is enraptured in the *Shabd* within, reveals the inner secret, and shows the way to the soul's real home through *Shabd.* No *satguru* can be judged by external appearances. Men are ignorant and blind. How can they (the blind ones) judge and catch a *satguru,* whose eyes alone are open? The blind cannot catch one who sees, but one who sees may permit himself to be caught by whomsoever he chooses. Therefore, it is not possible for the *jīvas* (incarnate souls) of the world to recognize a *satguru* – but *satguru* may, of his own *mauj* (will), manifest himself to them if he likes. . . .
>
> The inner secret is known only to a *sant satguru* or to one to whom he has revealed it. The *sant satguru* does not depend upon discourses or teachings or scriptures. He himself is the supreme Being in human form. So long as one does not devote himself to internal *abhyās* (practice), relying upon the mercy and grace of a *sant satguru,* he will never reach *nij pad* (real home).
>
> *Swami Shiv Dayal Singh, Sār Bachan Prose 2:181–82, SBAT pp.103–4*

> The Name which a *sant satguru* reveals is not to be found in the *Vedas* and *Shāstras,* and he alone is a *sant satguru* who has that perfect Name. Many persons belonging to different holy orders call themselves *sādhs* and *saints,* but they are not so in reality.
>
> *Swami Shiv Dayal Singh, Sār Bachan Prose 2:186, SBAT p.106*

Other Indian *sants* of the past, such as Tulsīdās (*c.*1532–1623), Kabīr (*fl.* C15th), Ravidās (*fl.*C15th–16th), Dariyā Sāhib of Bihar (*fl.*C18th), and Tulsī Sāhib (*c.*1763–1843), have also spoken of the attainment and nature of the *sants. Sants* have gone beyond this world, have recognized its illusion, and have become absorbed in blissful meditation:

> Listen, good brothers *(bhāī sādho)!*
> The saints *(sant)* have crossed over to the other shore!
>
> *Kabīr (traditional attribution); cf. in SSI1 p.159*

Being absorbed in meditation,
the saints *(sant)* have effaced their egotism.
Just as the Ganges merges into the sea,
so has Ravidās dissolved himself in Him.
Ravidās, Vāṇī, Sāshī-Bhāy 24, SGRV p.141, GRPS p.96

He indeed is a saint *(sant)* who recognizes *māyā* (illusion),
who cultivates devotion, and acquires wisdom.
Dariyā Sāhib, Dariyā Sāgar, Chaupāī 1045, DG2 p.105, DSSK p.207

Being ever intoxicated by sweet spiritual nectar,
the saint *(sant)* never indulges in insipid worldly pleasures.
Abandoning all other dubious pursuits,
he rests peacefully in wisdom.
Dariyā Sāhib, Sahasrānī, UHMD p.14, DSSK p.207

They have become one with the divine Name; they are liberated from birth and death, possess the certainty of true wisdom, and dwell in bliss:

He indeed is a saint *(sant)*
who is adorned with the true Name *(Nām),*
the veritable rosary of gems, and rides the horse of wisdom.
Dariyā Sāhib, Prem Mūl, Chaupāī 167, UHMD p.317, DSSK p.207

Saints *(sant)* illumine the path to the supreme Lord:
they alone enjoy bliss in the beginning and at the end.
They are liberated while living,
and are said to enjoy eternal life.
Being incarnations of the Truth,
they are free from the cycle of birth and death.
Possessing immortal nectar and the company of the Almighty,
they never spread their hands to beg before anyone.
Since they have attained wisdom,
all the doubts of their heart are destroyed, says Dariyā.
Dariyā Sāhib, Shabd 88, UHMD p.39; cf. DSSK p.213

He spreads his bliss to others who come into his company, thus dispelling their mental disquiet. Unselfishly, he helps suffering humanity:

The company of a saint *(sant)* is always the source of bliss;
By obtaining that company one discards all suffering.
One's inner eye catches sight of the saint's lotus feet,
which are temples of love saturated with the nectar of affection.
Dariyā Sāhib, Shabd 19, UHMD p.10, DSSK p.244

Just as the tree and the water of the river
are for the purpose of doing good to others,
the saint's *(sant)* nature is to remove others' suffering.
He is ever engaged in doing good to others,
with no selfish purpose whatsoever;
He holds the drowning man by his hand and pulls him out of water.

Dariyā Sāhib, Gyān Ratan, Chaupāī 1605–6, DG2 p.223; cf. DSSK pp.206–7

They neither renounce this world, nor do they seek to acquire its goods. Their path is that of inner sound and light:

Saints *(sant)* know neither renunciation, nor acquisition:
these two throw the mind into the web of delusion.
What you renounce in this life, you receive in the next:
again and again you come to the world for gratification.
The entire world is enslaved by acquisition:
the world remains entangled in these two.
Sant mat is distinct from both:
for it, renunciation and acquisition are delusion.

Saints *(sant)* show the path of sound and light:
they still the mind and raise it to the inner skies.
The soul becomes concentrated at the (inner) door, and dwells in bliss:
ascending to the celestial skies,
she has the vision of *gagan* (inner heavens).
The fortunate soul sets out on its journey,
conveyed by the divine Melody;
Listening day after day to this celestial Music,
she becomes detached.

Tulsī Sāhib, Ghaṭ Rāmāyaṇ 2, Samvād Priyelal Gosāin ke Sāth, GR2 p.86; cf. TSSH p.60

The human qualities of a saint are those of a perfect being. Tulsīdās depicts something of this in his *Rām Charit Mānas,* when Nārada asks Rāma about the characteristics of saints *(sant):*

"Tell me, O Lord of the *Raghus,* the distinguishing marks of saints *(sant),* O dispeller of the fear of transmigration."

"I tell you, dear sage, the qualities of saints *(sant),* by virtue of which they hold Me in subjection. They are masters of the six passions (lust, anger, greed, infatuation, pride, and jealousy), sinless, disinterested, firm, possessing nothing, pure (both within and without), full of bliss, of boundless wisdom, desireless, moderate in diet, truthful,

inspired, learned and united with God, circumspect, bestowing honour on others, free from pride, strong-minded and highly conversant with the course of *dharma* (righteousness).

"They are abodes of virtue, above the sorrows of the world, and free from doubt. Nothing besides My lotus feet is dear to them, not even their body nor their home.

"They blush to hear themselves praised but feel much delighted to hear others' praises. Even-minded and placid, they never abandon the right course. Guileless by nature and loving, they are given over to prayer, austerity, control of the senses, self-denial and religious observances, and undertake sacred vows. They are devoted to the feet of their *guru,* Lord *Govinda (Vishṇu),* and the *brāhmaṇs.* They are full of piety, forgiving, friendly to all, compassionate, cheerful under all circumstances, and sincerely devoted to My feet. They are further characterized by dispassion, discretion, modesty, knowledge of the truth relating to God, as well as by a correct knowledge of the *Vedas* and *Purāṇas.* They never take recourse to hypocrisy *(dambh),* pride *(mān)* or arrogance *(mad),* nor set their foot on the evil path even by mistake. They are ever engaged in singing or hearing My stories, and are intent on doing good to others without any consideration. In short, O good sage, the qualities of the saints *(sādhu)* are so numerous that they cannot be exhausted even by *Shāradā* (*Sarasvatī,* goddess of speech) nor by the *Vedas.*"

Tulsīdās, Rām Charit Mānas 3:44.3–5, 45:1–4, RCML pp.708–9

Paltū (*c.*1710–1780) has written several very beautiful poems concerning the qualities of *sants.* The *sants,* he writes, are always close to God:

Very near to God are *sants:* whatever they ordain, takes place.
Yes, what they order, happens:
for the Lord is within their command.
Whatever saints *(sant)* ask, He does:
he never goes against their wishes.
In the house of the Lord, all the work is done by saints *(sant).*
Three hundred million gods pay homage to them.
They may turn a sesame seed into a mountain,
or reduce a mountain to a sesame seed.
In the Lord's house, their glory is ever proclaimed.
In fact, O Paltū, in the Lord's house, there is no other doer.

Paltū, Bānī 1, Kuṇḍalī 25, PSB1 p.14; cf. in SOSJ pp.4–5

Know that the saint *(sant)* and the Lord are one:
there exists not the least difference between them.

As redness is concealed in the leaves of henna,
 as butter is hidden in the milk it comes from,
 as fragrance lives in the flower, and fire in firewood –
So does the Lord reside within the saint *(sant).*
Says Paltū, know this to be true:
 that the Lord abides in the saint *(sant),*
 and the saint *(sant)* in the Lord.

Paltū, Bānī 2, Rekhtā 17, PSB2 p.7, SPLT p.171

They are a soothing balm to fevered human minds, kindhearted and loving to all:

Cool as sandalwood, serene as the moon, are saints *(sants).*
Serene as the moon, the feverish heat of the world do they cool.
Their sweet words soothe all who come to them aflame.
Infinite is their patience, boundless their love and compassion.
Kind, tender and merciful,
 their sweet and loving words melt even stones.
The way they live, the way they smile,
 lends fragrance to their knowledge sublime.
The maladies – physical, mental, and spiritual –
 all the three flee when the eye beholds a saint *(sant).*
Even the fire of hunger, O Paltū, is quenched in no time.
Cool as sandalwood, serene as the moon are saints *(sant).*

Paltū, Bānī 1, Kuṇḍalī 23, PSB1 pp.13–14; cf. SPLT pp.93–94

Soft and tender are saints *(sant),*
 no one else in the world is like them.
There is no one else like them:
 they are kind and merciful to all.
Foe and friend are alike to them,
 and alike are bad luck and good fortune.
They are as tender as flowers:
 not even in a dream do they see others' faults.
They ever wish well to others,
 for they savour the wine of divine love.
Affable to all, with a gentle smile,
 soft and sweet of speech are they.
Cheerful whatever happens, they emanate coolness:
 in every glance they radiate compassion.
Whatever one might say to them, O Paltū,
 they are not in the least perturbed.

Soft and tender are saints *(sant),*
no one else in the world is like them.
Paltū, Bānī 1, Kuṇḍalī 24, PSB1 p.14, SPLT p.182

Their only purpose in coming to this world is to take souls out of it forever by means of the divine Name:

The saints *(sant)* come down to earth,
and reveal themselves.
They give the gift of the Name,
and redeem the world.
None know how to worship the Lord:
therefore the saints take birth among us.
Through God's Name they establish order.
They vanquish Death *(Kāl)* and his attendant powers.
Says Paltū the slave, all were drowning;
The saints *(sant)* took them by the hand,
and pulled them to safety.
Paltū, Bānī 2, Rekhtā 16, PSB2 p.6, SPLT p.193

Probably the most well-known lineage of *sants* is that which began with Guru Nānak (1469–1539), being the foundation of what has become the Sikh religion. The *sants* writings were preserved by the fifth *guru* of this line, Guru Arjun (1563–1606), in the *Ādi Granth,* a text that includes the writings of many other Indian *sants.* Their message is the same as that of other *sants:*

The Lord God does that what is pleasing to his saints *(sant).*
What the saints wish to be done, that the Lord does:
no request of theirs is left ungranted at the Lord's door.
Guru Arjun, Ādi Granth 1076, MMS

O mind, chant (repeat) the Name of the Lord, and be enlightened;
Meet with the saints of the Lord *(Har ke sant),* and focus your love;
Remain balanced and detached even within your own household.
Guru Rāmdās, Ādi Granth 1295, AGK

The glory of the Name abides in the hearts of His saints *(sant):*
by the saint's *(sant)* kind intervention, all guilt is dispelled.
The society of the saints *(sant kā sang)* is obtained by great good fortune:
serving the saint *(sant),* one meditates on the Name.
There is nothing equal to the Name;
O Nānak, rare are those who, as *gurmukhs,* obtain the Name.
Guru Arjun, Ādi Granth 265, AGK

In the eye of the saint *(sant),* everything is God:
in the heart of the saint *(sant),* everything is *dharam* (faith).
The saint *(sant)* hears words of goodness:
he is absorbed in the all-pervading Lord.
This is the way of life of one who knows God:
true are all the words spoken by the *sādhū* (saint).
Whatever happens, he peacefully accepts:
he knows God as the Doer, the Cause of causes.

Guru Arjun, Ādi Granth 294, AGK

See also: **sant mat** (▸3).

1. *Bhagavad Gītā* 3:13.
2. See also *Dhammapada* 11:6.
3. Guru Gobind Singh, *Dasam Granth, Bachittra Nāṭak* 60, *DGG1* p.59.

sant satguru, **sant sadguru** (H/Pu) *Lit.* saint *(sant)* + true teacher *(satguru);* a characteristically Indian compound term for a perfect master; sometimes, further extending the superlatives to *param sant satguru* (pure saint perfect *guru*), used as a title for a revered holy man. See **sadguru**.

sant swarūp, **sant rūp** (S/H/Pu) *Lit.* form *(swarūp)* of a saint *(sant);* the manifestation or embodiment of God in the form of a *sant.* Mystics of the highest order have all said that when God comes to His creation, He comes in *sant swarūp,* in the form of a *sant.* They have also said that the world is never without at least one such saint.

The Lord pervades His entire creation, and yet He is not visible to the human eye. He keeps Himself hidden behind a veil of illusion and separation. Only those who have pierced this veil can see Him everywhere. However, for those who are truly seeking Him, He manifests Himself at their level, which in this world means in the human form, in the garb of a saint. Swami Shiv Dayal Singh writes:

Sat Purush (true Being) felt mercy in His heart:
in *kaliyuga* (materialistic age),
he comes in the form of a saint *(sant rūp).*
He has given the message to everyone:
He tells them the secret of *sat lok.*
He who accepts His word,
he takes him to *sat lok.*

Swami Shiv Dayal Singh, Sār Bachan Poetry 23:115–17, SBP p.197

Sat Purush has assumed the form of a saint *(sant swarūp),*
as the Lord of the world *(jag bhūpā).*
He has issued His ultimate decree:
without devotion, there is no salvation.
Without devotion to the *guru,*
no one goes beyond illusion
Swami Shiv Dayal Singh, Sār Bachan Poetry 24:1.86–88, SBP p.204

No one can know His reach and greatness:
He Himself tells us of His position.
He comes into the world
in the form of a saint *(sant rūp),*
and relates His own secret.
Swami Shiv Dayal Singh, Sār Bachan Poetry 38:12.13–14, SBP p.351

See also: **sant**.

saoshyant (Av) *Lit.* one who brings life, one who brings benefit; saviour, deliverer, redeemer; from the root *su* (to advance, to impel, to lead forward, to prosper, to benefit; originally, to set in motion, to impel, to vivify); a term used by Zarathushtra in his *Gāthās* for the saviours or perfect masters who come to the world to lead souls back to God, delivering or saving them from life here. The term is generally found in the plural, emphasizing that there is more than one saviour. Zarathushtra says:

The path, *Ahura,* of Your First Mind *(Vohu Manah)*
that has been revealed to me:
It is the ancient teaching of all saviours *(saoshyants),*
whose perfect life on earth, inspired by Your Law *(Ashā)* alone,
enables the wise to reach, as their reward,
the final goal, O *Mazdā* – You.
Zarathushtra, Yasna 34:13; cf. DSZ p.391

Zarathushtra also asks, rhetorically, as a way of explaining who the saviours actually are, when it is that these great souls will come:

When, O *Mazdā,* will the days of Truth *(Ashā)* arise,
when the wisdom of the saviours *(saoshyants)*
will shine forth with powerful spiritual teaching?
To whose help will Your First Mind *(Vohu Manah)* come?
Zarathushtra, Yasna 46:3; cf. DSZ p.579

Such saviours easily withstand the tirades and abuse of worldly people:

> When, O *Mazdā,* will loving faith *(ārmaiti)* and Truth *(Ashā)* arise
> through Your power, thereby bringing peace and rest?
> Who will remain unruffled when confronted
> by the bloodthirsty followers of Untruth *(dregvants)?*
> To whom will the wisdom of Your First Mind *(Vohu Manah)* come?
>
> Such are, indeed, the saviours *(saoshyants)* of the earth,
> who, guided by Your First Mind *(Vohu Manah),*
> follow the call of duty,
> their deeds inspired by Truth *(Ashā),*
> in harmony with Your will, O *Mazdā.*
> Truly, they are the conquerors of hatred and anger *(aēshma)*
>
> *Zarathushtra, Yasna 48:11–12; cf. DSZ pp.688–90*

In fact, anyone who has resisted the negative influence of the *daēvas* (priests and worldly leaders) has done so through the help of a saviour:

> Whoever, thinking reverently of Him,
> resists the *daēvas* and their followers –
> who deny Him, being so at odds with Him –
> He has done so through the holy path *(daēna)*
> of the saviour *(saoshyant),* lord of wisdom,
> friend and brother, even father.
>
> *Zarathushtra, Yasna 45:11; cf. DSZ p.567*

There are many places in the old Avestan and later Pahlavi Zoroastrian texts where *saoshyants* are spoken of in the plural. In Pahlavi descriptions of the resurrection, *sōshyans,* the final saviour, is said to come at the end of time to usher in the new world.

See also: **ashavan**, **fshuyant**, **māthrā**, **ratu**, **resurrection (in Zoroastrianism)** (▸3), **vāstrya**.

sāqī (P) (pl. *sāqiyān*) *Lit.* cupbearer; one who pours wine; in Sufi symbolism, the divine Beloved, referring either to God, the master, or to the inner spiritual form of the master, encountered within on the inner planes – the meaning is often left ambiguous or may encompass all three, since they are understood, mystically, to be one; he who bestows the grace of divine intoxication, dispensing the wine of divine love from within; part of a family of Sufi metaphors, which also includes *jām* (cup), *may* or *bādah* (wine), *may-firūsh* (wineseller),

sukr (intoxication), *may-khānah* (winehouse, tavern, the inner sanctum where the meeting with the beloved takes place), and so on.

The term is used throughout Sufi literature, especially among the Sufi poets. Saʿdī, Rūmī, Ḥāfiẓ and others have all spoken of the great and glorious *sāqī*. In various ways, they express their eager insatiability for the intoxication of the divine love that he dispenses:

> O cupbearer *(sāqī),* keep on circulating the brimful cup:
> learn perpetual motion from the heavens.
> *Saʿdī, Badāyiʿ 117:8, KSSS p.374; cf. BOS p.129*

> O lovely cupbearer *(sāqī),* bring me – I will not say how many – goblets:
> for, if you were to pour me out the ocean, it would still not satisfy me.
> *Saʿdī, Badāyiʿ 122:3, KSSS p.376; cf. BOS p.134*

> I am thirsty beyond measure: O cupbearer *(sāqī),*
> bring us that wine (*āb, lit.* water):
> But satisfy me first, and then give to my companions.
> *Saʿdī, Ṭayyibāt 14:1–2, KSSS p.245; cf. TOS p.21*

> O *sāqī,* how long will be the delay in circulation of the cup?
> When lovers have chanced to receive the cup, continuity is essential!
> *Ḥāfiẓ, Dīvān, DHA p.144, DIH p.252; cf. DHWC (321:7) p.557*

> O *sāqī,* pour the immortal wine today without restraint:
> is the ocean diminished by just two or three measures?
> *Rūmī, Dīvān-i Shams-i Tabrīz 2319:24591, KSD5 p.124; cf. MP2 (295:4) p.74*

> We are fish and our *sāqī* is none but the Ocean of Love –
> will the Ocean lose if we drink more or less?
> *Rūmī, Dīvān-i Shams-i Tabrīz 1597:16716, KSD3 p.288, in SPL p.314*

Without this love, the soul may once again revert to the world:

> O *sāqī,* pass the cup now: for, in travelling the Way,
> whoever is not a lover falls into hypocrisy.
> *Ḥāfiẓ, Dīvān, DHA p.125, DIH p.218; cf. DHWC (239:7) p.433*

The wine of this world brings only disease and distress:

> Any wine of whom the *sāqī* is not the friend
> does nothing but increase sickness and nausea.
> *Rūmī, Dīvān-i Shams-i Tabrīz 988:10459, KSD2 p.255; cf. in SPL p.315*

Relative to the bliss of spiritual life, normal human life is suffering. The lover wishes that all could receive the same benefits from the *sāqī* that he has received:

O *sāqī,* pass a large cup *(qadaḥ)* to my sober companions.
Saʿdī, Ṭayyibāt 28:19, KSSS p.248; cf. TOS p.41

A man in his senses cannot enjoy (spiritual) delight,
because he is a prey to care;
O cupbearer *(sāqī)* of the assembly *(majlis),*
bring him that cup of insensibility.
Saʿdī, Ṭayyibāt 391:8, KSSS p.335; cf. TOS p.520

My gaze is directed towards you,
while others are engrossed in themselves;
Our companions are intoxicated with wine,
but gnostics *(ʿārifān)* with the cupbearer *(sāqī).*
Saʿdī, Ṭayyibāt 59:8, KSSS p.256; cf. TOS p.84

Contact with the *sāqī* and his atmosphere of divine love banishes the conceptual and discursive thinking that binds the soul to this world:

Hey, O lovely glowing-faced cupbearer *(ātish-rū sāqī)* –
wash away my intellect with the water of wine.
Saʿdī, Badāyiʿ172:6, KSMF (674) p.922; cf. BOS p.188

Many masters have come to the world, intoxicating their disciples with divine love:

O cupbearer *(sāqī),* how many hearts have you stolen
with those mischievous eyes *(chashm-i fitnah angez)?* . . .
How long will the arrows of your loving glances be darted in secret? –
the intellect has surrendered to you on account of their murderous fire.
Saʿdī, Badāyiʿ 23:1–2, KSSS p.350; cf. BOS p.26

As a result, the true devotees of the master are able to withdraw entirely from their physical senses:

The rose bushes have decked themselves (with blossom),
throwing the nightingales into ecstasy.
The reckless cupbearers *(sāqiyān),* in circulating the goblet,
have deprived of their senses
the wine-drinkers of the assembly *(majlis).*

We drained but one draught, and lost control:
what intoxicant, may I ask, has been mixed with the wine?
By a single draught, we have become so lost to sense:
how then have others quaffed so many goblets?
The initiated *(pukhtagān)* have caught fire and are burned,
while the uninitiated *(khām)* are as cold and unmoved as ever.
Saʿdī, Ṭayyibāt 120:1–5, KSSS p.269; cf. TOS p.166

The wine dispensed by the *sāqī* brings with it a blissful intoxication, dispelling all the cares of life. Then the effect of the events of life is felt no longer:

O *sāqī,* by circulation of the cup, cause a little mercy to reach my soul:
For my heart is troubled by the pain occasioned
by the revolution of the stars (*i.e.* by fate).
Ḥāfiẓ, Dīvān, DHA p.33, DIH p.83; cf. DHWC (72:6) p.174

The inner intoxication and bliss is the remedy for all ills:

The *sāqī*'s smile is the remedy for our feeble heart:
put forth your hand, for the physician has come with the remedy.
Ḥāfiẓ, Dīvān, DHA p.64, DIH p.139; cf. DHWC (140:7) p.284

Happy the moment when the *sāqī* of the assembly *(majlis)*
issues an invitation –
When the cup of wine rides on the hand of the *sāqī.*
Every particle in our body will be happy
through that immortal wine *(bādah-'i bāqī),*
and this greedy body will escape the pain of the need to eat.
Rūmī, Dīvān-i Shams-i Tabrīz 2814:29877–78, KSD6 p.120; cf. MP2 (360:4–5) p.116

If my *sāqī* did not give me a potion to make me plump,
I would be as thin as the lip of the cup.
If the garden had no branches and shade, I would be without roots,
like the trees of vile men's destiny.
If God's Trust *(Amānat)* had not shone upon my earth,
I would be "sinful, very foolish",[1] like this earthly nature.
If there were no way from the grave to paradise,
why would I be so joyful and exuberant in this grave of the body?
Rūmī, Dīvān-i Shams-i Tabrīz 2996:31852–55, KSD6 pp.229–30; cf. in SPL p.341

The lover pays no heed either to what others say or do, or to their counsel or criticism. His attention is focused on the *sāqī* and the divine music that he hears within:

To what admonition should I pay heed or what advice regard,
when my eyes are directed towards the cupbearer *(sāqī),*
and my ears are turned towards the harp?
Sa'dī, Ṭayyibāt 69:4, KSSS p.258; cf. TOS p.100

This wind concocts in every head a different passion:
let my passion be for yonder cupbearer *(sāqī),*
and you may have all the rest!
Rūmī, Dīvān-i Shams-i Tabrīz 14:156, KSD1 p.12, MP1 (2:5) p.9

In reality, every soul is seeking God, but the quest is mired by the flood of worldly thoughts, passions, and emotions. The mystic is one who is aware of the soul's innate inclination towards the Divine:

O beloved, be not capricious,
for we are all possessors of spiritual insight *(ṣāḥib-naẓar):*
Strangers, as well as intimates, gaze at you from every side.
There is no one who is not seeking you deep down:
I too am bent on that which all others would like to do.
The people of spiritual insight *(ahl-i naẓar)* are those
who gaze upon your face *(rū)* with love – the rest are blind.
Some are concerned about religion and others about mundane affairs,
but vain is the concern they feel for anything
beside the love of your face *(rū).*
O cupbearer *(sāqī),* hand that tavern wine-jar to the *darvīsh* (mystic),
for all those who have died are but clay for the potter.
Sa'dī, Ṭayyibāt 115:1–5, KSSS p.268; cf. TOS p.158

The wine dispensed by the *sāqī* is the Water of Life, the divine creative power, that brings mystical realization of God, eternity, and the true nature of the self:

O *sāqī,* dispense the Water of Life *(Āb-i Zindagānī),*
the Elixir of Living Immortality *(Iksīr-i Ḥayāt-i Jāvidānī)!*
'Irāqī, Kullīyāt 9:1294, KHI p.134; cf. in SSE4 p.137

O *sāqī,* though you are eternal,…
yet you are our companion, our *sāqī,* and our wine.
Maghribī, Dīvān Tarjī' Band 2:232, DSMR p.236; cf. in SSE1 p.160

All who are given wine by the *sāqī* are liberated from self:
whoever is liberated from self is delivered from both the worlds.
Maghribī, Dīvān 57:554, DSMR p.113; cf. in SSE3 p.200

My disciple does not die: he has drunk the Water of Life *(Āb-i Ḥayvān).*
And from whose hand? From the bountiful cupbearers' *(sāqiyān).*
Unattributed, in Manāqib al-'Ārifīn 3:293, MASA1 p.357;
cf. in FKG (3:292) p.247

Your eyes are sweet and full of fire – so come,
return to the root of the root of your own self!
The king and *sāqī,* Shams-i Tabrīzī,
has placed before you the everlasting cup.
Glory be to God! What marvellous pure wine!
So come, return to the root of the root of your own self!
Rūmī, Dīvān-i Shams-i Tabrīz 120:1369–71, KSD1 p.79, in SPL p.339

In fact, the *sāqī* is both God Himself, the divine creative power, and the master:

O spiritual cupbearer *(sāqī-i rūḥānī),*
bring the spiritual wine *(may-i jānī)!*
You are the Water of Life, and we all have insatiable thirst!
Rūmī, Dīvān-i Shams-i Tabrīz 24:35649, KSD7 p.140, in SPL p.315

God is the *sāqī* and the wine:
He knows what manner of love is mine.
Rūmī, Dīvān-i Shams-i Tabrīz 337:3654, KSD1 p.203, SDST p.xliii

This inner creative power is experienced as all-embracing music. For this reason, the *sāqī* is also called the minstrel *(muṭrib):*

O *sāqī,* dispense a little wine, for I am intoxicated with the cup of love.
Fill up the goblet, for without wine,
the assembly *(majlis)* has not even a little lustre. . . .
O minstrel *(muṭrib),* play a song; O *sāqī,* dispense a little wine.
Ḥāfiẓ, Dīvān, DHA p.266, DIH p.420; cf. DHWC (563:1–2) p.915

Companion, minstrel *(muṭrib),* and cupbearer *(sāqī)* is he:
this clay and water (the body) is but illusion and pretence.
Ḥāfiẓ, Dīvān, DHA p.230, DIH p.367; cf. DHWC (487:7) p.804

O minstrel *(muṭrib)* of spiritual lovers,
sing that love ode that charms the heart;
O cupbearer *(sāqī)* of the assembly *(majlis),*
bring hither the goblet that dispels care.
Sa'dī, Ṭayyibāt 203:9, KSSS p.290; cf. TOS p.278

The mystic acquires such inner understanding of all things that even the mythical cup of King Jamshed, in which he could view the whole world, pales by comparison:

> O *sāqī,* bring wine; tell the officer:
> "Deny us not, for even Jamshed had not such a cup as this."
> *Ḥāfiẓ, Dīvān, DHA p.28, DIH p.75; cf. DHWC (70:5) p.171*

The *sāqī* gives according to the spiritual capacity of the recipient:

> Though the wine of the vathouse is unlimited,
> the *sāqī* pours according to the cup's capacity. . . .
> If you bring a beaker *(jām)* to the feast,
> you will take it filled with a vatful of wine;
> If you bring a modest cup,
> you're measured out a modest cupful.
> *Shāh Niʿmat Allāh Valī, in RNV4 p.209; cf. in SSE15 p.40*

The *sāqī* can bestow such an intensity of love that the lover spends all night lost in meditation, seeking the inner form of the beloved:

> The glance of the *sāqī* has taken sleep
> from the eyes of the wine-worshippers.
> *Ḥāfiẓ, Dīvān, DHA p.306, DIH p.44; cf. DHWC (18:4) p.67*

See also: **bādah** (▸4), **may** (▸4).

1. *Qur'ān* 33:72.

sārbān, **shuturbān** (P) *Lit.* camel driver, cameleer, leader of a camel train; in Sufi metaphor, a master, a spiritual guide or director, he who guides and leads his camel train of disciples; also fate, since the fate of a caravan lies in the hands of the camel driver; also death, since the caravan of life ultimately leads to death.

Since camels were the primary means of long-distance travel in the ancient Middle East, as well as a common aspect of everyday life, it is natural that images centring on camel transport should be found in Arabic and Persian poetry, mystical and otherwise. Camel trains were associated with arrivals and departure, for example, and often the camel driver was addressed by the lovelorn poet simply as the one who was bearing his beloved away from him. Other 'camel' metaphors include the camel itself *(shutur)* as either the disciple or the human mind *(nafs),* the caravan *(kārvān)* or camel train *(qiṭār)*

as the community of disciples, the litter *(maḥmil)* as the conveyance of the beloved, and the ringing of the camel bell *(bāng-i jaras)* as the divine Music. Other interpretations of the imagery also appear in Middle Eastern poetry.

The metaphor was used by Muḥammad, and Rūmī quotes a *ḥadīth* in which the "faithful" are likened to camels led by God:

> The Prophet said: "Know the faithful to be like a camel,
> always intoxicated by God,
> who leads him like a camel driver *(shuturbān).*
> Sometimes he puts a mark on it,
> sometimes he puts fodder before it,
> sometimes he bends its knees, bends them prudently.
> Sometimes he opens its knees for the camel's dance,
> until it tears its *mihār* (nose ring), and it is bewildered."
> *Rūmī, Dīvān-i Shams-i Tabrīz 3048:32422–24, KSD6 p.261, in TSR p.93*

In Sufi literature, the camel driver is often the spiritual master:

> The prophets *(anbiyā')* are like camel drivers *(sārbānān)*
> on this Way;
> They are the ones who guide the caravan.
> *Shabistarī, Gulshan-i Rāz, GRS p.28, in TAT p.204; cf. in SSE4 p.163*

The Persian poet Saʿdī is very fond of the imagery. The lead camel, where the camel driver could be found, would usually carry a flag for identification. Saʿdī says he himself would lay down his life, his individual self-existence, "at the feet" of the "camel driver", the guide who leads him to the divine "beloved":

> O my familiar friend *(yār)!*
> Where is the standard of the caravan,
> so that I may lay my head
> at the feet of the beloved's camel driver *(sārbān)?*
> *Saʿdī, Badāyiʿ 20:3, KSSS p.349, BOS p.23*

He knows that the sacrifice of his self-existence is required before he can "glimpse" the radiant beauty of the inner beloved:

> O camel driver *(sārbān),* if but a glimpse
> of the face of that beautiful sweetheart *(nigār)*
> can be given in exchange for a life –
> Then here is a purchaser who has come for it!
> *Saʿdī, Ṭayyibāt 32:4, KSSS p.249; cf. TOS p.46*

He is entirely focused on finding the inner beloved, completely detached from the opinion of others:

O camel driver *(sārbān),* bring me news of the beloved,
for I am indifferent to enemies,
and have no fear of slanderers.

Saʿdī, Ṭayyibāt 73:4, KSSS p.259, TOS p.105

More expansively, in another poem, Saʿdī rallies the indolent and sleepy "wayfarer" to make use of his time in this world, to be ready for departure when the camel driver, the spiritual master, gives the call. Rise early and attend to meditation, he counsels; follow the spiritual path, and be prepared for death:

One night, in the desert around Fayd (on the road to Mecca),
sleep had bound my eyes with fetters.
The camel driver *(shuturbān)* came to me, fearsome and powerful.
Striking my head with his camel rein, he cried:
"Arise! Have you perhaps set your heart
upon dying in the rear,
since you fail to rise at the sound of the bell?
Like you, sleep also fills my head,
but the desert lies ahead.
If you fail to rise from sweet sleep
at the cry of '*Al-raḥīl! Al-raḥīl!* (Departure! Departure!)',
how will you ever travel the road?"
Then the camel driver *(shuturbān)* beat the camel drum of departure,
and the first of the caravan reached the assembly point.

Happy are those who are aware of the right moment,
who have made ready their belongings before the drummer's signal.
When those who sleep on raise their heads,
they will see no trace of those who have already left.
That wayfarer excelled who arose early:
what profit lies in waking after death?
He who sows barley in the spring,
how can he gather wheat at harvest time?
O sleepy one! Now is the time to be awake!
What use is it when death calls you from your slumber?

Saʿdī, Bustān 9:65–75, KSSS pp.164–65; cf. BSS pp.374–75

Rūmī also uses camel imagery, as in a well-known poem:

O lovers, O lovers, it is time to abandon the world;
The drum of departure reaches my spiritual ear from heaven.
Behold, the driver *(sārbān)* has risen,
 and made ready the files of camels,
 and begged us to acquit him of blame:
Why, O travellers, are you asleep?

Rūmī, Dīvān-i Shams-i Tabrīz 1789:18725–26,
KSD4 p.96, SDST (XXXVI) pp.140–41

Part of the camel driver's role was to lead the camels on by whatever means he could. Sometimes he would sing to them, and there are many legends of camel drivers whose voices were so sweet that the camels even died from listening to him. Metaphorically, perhaps, the meaning is that of the divine Music, which draws the soul out of the body, taking it through the process of death while still living. Legend recalls the story of the biblical David, who is said to have sung with such heartfelt melody that even the birds and wild animals would gather round him. Similarly, the legendary Greek hero Orphēus, by playing a more captivating song, led his shipmates past the sweet-voiced sirens, whose singing otherwise enticed passing sailors to shipwreck and doom.

In his *Iḥyā' 'Ulūm al-Dīn,* al-Ghazālī writes extensively of the attraction of music, mentioning both David and the singing of camel drivers.[1] In his *Qaṣīdat al-Tā'īyah,* he says that the music of this world is so attractive because it reminds the soul of the celestial Music it once heard when it was with God.[2]

See also: **Hādī**.

1. Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn* 2:8, *IUDG2* p.373, *RRS* p.46, in *GMS* pp.85.
2. Al-Ghazālī, *Qaṣīdat al-Tā'īyah, QTG* p.228, in *GMS* p.90.

sarv (P) *Lit.* cypress, the cypress tree; regarded as a symbol of graceful and lofty beauty in the Middle Eastern world; used descriptively by Sufi poets for the spiritual master, signifying his grace, beauty, and elevated spiritual stature; often portrayed as growing on the banks of a stream or lake, which sometimes symbolizes the Water of Life *(Āb-i Ḥayāt)* or the sweet water of *Kawthar,*[1] both representing the divine Power in creation. *Kawthar* is a freshwater spring that feeds the pool or lake *(al-ḥawḍ)* at the entrance to paradise, and from which all heavenly rivers flow. Like many Sufi images, the cypress is also used as an image for the divine beloved in the biblical *Song of Songs.*[2]

Poets such as Sa'dī and Ḥāfiẓ have used the metaphor repeatedly. A great many of Sa'dī's uses of the image are simple comparisons between the beloved

and the cypress, in which the cypress comes off second best. By the beloved and his "face", Sufi poets characteristically imply both the outer and the inner forms of the beloved master:

Truly, a thousand graceful cypresses *(sarv)*
could not compare with your form,
even were their heads to touch the sky.
Saʿdī, Badāyiʿ 58:8, KSSS p.359; cf. BOS p.66

You, whose form is more fluid
than the graceful cypress *(sarv)!*
The sight of your face makes me
even more joyful than your face appears.
Saʿdī, Badāyiʿ 18:1, KSSS p.349; cf. BOS p.21

On other occasions, the beloved is depicted as the cypress itself:

Truly, the moment that graceful cypress *(sarv)*
walked through my door, life returned to my body.
Saʿdī, Badāyiʿ 83:1, KSSS p.366; cf. BOS p.92

Since you, O graceful cypress *(sarv),*
have been planted in my heart,
I desire no one else to occupy your place.
Saʿdī, Badāyiʿ 92:4, KSSS p.368; cf. BOS p.102

The foot of the garden cypress *(sarv)* is in the earth,
but the foot of our spiritual cypress *(sarv)*
is in our hearts.
Saʿdī, Ṭayyibāt 48:1, KSSS p.253; cf. TOS p.68

Ḥāfiẓ generally uses the image as a likeness for the beloved's grace and beauty:

O beloved! What a bewilderment you create among the lovers! –
Your face like the gleaming moon,
your stature like the heart-ravishing cypress *(sarv).*
Ḥāfiẓ, Dīvān, DHA p.3; cf. DHWC (11:4) p.50

O beloved, take my heart!
For your stature is heart-ravishing, like the cypress *(sarv).*
Speak! For your speech is gracious and considered.
Ḥāfiẓ, Dīvān, DHA p.33, DIH p.83; cf. DHWC (72:5) p.174

Rūmī, too is fond of cypress imagery, which he uses in a similar manner:

> O walking cypress *(sarv),* may autumn winds not touch you!
> Eye of the world, may an evil person's eye not fall upon you!
> O you who are the soul of the heavens and the earth,
> may only mercy and tranquillity of soul come upon you!
> *Rūmī, in Manāqib al-ʿĀrifīn 5:31, MASA2 p.729; cf. FKG p.508*

> How can I call you the moon?
> The moon suffers from consumption.
> If I call you a cypress *(sarv),* that is true –
> but a cypress *(sarv)* can burn and the moon can disappear.
> Except the Root of the root of the spirit,
> nothing whatever has any root.
> *Rūmī, Dīvān-i Shams-i Tabrīz 185:2053–54, KSD1 p.115; cf. in SPL p.276*

> As stealthily as the spirit *(jān),*
> do you come and go in my soul *(jān).*
> O light of my garden,
> you are my graceful cypress *(sarv).*
> When you leave, leave not without me;
> O life of my life *(jān-i jān),* don't leave me behind:
> go not from my sight, O my shining flame.
> *Rūmī, Dīvān-i Shams-i Tabrīz 1786:18683–84, KSD4 p.94*

See also: **sarv** (7.2).

1. Rūmī, *Dīvān-i Shams-i Tabrīz* 28:35781, *KSD7* p.147.
2. *Song of Songs* 1:17.

sasaṃkhāra-parinibbāyī (Pa) *Lit.* one who attains enlightenment *(parinibbāyī)* with effort *(sasaṃkhāra);* one of the five kinds of *anāgāmīs* (non-returners). See **anāgāmin**.

satguru (H/Pu) See **sadguru**.

satthar (Pa) *Lit.* teacher, instructor, trainer, counsellor; master, leader; related to the Sanskrit *shāstra* (teaching, instruction, counsel); a common epithet of the Buddha, either by itself or as one of the adulatory epithets, *satthā-deva-*

manussānaṃ (teacher of gods and men), by which he is frequently addressed; also used for the six 'heretical' teachers *(cha sattāro)* who were contemporary with the Buddha, and which are mentioned in various texts.[1]

The term is used throughout Buddhist Pali texts. According to a chant that has been drawn from various texts:

> We have gone forth for refuge to the Blessed One,
> the Blessed One *(Bhagavant)* who is our teacher *(satthar),*
> and in whose *Dhamma* (Way, teachings) we delight. . . .
>
> The teacher's *(satthar) Dhamma,* like a lamp –
> divided into path, fruition and the deathless,
> both transcendent (itself) and showing the way to that goal –
> I revere that *Dhamma* with devotion. . . .
>
> He is a blessed one *(bhagavant),*
> a worthy one *(arahanta),*
> a perfectly awakened One *(sammā-sambuddha),*
> consummate in knowledge and conduct *(vijjā-caraṇa-sampanna),*
> one who has gone the right way *(sugata),*
> knower of the universe *(lokavid),*
> incomparable teacher of those who can be taught
> *(anuttara-purisa-damma-sārathi),*
> teacher of gods and men *(satthā-deva-manussānaṃ),*
> the Awakened One *(Buddha),*
> the Blessed One *(Bhagavant).* . . .
>
> The teacher's *Dhamma,* like a banner,
> shows to the world the path of purity.
> Leading, upholding those who uphold it –
> rightly practised, it brings pleasure, makes peace.
>
> *Buddhist Chants; cf. CGDO pp.1, 5, 13, 111*

The teacher is the embodiment of all that he teaches:

> Since the teacher *(satthar)* is the embodiment of the *Dhamma,*
> so is the *Dhamma* the very teacher *(satthar);*
> And the noble order *(sangha)* being established on the *Dhamma,*
> also goes by the name of the teacher *(satthar).*
>
> *Vinaya Piṭaka, Vajirabuddhi-Ṭīkā, Ganthārambhakathā; cf. in WH18*

Satthar also appears in the expression *satthāra-dassana* (sight of the teacher), which implies a spiritual communion with the teacher or master that is

something far more than simply looking at him. Spiritual life, according to the *Saṃyutta Nikāya,* is made far easier in the presence of a suitable teacher:

> This holy life is a beverage of cream while the teacher is present *(satthar sammukhībhūta).*
>
> *Saṃyutta Nikāya 12:22, Dutiyasabala Sutta, PTSS2 p.29; cf. CDBB p.553*

In the absence of the teacher's physical presence, the expression is taken to mean living as if he were present. This entails trying to emulate the qualities of teacher, which keeps a person aware of his or her thoughts, feelings and deeds, ashamed to think unworthy thoughts or act in an unseemly manner. It is necessary, however, to have faith in the teacher. The *Cetokhila Sutta* lists five "wildernesses of the heart" – doubt in the teacher *(satthar),* the *Dhamma,* the *sangha* (Buddhist community), and the training *(sikkhā),* together with anger, displeasure, resentment, and callousness towards fellow Buddhists:

> When a brother doubts the teacher *(satthar),* is uncertain regarding him, has no confidence in him, and has no faith in him, then his mind is not inclined towards ardour, devotion, perseverance, and striving. That is the first wilderness of the heart that he has not abandoned.
>
> *Majjhima Nikāya 16, Cetokhila Sutta, PTSM1 p.101;*
> *cf. SBE11 pp.223–24, MDBB p.194*

The *Theragāthā* ('Songs of the Elders') addresses the Buddha as: "You are the teacher *(satthar),* you are unsurpassed."[2] The same text also observes:

> Whatever is to be attained by a disciple who follows the instruction of the teacher *(satthar)* – all that is attained by him through vigilance and discipline.
>
> *Theragāthā 21:1259, PTST pp.111–12; cf. KNJI*

According to the *Itivuttaka,* of all the people in the world, the *satthar,* meaning the Buddha, is of the greatest benefit to others. After him is the disciple *(sāvaka),* followed by the learner *(sekha):*

> These, O monks *(bhikkhus),* are the three persons appearing in the world who appear for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of *devas* and humans:
>
> The teacher *(satthar),* the great sage *(mahesi),*
> is the first in the world;
> Following him is the composed disciple *(sāvaka);*

> And then the learner *(sekha)* training on the path,
> one who has learned much and is virtuous.
>
> These three are chief amongst *devas* (gods) and humans:
> illuminators, preaching the *Dhamma,*
> opening the door to the Deathless –
> They free many from bondage.
>
> *Itivuttaka 84, PTSI pp.79–80; cf. KNJI*

1. *E.g. Questions of King Milinda* 1:1.11, *PTSQ* p.4, *SBE35* p.8; *Dīgha Nikāya* 2 *(Sāmaññaphala Sutta),* 15 *(Mahānidāna Sutta), PTSD1* pp.48–59, *PTSD2* p.150.
2. *Theragāthā* 21:1277, *PTST* p.113, *KNJI.*

satthavāha (Pa) *Lit.* caravan *(sattha)* leader *(vāha);* used metaphorically as an epithet of the Buddha. The *Theragāthā* ('Songs of the Elders') likens the Buddha and his disciples to an all-powerful and all-conquering monarch *(cakkavattī)* who leads his retinue throughout his kingdom:

> As a universal monarch *(cakkavattī)* surrounded by his ministers travels throughout this ocean-girt earth, so do disciples with the threefold knowledge *(tevijja),* leaving death behind, attend upon the victor in battle, the unsurpassed caravan leader *(satthavāha anuttara).*
>
> *Theragāthā 21:1247–48, PTST p.111; cf. KNJI*

The threefold supernatural knowledge *(abhiññā)* are the divine eye *(dibba-cakkhu)* or the knowledge of the past lives of other beings, the recollection of past lives *(pubbe-nivāsānussati),* and the extinction of all mental impurities *(āsavakkhaya).*

The *Itivuttaka* says that those who earnestly follow the Buddha's teaching are freed from the cycle of life and death in this very birth:

> Those who follow the Path,
> well taught by the unsurpassed caravan leader *(satthavāha anuttara),*
> vigilant in the message of the one well gone *(sugata),*
> make an end of suffering in this very life.
>
> *Itivuttaka 84, PTSI p.80; cf. KNJI, KNTB*

saviour (Gk. *sōtēr*), **perfect saviour** A saviour is someone who rescues another from harm or danger; mystically, someone who rescues souls from the hell and distress of this world, taking them back to their home with God; hence,

a spiritual master; used particularly for Jesus and Mānī in Christian and Manichaean literature, and more generally in Mandaean and other gnostic texts.

In the Hebrew Bible, the term is commonly used for God. In the New Testament, the term appears infrequently. In a psalm accredited by Luke to Mary the mother of Jesus, she says (in conversation with her cousin Elisabeth concerning their mutual pregnancies), "My soul magnifies the Lord, my spirit has rejoiced in God my saviour *(sōtēr).*"[1] When her child is born, again according to Luke, an angel appears by night to some shepherds, telling them, "Unto you is born this day in the city of David a saviour *(sōtēr),* who is Christ the Lord."[2] The same term also appears twice in *Acts,* generally presumed to have also been written by Luke.[3]

In *John,* Jesus is described by a group of Samaritans as "Christ, the saviour of the world", and the epithet is used in the letter *1 John* ("The Father sent the Son to be the saviour *(sōtēr)* of the world").[4] The term also appears once in Paul's letters,[5] and several times in the spurious and later letters to Timothy, Titus, Jude, and Peter.[6] Though not a matter of much significance, the general impression seems to be that the term was little used in the time of Jesus and soon after, probably becoming more common early in the second century. Thereafter, the term appears frequently in Christian literature as an epithet of Jesus.

The term appears throughout the early gnostic and apocryphal literature. Jesus is commonly called the saviour in the second- or third-century *Acts of Thomas,* for instance. Addressing Jesus, Judas Thomas provides an idea of the kind of spiritual help and salvation that is accredited to the saviour:

> Our Lord – companion of his servants,
> and guide and conductor of those who believe in Him,
> and refuge and repose of the afflicted,
> and hope of the poor, and deliverer of the feeble,
> and healer of sick souls, life-giver of the universe,
> and saviour of all creatures.
>
> *Acts of Thomas I, AAA pp.153–54*

Emphasizing his divine perfection, Jesus is sometimes referred to as the "perfect saviour", especially in gnostic traditions. In the *Acts of Thomas,* he is addressed as "Son of compassion and perfect saviour, Christ, Son of the Living God".[7] In the *Sophia of Jesus Christ,* a Christian overworking of the non-Christian gnostic text *Eugnostos the Blessed,* he is described throughout as the "perfect saviour". And when asked about the origins of the creation and why things are the way they are, he replies: "I came from the Infinite that I might tell you all things."[8]

The saviour figure appears throughout gnostic literature, often designating Jesus as the saviour, but not always – since not all gnosticism was

Christian in nature. Even if Jesus is named or implied as the saviour, gnostic teaching generally depicts the saviour as a cosmic power or principle, which takes human form in different ages, only one of whom was Jesus. A number of gnostic writings look to the enlightened Seth, the third son of Adam, as the one who incarnates from time to time as a human saviour. In the *Apocalypse of Adam,* the saviour is known as the illuminator, who remains unidentified, and who bears only superficial resemblance to Jesus. Likewise, the writer of *Zostrianos* seems to have little interest in Christianity, and the "spirit-saviour" of this apocalyptic work is identified with a "cloud of light" and a "noetic Word".[9] In the concluding paragraphs, the author exhorts his readers to abandon the world and seek the Divine through the help of the "saviour":

> The kind Father has sent you the saviour,
> and given you strength.
> Why are you hesitating?
> Seek when you are sought;
> When you are invited, listen –
> for time is short.
>
> *Zostrianos 131, NHS31 pp.222–23*

Among the Manichaean hymns and psalms, the term is commonly used of both Jesus and Mānī. Mānī himself taught that Buddha, Zarathushtra and many others had all been saviours in their own day:

> If you wish, I will instruct you from the testimony of the fathers of old. The holy Zarathushtra, the saviour, when talking with his soul, (said): "Deep is the drunken stupor in which you sleep. Awake, and look at me! From the world of peace from which I have been sent, grace be upon you!"
>
> *Manichaean Text, MM3 p.872, RMP ay; cf. GSR p.47, ML p.48*

In a hymn, probably addressed to Mānī, but much of which has been lost, the devotee begs the "saviour" to be taken aboard the "ship of the holy one", and carried back to God:

> Save me, O my saviour, merciful and good.
> All you that would [leave this world],...
> hasten and come quickly, board the ship of the holy one,
> that it may not put out and leave you behind.
> The holy God has summoned us: we are pleased to follow.
>
> *Manichaean Psalm Book CCLXII; cf. MPB p.76*

In another, it is Jesus who is believed to save the soul from the intoxications of material existence:

> Come, my Lord Jesus, the saviour of souls,
> who has saved me from the drunkenness
> and error of the world.
> *Manichaean Psalm Book CCXLVIII; cf. MPB p.56*

In yet another, addressed to Mānī, the devotee's prayer appears to have been answered, for he says that he has seen the inner radiant image or "likeness" of the "saviour", has left his body, and has reached eternity:

> The gates of the skies (heavens)
> have opened before me through the rays of my saviour,
> and his glorious likeness of light.
> I have left the garment upon the earth –
> the senility of diseases that was with me.
> The immortal robe I have put upon me.
> *Manichaean Psalm Book CCLXIV, MPB p.81*

The story of saviours who come from God, awaken sleeping souls and return with them to the eternal realm, has been told and retold many times, in many differing guises. In the Mandaean writings, there is a poem that relates the same story. The soul is lost in the world, living in the "futile abode" of the body. At last her cries of longing and distress reach up to the Source of Life. As a consequence, a saviour is sent to release the soul from its bondage; he "discourses" to the soul "in his pure Voice" – an allusion to the divine music of the Word of God:

> Then Life, who heard my cry, sent towards me a saviour.
> He sent me a gentle *ʿuthra* (a pure being),
> a being equipped and equipping.
> He discoursed with me in his pure Voice,
> just as *ʿuthras* discourse in the house of refuge.
> *Mandaean Prayer Book 165, CPM p.144*

The saviour has within himself all that is required to equip souls lost in this world with the power to escape from it. His "pure Voice" is like that of the high spirits of the eternal realm, the "house of refuge".

He is the one who comes to this world, draws souls to himself, and lays out a path for them to follow, so that they can return to their original home:

You came and opened a door,
you levelled a road and trod out a path,
set up a boundary stone,
and knitted together a community.
You were helper, saviour and guide
to the Father of the great family of Life,
and knitted it together in a communion of Life,
built it into a great building of sound construction,
and brought it forth to the great place of light
and the everlasting abode.

Mandaean Prayer Book 76; cf. CPM p.79

And as in the Manichaean texts, the saviour is understood to come in an inner, radiant and entirely spiritual form:

A saviour will come forth towards you,
who is all radiance and light from head to foot,
like the wreath in his Right Hand.

Mandaean Prayer Book 67, CPM p.54

Among the later Christian mystics, Christ the saviour is understood as an active and loving inner power and presence. According to Christian doctrine, the real saviour is the divine Word. Thus, Irenaeus speaks of "the Word of God – who is the saviour of all, and the ruler of heaven and earth, who is Jesus".[10] And Clement of Alexandria writes that the Word is to be remembered throughout the whole of life:

We are commanded to reverence and to honour the same one – being persuaded that he is Word, saviour *(sōtēr),* and leader – and by him, the Father, not on special days, as some others, but doing this continually in our whole life, and in every day.

Clement of Alexandria, Miscellanies 7:7, WCA2 p.431

This Word is not far off; it is within. François de Sales relates a story concerning Catherine of Siena. It is said that for some period St Catherine had been assailed by carnal temptations:

These temptations endured for a long time until one day our Lord appeared to her. "Where were you, my saviour," she asked, "when my heart was flooded with such darkness and impurity?"

"Within your heart, my daughter," he replied.

François de Sales, Devout Life 4:4, IDL p.210

The saviour then explains that he was the one who gave her the inner strength to reject and overcome temptation, and thereby to become stronger. His motivation, however, is always love:

> The saviour's redemption is applied to us in as many ways as there are souls. . . . Love, after all, is the universal means of salvation. It is warp and woof of all creation; without it nothing can be saved.
>
> *François de Sales, Love of God 2:8, LGFS p.68*

The saviour's love, he says, is greater than that of a mother for her child:

> Our saviour, in the same way, shows the love of his divine heart to a devoted soul. He attracts the soul, picks it up and, as it were, enfolds all its powers in the bosom of his lovingkindness, which is greater than any mother's could ever be. . . . From babyhood on, our saviour has nursed us; he made us, held us in the loving arms of his providence from the moment we were conceived.
>
> *François de Sales, Love of God 7:1, 8, LGFS pp.270, 294*

See also: **emancipator**, **liberator**, **redeemer**, **Saviour** (1.2).

1. *Luke* 1:46–47; *cf. KJV.*
2. *Luke* 2:11; *cf. KJV.*
3. *Acts* 5:31, 13:23.
4. *1 John* 4:14.
5. *Philippians* 3:20.
6. *1 Timothy* 1:1, 2:3, 4:10; *2 Timothy* 1:10; *Titus* 1:3–4, 2:10, 13, 3:4; *Jude* 1:25; *2 Peter* 1:1, 2:20, 3:2, 18.
7. *Acts of Thomas* 10, *ANT* p.369.
8. *Sophia of Jesus Christ* 96, *NHS27* pp.61–63.
9. *Zostrianos* 4–5; *cf. NHS31* pp.38–39.
10. Irenaeus, *Against Heresies* III:9.3, *AH1* pp.279–80.

sayāḍaw (Burmese) *Lit.* royal teacher, venerable teacher; the abbot of a large monastery or network of monasteries having many resident monks and a large lay following; a title given to highly respected Burmese monks, both in written and personal address; originally a title given to monks who taught Buddhism to Burmese kings; one of a number of titles used for individuals within the hierarchy of Buddhist monks in Burma, such as *Bhaddanta, Ashin, Shin, U,* and *Upazin,* often added as prefixes or suffixes to a monk's name, not all of which are used solely for monks. An eminent *sayāḍaw* is often referred to as a *sayāḍawgyi.*

Sayāḍaw is often used interchangeably or together with *U;* hence names such as Mingun Sayadaw U Vicittasarabhivamsa (1911–1993), 'chief respondent' at the sixth Buddhist council at Yangon (1954–1956), whose *dharma* name was Vicittasarabhivamsa, and whose monastery was Mingun. Burmese monks characteristically take a Pali *dharma* name upon ordination, to which may be added the name of their monastery, as well as various titles, according to their position in the monastic hierarchy.

sāyah (P), **ẓill** (A) *Lit.* shadow; a Sufi metaphor for the perfect saint or perfect man; hence, the shadow of God *(ẓill Allāh, sāyah-'i Yazdān). Ẓill Allāh* is also used as an epithet of the caliph *(khalīfah).*

Everything other than God is a shadow – an image of the Real; it exists on account of the Real; it is not the Real itself. But the saint, the master, is the shadow or image that most closely resembles God's sun. Like the saint, the shadow also provides protection from the fierce heat of the sun of this world. And like a shadow, the saint also indicates the direction of the divine Sun.

'Shadow' is also used as a metaphor in other mystical contexts. Both this world and the next, for example, are described as shadows, reflections, or emanations of the divine Reality. They are not truly real, but are a part of the play of light and sound that constitutes the creation.

Rūmī contrasts the illusory shadows that comprise this world with the shadow of God that is the saint:

A bird is flying on high, and its shadow *(sāyah)*
 is speeding along the ground, flying like a bird:
Some fool begins to chase the shadow *(sāyah),*
 running so far that he becomes exhausted,
 not realizing that it is a reflection of the bird in the air,
 not knowing the origin of the shadow *(sāyah).*
He shoots arrows at the shadow *(sāyah):*
 his quiver becomes emptied by his efforts.
The quiver of his life became empty:
 his life passed, running in hot pursuit of the shadow *(sāyah).*

But when the shadow of God *(sāyah-'i Yazdān)* is his nurse,
 it delivers him from every phantom and shadow *(sāyah).*
The shadow of God *(sāyah-'i Yazdān)* is His servant *(bandah),*
 who is dead to this world and alive to Him.
Seize his skirt at once, so that you may be delivered
 within the skirt of these last days.

"See how He lengthens the shadow *(ẓill)!*"[1]
That shadow *(ẓill)* is the body of the saints,
who are the guides to the light of God's sun.
Do not venture into this valley (world) without this guide;
Say, like Khalīl (Abraham), "I love not them that set."[2]
Go, from the shadow *(sāyah)* gain a sun:
pluck the skirt of the king, Shams-i Tabrīz.

Rūmī, Maśnavī I:417–27; cf. MJR2 pp.25–26

Shams-i Tabrīz ('Sun of Tabrīz') was the name of Rūmī's own master. He is referring to the *Qur'ān,* where the meaning appears to be literal, though Rūmī interprets it metaphorically:

Have you not seen how your Lord lengthens the shadow *(ẓill),*
though, had He willed, He could have made it stationary?

Qur'ān 25:45; cf. AYA, MGK

1. *Qur'ān* 25:45.
2. *Qur'ān* 6:76.

Section 7.1 continued in volume 9